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J. W. MENDENHALL, D.D., LL.D., Editor.

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An Announcement.

The enterprise and excellence of the official publications of the Methodist Episcopal Church are generally conceded. The *Review* and the *Christian Advocates* helped to win this reputation, and the Sunday-school periodicals—the *Journal, Advocate, Classmate*, and *Lesson Papers*—have faithfully preserved it. There is not one of these papers which has not its more or less successful imitator in other denominations. In 1884 the Church established a new weekly paper for the older young people. In 1885 appeared the first number of *Our Youth*, edited by John H. Vincent, now Bishop Vincent. It was a new venture—in some senses it was experimental, though based upon an approved principle that the Church should direct the secular reading of its young people. There was thus for the first time offered to young Methodists a wide-awake, progressive paper of high literary rank and pure Christian standards. Under its present editor, Jesse L. Hurlbut, D.D., *Our Youth* continues to be just such a bright, clean, Christian companion. Its contents are varied and widely attractive. The announcements for 1890 include serial stories by Kirk Munroe, Mrs. Margaret E. Sangster, and Emily Huntington Miller; eye-opening papers on a variety of topics by well-known specialists. For Sunday-school scholars and teachers there are homilies, explanatory notes, and stories upon the Golden Texts. The Epworth League, of which *Our Youth* is the official organ, will find notes, news, and helps on all sides of its work. A complete prospectus will be mailed upon application. For rates, agents' terms, and all information, address

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METHODIST REVIEW.

JANUARY, 1890.

ART. I.—THE CHARACTER OF THE BOOK OF JOSHUA, AND ITS RELATION AND TESTIMONY TO THE PENTATEUCH.

IT is our purpose in this article to examine carefully and critically the Book of Joshua in order to ascertain what light it throws upon the Pentateuchal question—which Delitzsch characterizes as "the most burning question of the present time"*—and to see what testimony the book gives to the Mosaic authorship and the authenticity of the Pentateuch.

This subject we shall discuss under the heads of the *Unity*, the *Antiquity*, the *Historical* character, the *Difference* of authorship of the Book of Joshua from that of the Pentateuch, and the *Testimony* which it gives to the Mosaic books.

Its *Unity*.—This can be shown not only from the connection of the matter which it contains, but also from its linguistic peculiarities. The book opens with God's command to Joshua to conduct the Israelites into the land of Canaan, accompanied with an exhortation and encouragement to obey the law of Moses. Joshua thereupon makes preparations to cross the Jordan, and, first of all, he enlists the services of the tribes east of the Jordan, sends spies to Jericho, and makes full preparation for the invasion of Canaan. After this we have a detailed account of the passage of the Jordan, the capture of Jericho, Achan's theft of a part of the spoils of Jericho and his punishment, and the capture of the mountain town Ai. Joshua having thus struck terror into the Canaanites is now

* In *Zeitschrift für Kirch. Wiss. und Kirch. Leb. Heft V*, 1888, p. 1.

enabled to carry out the command of Moses in Deut. xxvii, 2–8, and accordingly builds on Mount Ebal an altar "to Jehovah," and writes on stones the law of Moses.

The Gibeonites, becoming alarmed for their own safety, obtain from Joshua, through deception, a treaty. Five kings combine against the Gibeonites on account of their league with Joshua. While defeating these kings he commands the sun and moon to stand still, and these luminaries obey him. This is followed by a description of Joshua's treatment of these kings, and a statement of various conquests made by him. After this Joshua defeats at the waters of Merom, in Northern Palestine, the combinations of the kings against him, and makes various conquests in Canaan. The foregoing events make twelve chapters, forming the first great division of the book. These events are closely connected, forming a chain in which one link depends upon the other. Here is no *mosaic* or patchwork.

The *second* division begins with the statement that "Joshua was old and stricken in years," and that the Lord said unto him, "There remaineth yet very much land to be possessed." A description of this land is then given, and Joshua is commanded to divide the land west of the Jordan among the nine tribes and a half, the territory east of that river having already been conferred on the tribes of Reuben and Gad and the half tribe of Manasseh. Hebron is assigned to Caleb, the boundaries of Judah are given, and those of Ephraim and Manasseh are described. We next find the whole congregation of Israel assembled at Shiloh and the tabernacle of the congregation set up. Six and a half tribes are still to be supplied with land. To meet their case, Joshua orders a survey of the rest of the country and its allotment to these tribes. Joshua casts lots for them. Thirteen cities in Judah, Simeon, and Benjamin are assigned by lot to the sons of Aaron the priest, and thirty-five cities among the other tribes are given by lot to the Levites. Cities of refuge are then appointed. Joshua then sends home the two tribes and a half to their inheritance east of the Jordan. These tribes build an altar on the east bank of the Jordan, which excites the wrath of the western tribes, who consider such a proceeding treason against God and Israel. The eastern tribes thereupon disclaim any criminal intent, state their case, and satisfy the western Israelites.

After this Joshua gathers the *leaders* of Israel and exhorts them to obey the divine law, and then assembles *all the tribes* of Israel and their leaders to Shechem and recites briefly the Hebrew history from the days of Abraham until his own time, exhorts the people to obey God, makes a covenant with them, writes the words in the book of the law of God, and then sends the people to their inheritance. The book ends with an account of the death of Joshua, the fidelity of the elders who outlived him, the burial of the bones of Joseph, and the death of Eleazar the priest.

In the *second* division there are some special references to events in the *first* division. Thus we find in chap. xxii, 1–6, that Joshua, as soon as the land was divided by lot, sent back the warriors of the Reubenites, of the Gadites, and of the half tribe of Manasseh to their homes east of the Jordan. In chap. i, 12–18, it is said that Joshua, before crossing the Jordan, reminded the eastern tribes of their engagement with Moses, as recorded in Num. xxxii, 20–25, to go over with their brethren to war, and to him they confirmed their promise. In the *first* division it is stated (chap. xi, 16, 17), "Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; even from the Mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under Mount Hermon: and all their kings he took, and smote them, and slew them." But in the *second* division Jehovah says unto him (chap. xiii, 1–6), "There remaineth yet very much land to be possessed . . . all the borders of the Philistines, and all Geshuri, from Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites: also the Avites: from the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites: and the land of the Giblites, and all Lebanon toward the sunrising, from Baal-gad under Mount Hermon unto the entering into Hamath. All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians." But these latter passages do not contradict the former respecting the extent of the conquests of

Joshua. The *first* statement is a general one, and by no means asserts the entire conquest of the Philistines and *most southern* Canaanites, nor does it contain any reference to the subjugation of the *most northern* nations of Palestine, which are named in the *second* part of Joshua as unsubdued.

In the *second* part, the land to be possessed in the north extended to Hamath on the Orontes and Aphek (between Byblus and Baalbec), embracing the Sidonians and the Byblians (Giblites), whose lands the Israelites never possessed. In the *second* division, among the Philistines still unsubdued are mentioned Gazathites, Ashdothites, and Gittites (Gathites). Now, in the *first* division, we have an indirect confirmatory proof of this fact in chap. xi, 22, where it is stated that no Anakim were left in the land of Israel except in Gaza, Gath, and Ashdod—a clear proof that the Israelites had not then subdued these cities of the Philistines. This is what Paley would have called an *undesigned* coincidence.

The statement in the *first* division, that Joshua took and destroyed Hebron and Debir (chap. x, 39), is not contradicted by the statement, in the *second* division, that Caleb drove from Hebron the sons of Anak and that Othniel took Debir (xv, 13–17); for whatever is done by a subordinate can also be said to have been done by the supreme commander himself.

In the list of kings smitten by Joshua and the Israelites in the *first* division are named the kings of Jerusalem, Gezer, Megiddo, and Dor (xii, 10, 12, 13, 23). But in the *second* division it seems that these four *cities themselves* were not captured by Joshua (xv, 63; xvi, 10; xvii, 11, 12). Yet the kings of these towns, in all probability, came forth from their strongholds and were captured or slain in battle, while their cities remained uncaptured; just as Napoleon the *Third* was captured outside of Paris, and "on the border" of France, *while* Paris itself was still untouched. Not only does Josh. xii, 10, but also Judg. i, 7, assert the smiting of the king of Jerusalem, while Josh. xv, 63 and Judg. i, 21 declare that the Jebusites themselves were *not* driven out of Jerusalem. The stronghold of the Jebusites in Jerusalem was not captured until David took it. 2 Sam. v, 6, 7.

We are next to consider the *linguistic* proofs of *unity* in the Book of Joshua. The name of the Deity every-where in

Joshua (with but a few exceptions *) is Jehovah (Jahveh), and thus, so far as the divine name is concerned, there is no ground for the separation of the book into different documents. Jericho occurs *twenty-seven* times in both divisions of Joshua, and the name is spelled with the *yodh*, יְרִיחוֹ. שֵׁבֶט, *shebĕt*, a *tribe*, occurs *fifteen* times in the *first* division of Joshua, and *nineteen* times in the *second*. מַטֶּה, *matteh*, *tribe*, is used *once* in the *first* division and *fifty-five* times in the *second*. But in *twenty-six* of these instances מַטֶּה, *matteh*, *tribe*, is followed by בְּנֵי, "*children of*," before which שֵׁבֶט, *shebet*, the other word for tribe, is *never* used in Joshua.

The Antiquity of the Book of Joshua.—Every one who is familiar with the Hebrew of the different books of the Old Testament cannot fail to be struck with the purity, beauty, and clearness of its Hebrew in comparison with that of even some of the historical books belonging manifestly to a later period. In some of these later historical works, the authors having been long accustomed to the use of Chaldee seem to be hardly at home in Hebrew. But the language of the Book of Joshua is not inferior to that of the Pentateuch, and the circle of its words touches both on the Pentateuchal language and on that belonging to the books of the next period. There is in Joshua but a single word, נְכָסִים, *nĕkasīm*,† *riches*, *treasures* (xxii, 8), that looks late. But this has its parallel in שַׁלִּיט, *shallīt*, ‡ *governor*, applied to Joseph as ruler of Egypt (Gen. xlii, 6), a word elsewhere found only in some of the late books of the Bible. נְכָסִים, *nĕkasim*, in Joshua, no more proves the lateness of the account in this book than שַׁלִּיט, *shallit*, in Genesis, proves the lateness of the history of Joseph. These two words appear to have strayed from the Aramaic language into the Hebrew, just as the Arabian locust is occasionally seen in Hyde Park, and as our own northern persimmon tree has strayed here from its home in the tropics.

The historical stand-point of the Book of Joshua is certainly not much later than the age of its hero. In twelve instances

* The exceptions are chap. xxii, 16, 33; xxiv, 26, 27; every-where else, if God (Elohīm) is used, it is placed immediately after Jehovah.

† This noun is derived from from the obsolete נָכַס, *to collect*, *to accumulate*, the same as כָּנַס.

‡ שַׁלִּיט is the same as the Chaldee.

the phrase עַד הַיּוֹם הַזֶּה, *unto this day*,* indicates that when the author wrote the state of things which he describes still continues. In reference to Rahab, the harlot, it is stated that *she* dwells in Israel *unto this day*, because she hid the messengers which Joshua sent to spy out Jericho (vi, 25). This seems to be limited to the individual, as all her relatives are named as father, mother, brethren, and sisters. Hence there is the highest probability that the book was written in the lifetime of Rahab. And when, in respect to the stones placed at the mouth of the cave into which the five kings were thrown, it is said these stones are there unto this day (x, 27), one can hardly think that a great length of time had since elapsed.

When Ai was captured and destroyed by Joshua it is said he made it a heap for ever, a desolation unto this day (viii, 28). How long after Joshua Ai was rebuilt we cannot say, but it was certainly before the Babylonian captivity. For in Ezra (ii, 28) it is said that two hundred and twenty-three persons that had been carried away captive from Bethel and Ai by Nebuchadnezzar returned with Zerubbabel. The heap of stones raised over the dead king of Ai is said to be there unto this day (viii, 29).

In chap. xv, 63, it is stated that "the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem unto this day."† But David drove them out and captured the fortress of Jerusalem, 2 Sam. v, 6, 7: so the Book of Joshua must antedate this period. Again, the Ephraimites "drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute" (xvi, 10). Now it is stated in 1 Kings ix, 16, that Pharaoh, King of Egypt in the time of Solomon, captured Gezer, and made it a present to his daughter, Solomon's wife. Was not the Book of Joshua written before this event? In Josh. xi, 8, and xix, 28, the Phenician Zidon is called צִידוֹן רַבָּה,

* The statement in 1 Kings viii, 8, that the ends of the staves of the ark were seen from the holy place, "and there they are unto this day," may seem unsuitable, as the Book of Kings was finished during the exile. But nobody knows what became of the ark or its staves. Besides this consideration, the Book of Kings is confessedly a compilation. 2 Chron. v, 9, has, "It [the ark] is there unto this day."

† In Judg. i, 21, it is said the Jebusites still dwell in Jerusalem.

Great Zidon. Tyre is called simply a *fortress.* Zidon and Zidonians are mentioned in the Homeric poems, but not the Tyrians. It is evident that when the Book of Joshua was written Zidon was the first of the Phenician cities, but in the age of the Hebrew prophets Tyre is the important city, and but little is said of Zidon, and in Joel (iii, 4) and in Jeremiah (xxv, 22, xlvii, 4) the position is "Tyre and Zidon," indicating the inferiority of the second city.

In chap. vi, 26, Joshua pronounces a curse upon the one who shall rebuild Jericho: "He shall lay the foundation thereof in his first-born, and in his youngest (son) shall he set up the gates of it." In 1 Kings xvi, 34, it is stated that in the days of Ahab (about B. C. 900), Hiel the Bethelite laid the foundation in Abiram his first-born, and set up the gates of Jericho in his youngest son Segub, according to Joshua's declaration. If the Book of Joshua had been written after this event, in all probability it would have stated who rebuilt it.

Another proof of the antiquity of the Book of Joshua is found in the fact that the lands in some cases designated as belonging to certain tribes, and to be possessed by them, were never subdued by them. It is extremely improbable that a late writer would have represented Joshua as giving the Hebrew tribes lands which they never possessed. The most striking instances of such assignment are found in the following statement: "From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites. . . . From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites: and the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under Mount Hermon unto the entering into Hamath [on the Orontes]. All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel. . . . Now therefore divide this land," etc. Chap. xiii, 3–7. The most of these lands the children of Israel never possessed. And yet it is said the Lord declared he would drive out the Sidonians, which was never done. Can any one believe that a late Hebrew writer would represent God

as not fulfilling his promise to Israel? The five cities of the Philistines were never possessed by the Israelites.

The only possible answer—so far as we can see—that can be made to the proof of the antiquity of Joshua drawn from the passages which speak of the Canaanites still dwelling in Gezer, and of the Jebusites as still living in Jerusalem, is to assert that the book is made up of documents belonging to different ages, some of which were written before the time of David; and that these documents have been worked over and wrought into one whole, with late editorial additions. But the book bears no indications of being a composite* work, or of having been revised at a late period. But, passing by other considerations, how could a reviser after the time of David have allowed such passage to stand as that of Josh. xv, 63, which states that the children of Judah could not drive out the Jebusites from Jerusalem, "but the Jebusites dwell with the children of Judah at Jerusalem unto this day?" Would not the late reviser at Jerusalem have had before his eyes the daily proof that these heathen Jebusites had been driven out and Judah put in possession through the skill and valor of David?

There is nothing recorded in the book later than twenty or twenty-five years after the death of Joshua. The expedition of the Danites (xix, 47), and the statement that "Israel served the LORD all the days of Joshua, all the days of the elders that outlived Joshua, and had known all the works of the LORD, that he had wrought for Israel" (xxiv, 31), are the latest.

The Book of *the Upright*—that is *upright men*, for if the word were a proper name it would not have the article—הַיָּשָׁר, *hayyashar*, is quoted once in Joshua (x, 13). This book, in the judgment of Gesenius, consisted of "a collection or anthology of ancient Hebrew poems." In 2 Sam. i, 18, there is also a reference to this book of poems: "He bade them teach the children of Judah the song of the bow: behold, it is written in the Book of *the Upright*." If this book quoted in Josh. x, 13 is the same as that mentioned in 2 Sam. i, 18, it is manifest that either the book of Joshua is as late as the time of David or that the passage in Joshua is an interpolation. But if the Book of *the Upright* was a collection of poems that re-

* There is a single reference to one book, that of Jasher, *the upright* (x, 13), to which reference is also made in 2 Sam. i, 18, which is not a composite book.

ceived successive additions, like our Hymnals, then the Book of *the Upright*, as quoted in Joshua, may have been far earlier than the time of David.

The Historical Character of the Book.—That Joshua brought the nine tribes and a half of Israel across the Jordan, conquered the most of Palestine, and settled these tribes in the places assigned them in the Book of Joshua must be regarded as certain; for in the ages immediately following the time of Joshua we find the tribes in these very localities.*

That the tabernacle was pitched in Shiloh, as stated in Josh. xviii, 1, is confirmed by the fact that in the days of the Judges it is found in this town, whither the tribes went up to worship Jehovah. Judg. xx, 18; xxi, 19; 1 Sam. i, 3; ii, 22. That Joshua made a treaty with the Gibeonites is confirmed by the statement in 2 Sam. xxi, 2: "Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them." In 1 Kings xvi, 34, we have a testimony to the fact that Joshua pronounced a curse upon the rebuilding of Jericho; and the statement in Josh. x, 10, that "the LORD discomfited them [Joshua's enemies] with great slaughter at Gibeon," is confirmed by Isaiah xxviii, 21: The LORD "shall be wroth as in the valley of Gibeon." The prophet Habakkuk, in describing the wonders of the Exodus, bears witness to Joshua x, 12, 13, saying, "The sun and moon stood still in their habitation" (iii, 11).

In Josh. xiii, 2, 3, among the lands still unsubdued are named: "All the borders of the Philistines, and all Geshuri, from Sihor, which is before Egypt," etc. In proof that this land was not possessed by Joshua is the statement in 1 Sam. xxvii, 8, 9, "And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land as thou goest to Shur, even unto the land of Egypt. And David smote the land."

The statement in Joshua that thirteen cities in Judah, Simeon, and Benjamin were assigned to the priests, and that thirty-five cities among the other tribes were given to the other Levites (chap. xxi), is declared by Kuenen to be "unhistorical." The cities allotted the priests are "not near the place

* The tribe of Levi is excepted from these remarks. We shall consider its case separately.

where the sanctuary then stood (Shiloh), but, on the contrary, in the vicinity of Jerusalem, the later temple-city. . . . There is not a single trace of such cities for priests and Levites in trustworthy historical accounts. They are a product of the imagination of our priestly writer." * But Kuenen seems to forget that Anathoth, assigned to the priests in Josh. xxi, 18, is referred to in 1 Kings ii, 26, as a city of the priests; for Solomon says to Abiathar the priest, "Get thee to Anathoth, unto thine own fields." And in Jer. i, 1, it is stated that this prophet was "of the priests that were in Anathoth in the land of Benjamin." †

According to Num. xxxv, 2–7, the LORD directed Moses to command the children of Israel to appoint forty-eight of their cities for the Levites; Josh. xxi gives the details of the execution of the command. But if these forty-eight cities were not assigned to the Levites, what could be the purpose in inventing the Mosaic command and such an imaginary distribution of cities? Would it not have been immediately known that these cities were never possessed by the Levites and the priests, and that the statement was false? Or did the inventor of the statement wish to put the priests and Levites in possession of lands not their own?

A part of the cities assigned the Levites were among the two tribes and a half—east of the Jordan—which were carried away captive by Pul and Tilgath-pilneser, kings of Assyria (about B. C. 740), and placed in their dominions (1 Chron. v, 26), incidentally confirmed by 2 Kings xv, 19. In the times of Isaiah and Jeremiah some of the cities assigned to the Levites east of the Jordan were in the possession of Moab. Dibon is assigned to them in Reuben (Josh. xiii, 17), but in Isa. xv, 2, and Jer. xlviii, 18–22, it belongs to Moab. Heshbon, assigned to the Levites in the same tribe (Josh. xiii, 17, xxi, 39), belongs to Moab in Isa. xv, 4. In Josh. xxi, 36, 37, Jahazah and Mephaath are assigned to the Levites in Reuben, but in

* *Religion of Israel*, Vol. II, p. 171, London, 1882.

† In 1 Sam. xxii, 19, it is said that Saul destroyed Nob, the city of the priests. This seems to be the Nob in Benjamin, a little north of Jerusalem. It is not mentioned by Joshua. But is it credible that, if the list of the priestly cities had been invented after the time of David, there would have been no mention of Nob? This town may have been the same as Almon in Benjamin, assigned to the priests (Josh. xxi, 18), or may have taken its place.

the time of Jeremiah (xlviii, 21) they belong to Moab. The tribes of the kingdom of Israel were carried away captive by the King of Assyria (2 Kings xvii, 6), and colonies from his kingdom were put in their place.

It is perfectly clear that the state of things assumed in the Book of Joshua as then existing was not true after a few centuries. Hence it is to be presumed that the book was written in the early period of the Jewish history, and rests upon facts. But the statements of the Book of Joshua respecting the Levitical cities can be confirmed, and Kuenen refuted, from the monuments of Egypt. "On the walls of the so-called portico of the Bubastites at Karnak Shishak has recorded more than one hundred and thirty cities which he had taken [in Palestine], given to him by Amon and the goddess of the Thebaid. Among the cities which can be recognized in the hieroglyphic legends are Rabboth, Taanach, Shunem, Rehob, Haphraim, Mahanaim, Gibeon, Beth-horon, Kedemoth, Ajalon, Megiddo, and Judah-Maluk, 'the royal city of Judah,' or Jerusalem." * To this list R. Stuart Poole † adds from the same Egyptian monument the Levitical cities Bileam and Alemeth. The Levitical cities in Birch's list are: Taanach, Rehob, Mahanaim, Gibeon, Beth-horon, Kedemoth, and Ajalon—making nine in all, by adding the two additional ones in Poole's list. Shishak's invasion of Palestine was against Rehoboam, King of Judah, in the interest of Jeroboam, King of Israel, whom the Egyptian king had before protected against the wrath of Solomon. This invasion, described in 1 Kings xiv, 25–28, and in 2 Chron. xii, 2–9, was made about B. C. 971; that is, about five hundred years before the time when Kuenen thinks the list of the Levitical cities was invented! Shishak captured the Levitical cities because they were hostile to Jeroboam. R. Stuart Poole remarks that "Brugsch, with no controversial object, speaks of the war as the 'attack of the Egyptian king on the kingdom of Judah and the Levitical cities.'" *Hist.*, 2d ed., ii, 216.

After this we may be permitted to refer to 1 Chron. vi, 54–81, and to 2 Chron. xxxi, 15–19, in confirmation of Joshua respecting the Levitical cities. That the priests are assigned thirteen cities in Judah, Simeon, and Benjamin (Josh. xxi,

* Birch, *History of Egypt*, pp. 164, 165. † *Contemporary Review*, Sept., 1887.

13–19), more remote from Shiloh, where the tabernacle was pitched in the days of Joshua, than from Jerusalem, the temple-city at a later period, is considered by Kuenen an objection to its historical reality. But it does not appear that in the days of Joshua Shiloh was regarded as the *permanent* location of the tabernacle; and in the assignment of thirteen cities to the priests, convenience of location in respect either to Shiloh or Jerusalem appears not to have been consulted. The priests received their cities *by lot.* None of the cities which they obtained in Judah and Simeon were very near Jerusalem. Juttah was about thirty-five miles, and Hebron about twenty from Jerusalem. Their other cities varied in distance from it from fifteen to about twenty-seven miles. The four cities of the priests in Benjamin were but a few miles from Jerusalem, and the nearest of them about fifteen miles from Shiloh. But if the priestly towns were selected with reference to Jerusalem as the temple-city, why were not the priests located in Jerusalem * itself, and in the cities of Judah near Jerusalem?

The Difference of Authorship of the Book of Joshua from that of the Pentateuch.—It is customary with those who reject the Mosaic authorship of the Pentateuch to connect with it the Book of Joshua, and to discuss the whole as the *Hexateuch.* The reason for their so doing is obvious. For if the Pentateuch and Joshua are parts of one great whole, and the same hand is seen in both works, then it is impossible to maintain the Mosaic authorship of the Pentateuch. Besides this, in that case we lose the testimony of the Book of Joshua to the Pentateuch, as it becomes one with the Mosaic work and loses its individuality.

First of all, we must observe that the Book of Joshua is separated from the Pentateuch proper by the *thirty-fourth chapter* of Deuteronomy, which is a palpable addition to the Pentateuch, and belongs to a comparatively late age, as the following facts show: "And Jehovah showed him [Moses] all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah." This language shows that the account was written after the Israel-

* The Israelites, in the latter part of Joshua's life, held Jerusalem, with the exception of its stronghold. Josh. xv, 63.

ites entered Canaan. Jericho is called "the city of palm-trees" (ver. 3), which is never thus designated in the Pentateuch. The statement: "And there hath not arisen a prophet since in Israel like unto Moses" (ver. 10), was probably not written until five or eight centuries after his death.

Let us now consider the *linguistic* characteristics of Joshua which separate it from the Pentateuch. In Joshua the feminine personal pronoun is always הִיא, *hī*, occurring *thirty-one times*. The masculine pronoun* הוּא, *hu*, is used *one hundred and ninety-seven* times in the Pentateuch for the *feminine*, but is *never* so used in Joshua. The city Jericho in Joshua is always written with the *yodh*, יְרִיחוֹ, *Yĕrīcho*, occurring twenty-seven times; but in the Pentateuch it is always written without the *yodh*, יְרֵחוֹ, *Yerēcho*, occurring eleven times (including Deut. xxxiv, 3). הֲגָה, *hagah, to meditate*, in Josh. i, 8, is found in twenty-four other places in the Hebrew Bible, but nowhere in the Pentateuch. גִּבּוֹרֵי הַחַיִל, *men of valor*, occurs in Josh. i, 14; vi, 2; viii, 3; x, 7, and in other books of the Bible, but never in the Pentateuch. חֶרֶשׁ, *secretly*, with רגל, *to spy out secretly*, thus used only in Josh. ii, 1. תִּקְוָה, *cord, thread*, Josh. ii, 18, 21, never occurs in the Pentateuch. חֶבֶל, *a cord*, Josh. ii, 15, is nowhere thus used in the Pentateuch. אֲדוֹן כָּל־הָאָרֶץ, *Lord of all the earth*, in Josh. iii, 11, 13, and in four other places in the Bible, but never in the Pentateuch. אֵל חַי, *the living God*, Josh. iii, 10, is not found in the Pentateuch. גְּדוֹת, *banks*, Josh. iii, 15; iv, 18, is not found in the Pentateuch. חָכְנוֹ, *infinite absolute*, used adverbially in Josh. iii, 17, is nowhere else thus used. מַצָּב, *station, place of feet*, Josh. iv, 3, 9, is not found in the Pentateuch. עָבוּר, *grain, corn*, Josh. v, 12, is found nowhere else, in the Pentateuch, other different words being used for *corn*. קֶרֶן הַיּוֹבֵל, *horn of Jubilee*, occurs in Josh. vi, 5, but is found nowhere else. קֶרֶן is not used in the Pentateuch for a *wind instrument*, but שׁוֹפָר and חֲצֹצְרָה are thus employed. יוֹבֵלִים, *plural* of יוֹבֵל, *jubilees* (Josh. vi, 4, 6), is found nowhere else. In the Pentateuch the *singular* is always used. יָגַע, *to labor* (Josh. xxiv, 13), and יָגֵעַ, *to weary* (chap. vii, 3), are never found in the Pentateuch.

* In Amos, Hosea, and Micah, acknowledged to have flourished B. C. 795–725, הוּא, *hu*, is never used for the feminine, but a separate form, הִיא, *hī*, is used. The cognate languages all have separate forms for the feminine.

מוֹרָד, *descent*, Josh. vii, 5; x, 11, does not occur in the Pentateuch. וַיַּעֲלוּ עָפָר עַל־רֹאשָׁם, *and they put dust upon their head* (Josh. vii, 6), is not found in the Pentateuch. הָפַךְ עֹרֶף (Josh. vii, 8) and פָּנָה עֹרֶף (ver. 12), both meaning *to turn the neck* (back), are not found in the Pentateuch. נִקְרַב, *niphal*, reflexive, *to draw nigh* (Josh. vii, 14), is never thus used in the Pentateuch; but in Exod. xxii, 7, it is employed in a *passive* sense, *to be brought*. גֶּבֶר, *man by man* (Josh. vii, 14, 17, 18), is thus never used in the Pentateuch. וְכֹה וְכֹה, *and thus and thus* I did (Josh. vii, 20), does not appear to occur in the Pentateuch, but is found in Samuel and Kings. כָּל־הָעָם הַמִּלְחָמָה, *all the people of war* (Josh. viii, 1, 3; x, 7; xi, 7), does not occur in the Mosaic books, which use other phrases. יָצַת, *to burn*, is used in hiphil conjugation in Josh. viii, 8, 19, and in other parts of the Bible, but not in the Pentateuch. אָסַף, in the niphal *to be collected*, is found in Josh. viii, 16, but occurs but once in the active form, *to call or cry out* (Exod. ii, 23), in the whole Pentateuch. The passive use of this verb also occurs in several places in the Book of Judges and once in 1 Samuel. נָגַע, *to smite*, in *niphal* conjugation passive *to be smitten* (Josh. viii, 15), is found in more than *fifty* places in the Pentateuch, but *never* as a *passive*. כִּידוֹן, *a spear* (Josh. viii, 18, 26), is found elsewhere *six* times, but never in the Pentateuch. שֵׁמַע, *fame, report*, occurs in Josh. vi, 27; ix, 9; it is not found in this form in the Pentateuch, but the same idea is expressed by שְׁמַע, *shēma*. "And the stranger (הַגֵּר) who walks (הַהֹלֵךְ) in their midst." Josh. viii, 35. In all the numerous passages in the Pentateuch where the *stranger* or *sojourner* is mentioned, it is never said: "Who walks among them" or "you." תּוֹצָאוֹת, *extremities, ends*, occurs *thirteen** times in Joshua with the first syllable defectively written in the form תֹּצְאֹת, and in most of them defective also in the last syllable by the omission of the vāv. This word occurs *five* times in Numbers, and in each instance it has the form תֹּצְאֹת, full in the first syllable and defective in the second.

פַּח, *a snare* (Josh. xxiii, 13), is not found in the Pentateuch. In Josh. xxiii, 13, we have the phraseology, "thorns in your eyes;" but in Num. xxxiii, 55, it is "thorns in your sides."

In Josh. xxiv, 9, where it is stated that Balak called Balaam

* The form תּוֹצָאוֹת is found in Josh. xviii, 19.

to curse Israel, the verb used for cursing is קָלַל, Piel of קָלַל, while in Num. xxii–xxiv, to which reference is made, נָקַב (mostly used by Balak) and אָרַר are employed to express the same thing. The word for skin *bottle*, in Josh. ix, 4, 13, is נאד, but in the Pentateuch חֵמָת is the word thus used, occurring in Gen. xxi, 14, 15, 19. תְּחִנָּה, *kindness*, mercy, *favor*, occurs in Josh. xi, 20, but is not found in the Pentateuch, which uses חֵן, having the same meaning, twenty-five times, occurring in Genesis, Exodus, Numbers, and Deuteronomy. שָׁקַט, *to rest*, is found in Josh. xi, 23; xiv, 15, and in twenty-nine other places in the Bible, but does not occur in the Pentateuch. מַחְלֹקֶת, *division*, *class*, is found in Josh. xi, 23, xii, 7, xviii, 10, and in many other places in the Bible, but never in the Pentateuch. סָרָן, *Lord* or PRINCE (Josh. xiii, 3), is not found in the Pentateuch. מַמְלָכוּת, *kingdom*, occurs in Josh. xiii, 12, 21, 27, 30, 31, but never in the Pentateuch, which uses מַמְלָכָה, in Genesis, Exodus, Numbers, and Deuteronomy. הָשִׁכֵּן, *to pitch* a tent (Josh. xviii, 1), is never thus used in the Pentateuch, but other words are employed to express the act. קָצִין, *a judge* or *leader* (Josh. x, 24), is not found in the Pentateuch, but other words are used to express this office. נָסִיךְ, *a prince* (Josh. xiii, 21), occurs also once in the Pentateuch.

In Josh. i, 4, we have the expression, "from *this* Lebanon," which would indicate the nearness of the writer to this celebrated mountain range; but in Deut. iii, 25, the language is, "This good mountain and the Lebanon," as more remote. In Josh. xi, 16, the central mountain range of Palestine is called "the mountain of Israel," but in Deut. i, 7, 19, 20, it is named "the mountain of the Amorites." In the Book of Joshua (from chap. i, 1 to xxii, 5) Moses is called "The servant of the LORD;" but in the Pentateuch he has no descriptive title, but he is simply "Moses." * In Josh. i, 4, Palestine is called "The land of the Hittites," which is never thus designated in the Pentateuch.

All the preceding facts combined show that it is impossible

* That Moses is called "The man of God" in the superscription to the blessing of Moses (Deut. xxxiii, 1) does not militate against this statement. For the Pentateuch properly ends with the command to go up to Nebo, etc. Deut. xxxii, 49–52. The superscription to the song of blessing was added by another hand to show that it belongs to Moses, just as in the case of Psa. xc.

that the Pentateuch and the book of Joshua should have had the same author, or even authors.

Never in antiquity, so far as we know, was the Book of Joshua united to the Pentateuch in such a way as to form with it one book. The Greek version of the books of Moses, made about B. C. 280, forming a part of the Septuagint, did not include the Book of Joshua. Evidently the translators did not consider it as belonging to the Mosaic books. That the Book of Joshua was regarded as of inferior value to the Pentateuch may be inferred from the fact that the translators of the Mosaic books in the Septuagint render the Hebrew very faithfully into Greek, without taking liberties with the text, while the Greek version of Joshua has not been faithfully made, and great liberties have been taken with the Hebrew text. But it is possible that the translators may not be wholly to blame in the matter, and that the Hebrew text of the book has not been preserved with all the scrupulous fidelity that has characterized the transmission of the Pentateuch.

The Samaritans at Nablûs in Syria have the Hebrew Pentateuch, but not the Book of Joshua. Whether their Pentateuch came down to them from the ten tribes of Israel, or was obtained from Jerusalem after they had built their own temple on Mount Gerizim (B. C. 330) we cannot certainly determine, but in either case it is clear that the Book of Joshua did not belong to the Pentateuch. Nor does the description of the Pentateuch, as given in Neh. viii, 1 (B. C. 445), where it is characterized as "the book of the law of Moses, which the Lord had commanded to Israel," suit the Book of Joshua, which is not a book of commands.

The Testimony of the Book of Joshua to the Pentateuch. Having shown that the Book of Joshua is separate and distinct from the Pentateuch, and of different authorship, we can now use it as a witness for the Mosaic books. In Josh. i, 2, 3, we find a reference to Deut. xi, 24; i, 7, relates to Num. xxvii, 23 and Deut. xxxi, 7; and in i, 13 there is a reference to Num. xxxii, 20–24. In i, 8, the Mosaic law book is referred to in the following words: "This book of the law shall not depart out of thy mouth," etc. In v, 6, there is a reference to Num. xiv, 23. In viii, 29, it is stated that the body of the King of Ai, hanged on a tree, was taken down after sunset. This was

in accordance with Deut. xxi, 23. We find also in Joshua x, 27, the carrying out of the same Deuteronomic law, not to allow a dead body to hang upon a tree all night. In Josh. viii, 30–35, it is stated that Joshua built an altar on Mount Ebal in accordance with a command "written in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up any iron (tool): and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings." In this passage there is a reference to Exod. xx, 25. It is further stated that Joshua "wrote there upon the stones a copy of the law of Moses" (viii, 32). The building of an altar, the offering of sacrifices, and the writing of the words of the law upon stones were in accordance with Deut. xxvii, 4–8. There is in Joshua no mention of the plastering of the stones with lime. Joshua also executed (ver. 33) the commands of Moses respecting the blessings to be pronounced from Gerizim and the curses from Ebal. Deut. xxvii, 12–15. It is not stated that Joshua wrote the *whole* law upon the stones; that was not necessary, as "this law" in Deuteronomy may mean that book only, and indeed not the whole of it, but its *laws*. The writing of numerous laws in this way is not incredible when one thinks of the immense quantity of writings on clay tablets that are found in the Assyrian ruins, and that what the Assyrians did on clay the Hebrews could do on plaster of lime, which they could have had in abundance, as the central mountain range of Palestine is largely composed of limestone rock. It is apparent from an inspection of the *command* in Deuteronomy, and the *history* of its execution by Joshua, that the *two* are independent of each other; the command was not made to suit the history, nor the history adapted to the command.

The account of the daughters of Zelophehad (chap. xvii, 3, 4), corresponds with Num. xxvii, 1, 7. Passing by some other references to the Pentateuch, we have in Josh. xxii, 10–34, a clear proof that all Israel was acquainted with the precept in Lev. xvii, 3–5, 8, 9 which prohibits the offering of sacrifice anywhere except at the door of the tabernacle of the congregation, and that all Israel deemed it rebellion against God to build any other altar for sacrifice besides that one at Shiloh. The incident is this: The two tribes and a half having been dismissed by Joshua to return to their homes east of

the Jordan, upon their arrival on the east bank of the river they built a great altar as a witness that they belonged to Israel. The western tribes, supposing it was built for sacrifice, regarded it as treason against God, and assembled at Shiloh to fight the eastern tribes. But upon their disclaiming all intention of offering sacrifice upon their altar, which they themselves would consider treason against God, they satisfied the western tribes. We see no reason to question the truth of the occurrence, which has in itself no improbability and served no party interest. If the tribes east of the Jordan in the subsequent centuries had established a sanctuary of their own, the narrative might be supposed by skeptics to have been invented to prove that the ancestors of these tribes acknowledged the claims of the west Jordanic sanctuary. But nothing of the kind ever occurred, and the eastern tribes themselves were carried away captive into Assyria about B. C. 770. 1 Chron. v, 26.

In the address Joshua delivers the people at Shechem he rehearses the Hebrew history from Abraham to the conquest of Canaan, in which he follows the Pentateuch. And after making a covenant with the people, it is stated that Joshua wrote these words in the book of the law of God (xxiv, 26)—that is, his address and the pledge of the people to perform what he had exhorted them to do. The reference in the passage is doubtless to the law of Moses, contained in a book to which Joshua's covenant with the people was added.

The *author* of the Book of Joshua is unknown: but it is probable that Joshua had left memoirs of his time, and that these, with the book of the division of the land, served as basis of the work, which was probably composed by Eleazar or Phinehas.

We find in the book indications of fairness and impartiality in the statement that Joshua was deceived by the Gibeonites—which was certainly not creditable to the great Hebrew leader. Nor does it seem likely that the priestly scribes dwelling in Jerusalem, Judah's capital from the time of David to the Christian epoch, would have allowed the statement to stand that Achan was of the tribe of *Judah*, unless compelled by the force of truth.

Henry M. Harman

Art. II.—JESUS OF NAZARETH.

Day by day the teachings, the personal influence, and the spirit of Jesus of Nazareth are gaining the mastery of the world. Christianity is the miracle of history. From the Pentecostal anointing through all the centuries to this year of grace, men have looked on and wondered. They have seen that the preaching of the Gospel which he taught has been attended by a manifestation of spiritual life without a precedent in the history of the race. The notable fact is, that they who have come into possession of this new regenerative power, transforming the spiritual nature and producing a life of purity and righteousness, testify that it is of faith in Jesus. So general is this testimony, from all classes of persons, that we are compelled to admit that the personality of Jesus is the chief element in Christianity. To know him in the experience of the "new birth" is life eternal—the highest aspiration of man.

The relation of Jesus to men is not that of a natural development of humanity. He is out of the common order, and must be regarded as a new divine element introduced into the world for the spiritual regeneration of society. We find in him all that had been in the best thought of the past; all that had been conceived in the imagination of the purest souls as something beyond their grasp. He appears among men claiming an origin and authority which no one had ever advanced, but his life was in such perfect accord with the assertion that he was of divine parentage that we cannot accept any other statement. We do not, then, hesitate to affirm that Jesus was God manifest in the flesh, under such conditions and limitations as are common to human-kind. He passed through the stages of child-life into manhood, growing in such orderly physical and mental development as his associates of like age, and keeping step with the ordinary life of his times. A life, however, so pure and wise that the comprehensive record of it is, that "he advanced in wisdom and stature, and in favor with God and men." The few saintly souls endowed with spiritual insight that came in contact with the divine Infant declared that the Messiah had appeared; and that he was "a light to lighten the Gentiles, and the glory of Israel."

A mysterious silence broods over the years which he spent in Nazareth. We have only the slightest knowledge of his surroundings and personal associations, but what we know is in harmony with the after-life. Wise beyond his years, while still a child in the interpretation of the sacred writings, and in some measure conscious that he had a mission from on high, he possessed the graces which loving obedience imparts to childhood. His youth was pure and reverent, full of intelligence, endowed with those higher qualities which enable manhood to become all that it should be. He followed the simple but honorable craft of the head of the family into which he was born, without an effort to break away from the reputable duties of a life of manual labor. Nazareth had a synagogue and followed the Jewish ritual, and it was his custom to assemble with his brethren in the Sabbath services. What spiritual communions and confidences he had with the heavenly Father during these years, when his soul was threading the experiences which devout study of the word and a constantly enlarging outlook of life and the world brought to him, we have no hint. Under divine tuition he was passing through the self-discipline which establishes exalted character in those sensitive souls whose spiritual nature has been quickened into true living.

The voice of the Baptist, crying in the wilderness that the kingdom of heaven was at hand, was the signal for Jesus to leave his home in Nazareth and take up his life-work. This was followed by two striking manifestations of supernatural witnessing to his character and work—the direct testimony of God to his divine Sonship, and the visible descent upon him of the Holy Spirit.

Jesus began his personal ministry by giving emphasis to the declaration of the Baptist in regard to the Messianic period. But those who heard him readily perceived that it was not the same "voice;" they found themselves listening to a new preacher of righteousness. The announcement of the kingdom of God among men acquired new meaning under his teaching. A little company of disciples were chosen out of the district bordering on the Lake of Galilee; taken from the common people, but of those whose souls had been quickened by the preaching of John. There is nothing more singular in these initiatory steps than the selection of his disciples. The choice was made

out of that larger knowledge of men with which Jesus was endowed for his mission. They were not selected for what they were at the time when they were called, but for what they would become under his teaching and their association with him. And from this point of view the common description, that they were poor fishermen and in nowise distinguished from their every-day companions, is misleading. We cannot think of them except, in the words of the early Church, as "the glorious company of the apostles," in every way worthy of the high commission which sent them forth in due time to preach the Gospel unto all people.

An itinerary of Galilee, during which Jesus was teaching the people and working miracles of healing, revealed to them not only his possession of unique power, but that he stood in a new relation to those who were drawn to his ministry; drawn perhaps more on account of the wonderful cures which he wrought than by the doctrine which he taught. But his miracles are only rightly understood when they are regarded as exhibitions of a divine tenderness for suffering humanity. The simple record is, that he had compassion on the people; to his vision they were as sheep without a shepherd—the prey of evil influences against which they had no power to contend in their own strength. The attitude of the Scribes and the Pharisees was that of a select few who deemed themselves favored of God for their legal righteousness and superior intelligence. These self-constituted guides were blind leaders of the blind, ignorant of the deeper meaning of the law of which they professed to be the only accredited teachers. No people had ever been taught a more comprehensive charity and fellowship than the children of Israel, yet the higher classes cherished unconcealed contempt for the poor and ignorant. Their self-righteousness and ritualistic exactions kept the people at a distance. But Jesus was approachable; his words and spirit alike invited confidence. What a beautiful illustration of this we have in the incident of the mothers' soliciting his blessing on their children, which even to his disciples seemed an extraordinary presumption. How gracious the interference in behalf of the mothers and the children in those words—among the most precious that ever fell from his lips—which have become the inspiration of poet and painter.

No more attractive teacher ever solicited public attention, and he became at once the man of the people. He spoke with an authority which distinguished him from all the teachers they had been accustomed to hear. The parables which he used as the best means for the conveyance of the truth are hardly less noteworthy than the miracles which he wrought. He did not pander to the common weaknesses of men, nor excite them by promises of material advantage. From the first his doctrine of self-denial was such as only one who has caught something of his Spirit and a glimpse of the heavenly life could be induced to practice. Not the enthusiasm which secures followers to earthly enterprises drew the people into his fellowship. His disciples were, indeed, unable to free themselves of the current conception of the nation, that the Messiah would restore the theocracy which God had designed for them from the beginning, and that they should share his glory; but when they knew better their loyalty and zeal suffered no change, so sure were they that he was under divine guidance. He impressed his hearers with the conviction that the true life is one which has its connections beyond this earthly sphere, an eternal life which is the product of faith and righteousness—perfect devotion to God and humanity. According to his view life offers great opportunities and devolves on men great responsibilities. He who gathers only this world's wealth, and is not rich toward God by careful stewardship of the trust which the possession of wealth imposes, is pre-eminently a "fool."

But that which chiefly marked his intercourse with the people was that he seemed to see in every human being the possibilities of a better life and the attainment of a full tide of the divine blessings. What he craved for men, and that with which he aimed to invest them, was pardon of and freedom from sin, communion with the Father, by the indwelling Spirit, and an atmosphere of love and brotherhood. He would have every one mount to the heights of holiness and reach the perfection of faith and love. That his words and spirit were an inspiration to holier living may be gathered from particular incidents held in memory by those who were with him. Those upon whom the most loathsome disease had taken hold, who were thought to be under punishment for sin, and were shut out of the common fellowship of the people and the sanctuary, sought

his aid with confidence, and went away cleansed. While the multitude failed to discern his divine character and appreciate the desire of his heart to make them the children of the Most High, there certainly grew up about him a company whose trust in him was unbounded, and who regarded him as one sent of God, although they were not able to take in the full meaning of his mission.

The doctrine of Jesus is not found in the form of a treatise on theology, but is to be gathered out of the body of his public and private teaching preserved for us in the gospels. The Sermon on the Mount may be considered the inspiration of the principles of spiritual religion, which it is hardly too much to say had been lost out of the world. A notable characteristic of it is that it was strictly spiritual, not even establishing ecclesiastical forms for its visible life. It was in startling contrast with the teaching and practice of the religious leaders of his day. The first object of this divine Teacher is the production of character which shall stand the inspection of the day when God shall judge the world. He portrayed in clearest outline the ideal child of God, who has learned to seek first of all the kingdom of heaven, and who has no other will than that of the heavenly Father. The children of the kingdom are meek and loving in spirit, merciful and forgiving, pure of heart, and they hunger and thirst after righteousness. Their worship and alms-giving are not for the praise of men. These shall obtain true happiness—they shall see God. God is pledged that they shall lack nothing for the soul's welfare. No doubt it seems at first thought that such discipleship was beyond the reach of the multitude; but, then and ever since, when the soul becomes intent on doing the divine will it accepts no lower standard than Jesus instituted.

But that which touched the heart of the people as he taught the multitudes, and which finds larger acceptance in each succeeding generation, is that he gave new significance to the conception of the Fatherhood of God, by representing himself as having come from the heavenly habitations to seek and save the lost. God is indeed high and lifted up above men, but he can be no longer looked upon as their enemy. He delights to bestow benefit and blessing without stint upon his children who repent and return to him; even the angels in heaven

rejoice over the repentant sinner. God, according to this larger conception, sends out his messengers into the highways and hedges and pleads with those who had no thought that they were under his special care. He is so concerned for each member of the flock that if one shall go astray the shepherd has no rest until the wanderer is found and returned to the fold. In the parables of the prodigal son and of the Pharisee and the publican, we learn how ready the heavenly Father is to forgive and adopt into his family all repenting souls clothed with reverent humility. And when men have returned to God they begin to draw near to each other; the establishing of right relations between God and men means the establishing of right relations between men as the members of a universal brotherhood. He gave the world to understand that men are far from each other because they are far from God. The law which gives strength and unity to the kingdom, regulating its life, is his command, "Thou shalt love the Lord thy God with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself." The constant aim is the production of a new spiritual nature which will bear fruit unto eternal life. The way is opened into heaven, and eternal blessedness is no longer a dream of the religious enthusiast. So great is his love for those who love him, that, having redeemed them with his own precious blood, he goes to prepare a place for them where they shall forever abide with him.

In all this exposition of the kingdom of heaven Jesus makes the central figure. It is impossible to resist the impression of his personality, or to consider the teaching independent of the Teacher. Of his disciples the only thing that can be confidently affirmed is that they believed on him. He declares to them that he has come from the Father; that he that hath seen him hath seen the Father. He fully centers on himself their faith, saying: "I am the way, and the truth, and the life; no man cometh unto the Father but by me." Toward the close of his ministry this teaching becomes still more personal. At last came the full announcement from the lips of Peter: "Thou art the Christ, the Son of the living God." From this time he began to teach to his wondering disciples that his death would be of infinite benefit to the world; his personality is to attain new value by the greatest of all sacri-

fices, laying down his life for his enemies; his death is to become the effective instrument in the salvation of men. By his lifting up upon the cross he is to draw all men unto him.

This completes our outline. It is not our purpose to describe the scenes of his passion, the agony of the garden, the humiliation of his trial and condemnation, the ignominy of the cross, the glory of the resurrection, and the return to his heavenly throne. These are simply confirmatory of all that he had taught, and for the confirmation of the disciples. At his command they went forth preaching his Gospel, not doubting that they had entered on the conquest of the world. They preached every-where that Christ is the Son of God, crucified and risen, in whom there is deliverance from sin and eternal life. They came at once in contact with the ritualism of the Jew, the carnal life and worldliness and cultivated intellect of paganism, but they were true to their calling. There began to be a new society among men, made up of believers in Jesus, known by moral and spiritual characteristics new to the people among whom the Gospel won its first victories. God was with men as never before in the world's history. Slowly at the beginning, but surely and with rapidly increasing pace, the heralds of the cross made their way, infusing a new life into pagan society. They met the persecutions of the State and the old religions with spiritual weapons only, creating a new world, in which purity and righteousness, love to God and man, were recognized as the elements of a higher life than the philosophers had taught.

This new civilization, which transformed the nations then falling into decay for lack of moral power, we call Christianity. It is the product of faith in Jesus. We cannot separate it from his teaching and his personality. No other movement among men can be traced with equal certainty. It was light out of darkness, purity out of moral degradation, life where death was gaining the mastery. It glorified whatever it touched. Men and women of every rank acknowledged Jesus of Nazareth as their Lord and Master, attesting their faith with the joyful sacrifice of all things, even of life when demanded. It found its way into palaces, and all too soon the State acknowledged its power and made the Church serve the purposes of human ambition. Only those nations that have

accepted Christianity have preserved their vitality, making progress in moral, intellectual, and material welfare.

We said truly that Christianity is the miracle of history. Like its Founder, it is not the outgrowth of natural forces. We cannot classify it with other religions as simply the best, the most worthy development of man's spiritual nature. It has been opposed as an enthusiasm and a superstition, but it takes firmest hold and yields its most beneficent results where intelligence and humanity have made the greatest progress. Its history is strange and contradictory only to those who refuse to study it in the light of the centuries. Ambitious men have used it for selfish purposes; its doctrines have been warped by human philosophy into morbid misrepresentations of the divine nature and the plan of salvation, darkening the heavens which it should have made to glow with the proclamation of God's love to man. The Church, as an institution of religion committed to human hands, has sought to build itself after earthly models, usurping authority in spiritual things, and seemingly unconscious of the spirit of the Master. But the word which he taught has been an imperishable seed, a leaven which cannot be destroyed.

Never has Christianity shown greater spiritual activity or won grander victory than in this century. The powers of the world have been arrayed against it; its history has passed the ordeal of critical investigation; its distinctive doctrines have been assailed by every weapon man has been able to devise, but the larger study of the life of Jesus, which these assaults have compelled, has quickened and purified the Churches until they have carried a true word of salvation into all lands and to all people. Its all-conquering word has been that of the first preachers, the crucified and risen Jesus, and now, as then, it has been the power of God unto salvation. The prophecy of its world-wide acceptance is no longer the stumbling-block of a weak faith, for its wonderful progress in this generation attests the divinity of the great Teacher; and we already anticipate the hour when every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

Bey'd St. James Fry

Art. III.—THE METHODIST EPISCOPAL CHURCH IN THE SOUTH.

In a private letter to the writer the late editor of the *Review* said our work in the South is a very "delicate and difficult subject" for discussion. In our Church papers it has been treated somewhat sparingly; but in those of the Southern Church our work has found abundant discussion. The attention given to this work by Southern writers is increasing of late. There are two causes for this increase: the settlement of the policy of our Church touching the colored race in our schools, and the necessity for the Southern Church finding some answer to the increasing number of her own young people who are asking why there should be a Southern Church. The writer believes the Southern Church will come to desire organic union with the Methodist Episcopal Church at no very distant day, though for the present there is no such desire expressed by her leaders. Such a desirable consummation would not be hastened by withdrawing from a vigorous prosecution of our work, or by changing our policy to suit the preferences of the Church South. We do not hasten the day of complete understanding by refraining from an examination of the differences existing. If we are to have a union that will be good and enduring we must approach it with open eyes. The Church at large should give careful attention to this field, both on account of the greatness of the work and the peculiar hardships encountered in its prosecution. It is admitted on all sides that the gravest problems in Church and State confront us in the South; and the solution of them is not merely a local interest. Important among the agencies at work for the good of this people is the Methodist Episcopal Church. The bare statistics suggest its vast importance: Thirty-two conferences, over four thousand churches worth nine million dollars, and nearly four hundred and fifty thousand members about equally divided between white and colored. The increase last year was over two hundred new churches. The Freedmen's Aid and Southern Education Society reports two universities, eleven colleges, thirty academies, with two hundred and twenty-eight teachers and seven thousand students. The receipts last year were one

hundred and eighty-five thousand dollars, of which sum thirty thousand dollars was from tuition and room rents.

Before examining the grounds upon which the Church South claims the exclusive right to do Methodist work in the South, it is proper to state that it is the policy of our Church relative to the Negro, both in churches and schools, that is opposed by the Southern papers. Those who look forward to organic union of the two churches to furnish a peaceful solution of all difficulties should remember that some things must be solved in advance of the union. The Methodist Episcopal Church cannot set off her colored members, nor abandon the schools established for them. The Southern Church understands this perfectly, and does not desire union with us. We have not been encouraged by them to expect such an event in the future. Yet union may come sooner than any of us expect. It is the trouble of adjusting the relations between the two races that presents the most pressing and perplexing question in the South. Magazines, reviews, weeklies, and dailies, secular and religious papers, are considering it. And from a great variety of stand-points observers obtain a great variety of views. Our *Christian Advocate* (March 29, 1889) says:

> One of the many grave crises which confront the American people is that growing out of the relation between the white and colored people of the South. This question wears a more serious aspect now than ever—unfortunately, the antipathy of the two races occupying the same territory threatens to precipitate serious conflicts. . . . The attitude of a large number of the whites in the South toward the Negro is one of growing hatred and hostility. They oppose the education of the colored citizen; they insist that he is essentially inferior to the white man. . . . That the position of the Southern whites is exceedingly embarrassing no intelligent man will deny. . . . It is idle to say there is no cause for uneasiness in the South. But however difficult it may be to deal justly with the Negro, it is, nevertheless, the only safe course.

We hear a great deal about the "Plan of Separation," and a constant protest against ours being called the "old Church." But the plain facts of history are, that the Methodist Episcopal Church did not begin nor end in 1844; though she is said to have done both. The Methodist Episcopal Church, South, did begin in 1845. The "Plan" of 1844 was *provisional only*. It stated what the Church would do in the event that certain Con-

ferences, on their own motion, should withdraw from her jurisdiction. No provision of that General Conference would have been violated if no convention had met in Louisville. That convention was the creation of the Annual Conferences represented in it. They had not been directed, or even advised, to take this step. The decision of the Supreme Court of the United States, so often quoted in support of their claims, was not given upon any church or parsonage property. The only matter before that court was the decision of the Ohio court on the division of Western Book Concern property. The declarations of the Cape May Commission are much used to prove that we should give up this work. But these deliverances, except in the case of the several churches specifically provided for, consisted merely of certain general advices and declarations. The Southern press calls it an "agreement" and "contract." The *South-western* says, "that contract was broken and disallowed." Dr. Summers, their chief editor, said at the time he was sorry their commissioners did not distinctly express their understanding of the "agreement" which was to ultimately restore the line of division set up in 1844. But our commissioners could have signed no agreement expressing such intent — they did not so understand it. Upon their own interpretation the Southern Conferences indorsed the action with great unanimity. Our Conferences were mostly silent. And the General Conference said as little about it as was practicable.

Dr. Hartzell has been called a falsifier of history for saying the Methodist Episcopal Church is the mother of all the Methodist Churches in America. "The mother died in 1844"—so says Rev. W. P. Lovejoy in the *Southern Christian Advocate* (February, 1889). It will be a new thing to those unacquainted with Southern journalism, that the Methodist Episcopal Church died in giving birth to two new Churches.

It is because of their efforts to establish this claim that the Southern Church has had no small difficulty with the annex, "South." This part of their name is omitted in references to their church in this city (Newport, Ky.). And here, as all over this territory where both Churches have societies, members holding letters from our Church have been led to unite with the Southern Church, supposing it to be the Methodist Episcopal Church. It is not uncommon to find them dropping the

"Episcopal," as a neighbor of mine whose notices are given by the name of the street and "Methodist"—by which means an advantage is taken of some who know nothing of the Southern Church until after they have become members of the same. Their General and Annual Conferences have labored much over the proposition to change their name; but since the "South" cannot be dropped without some change in the other part that would make it differ from ours, they are compelled to hold on to this troublesome appendage and carry it into Oregon and to the uttermost parts of the earth. One of their superintendents was often introduced, while in Europe and Asia, as "bishop of the Methodist Episcopal Church of South America." And when the little word "of" was transposed to the other side of the "South," the "correction" was most bewildering to the foreigner. Not being able to divest their name of this, they have very much labored to show forth what is in a name. The Rev. Josephus Anderson, D.D., editor of the *Florida Christian Advocate*, published a tract on their name in 1888. And this somewhat lengthy paper has been widely published in Southern Church papers. In it the Southern Church is set forth by some strange statements of history, and ours is denounced by the usual striking epithets. The writer labors to construct a basis for their claims to sole right of occupancy in the South. Some of these statements are worth a careful examination by our friends in the North, as showing what obstacles are interposed to our progress. We are sometimes reproved for bringing forward old issues; but this writer has gone back to the old questions, and it is proposed to examine his course. In the opening paragraph he says: "It ('South') does not mean secession, disunion, or pro-slavery."

Now, every body understands that those three things have been settled, and nothing stands for them now. But in the next paragraph Dr. Anderson attempts to show that the Southern Church did not favor slavery at the beginning. He says:

> Our Church was organized as a separate body in Louisville, Ky., in 1845, and received its name at that time, which was sixteen years before the war; and when its name was given to it it still retained in the Discipline the old declaration against the "evil of slavery;" and the resolution by which our Church settled the question of organization positively declared that the several Annual Conferences represented in that convention *are constituted*

a separate ecclesiastical convention under the provisional plan aforesaid and upon the Discipline of the Methodist Episcopal Church. . . . So that all that the old Discipline had against slavery was retained in the new; and the difference between the Churches in regard to slavery was simply this: That the Northern body regarded it as a sin in itself, to be proceeded against under all circumstances by Church action; and the Southern body considered it an evil, but not necessarily a sin, when State laws would not allow emancipation to take place or the emancipated slave to have liberty. . . . The North condemned the bishop (Andrew) and the South stood by him, but both held that slavery was an evil.

This writer reiterates the statement that both Churches alike considered slavery an evil. But, in certain environments, created by State laws, slavery was not a sin in the estimation of the Southern Church. Truly, this presents a strange thing; an evil ceasing to be an evil because the State law says the evil shall not be put away!

And it would be a sin for the Church to make any protest against such laws. Slavery, *per se*, one thing, and slavery in operation another thing, is absurd. One might as well say that a locomotive, *per se*, never jumped from the track or pulled a train of cars through a draw-bridge. But a locomotive with steam up and fire burning, and a man holding the lever operating it, is a great destroyer of property and life where flaws exist in roadway or fault in engineer. There was too much power in slavery to operate it among men without damage to all parties concerned. If there has been created one race of men to be masters and another to be slaves in order that both races shall reach their highest possible attainments in this relation, they have not come together yet in their proper relation in this world. Dr. Anderson says it was not a difference about slavery that caused the separation. He should read the first Discipline of his Church. Chapter I, section 2, gives the causes as follows:

In the judgment of the delegates of the several Annual Conferences in the slave-holding States the continued agitation of the subject of slavery and abolition in a portion of the Church, the frequent action on that subject in the General Conference, and especially the proceedings of the General Conference of the Methodist Episcopal Church in 1844 in the case of the Rev. James O. Andrew, D.D., one of the bishops, who had become connected with slavery by marriage, produced a state of things in the South which rendered a continuance of the jurisdiction of that General

Conference over the Conferences aforesaid inconsistent with the success of the ministry in their proper calling. This conviction they declared in solemn form to the General Conference, accompanied with a protest against the action referred to, assured that public opinion in the slave-holding States would demand, and a due regard to the vital interests of Christ's kingdom would justify, a separate and independent organization.

The foregoing clearly states that the cause was the "agitation upon the subject of slavery." Dr. Anderson ignores all this in his tract. How the Church South regarded the protests against slavery in their Discipline was fully set forth by their bishops, who were directed by the General Conference in 1858 to set forth the platform occupied by the Church. This episcopal address stated that when the Church was organized

we found the Discipline still encumbered with the rule and section on slavery, the testimony was decided though gratuitous, but the legislation in reference to it contradictory and absurd. The section was anomalous. While denouncing slavery as an evil, and pledging the Church to such view, it provided by statute for its allowance and perpetuation. Four years ago we annihilated the chapter and rid the book of its self-condemning enactments on the subject.

So, by their own interpretation, the disciplinary legislation was contradictory upon the subject. That which declares a contradiction declares nothing—or an "absurdity." It did not, therefore, commit the Church to any position on the subject of slavery. And upon this understanding the chapter was taken at the beginning and permitted to "encumber" their Discipline for a short time. The promise that this chapter should be retained in their Discipline was one of the means by which the churches in Kentucky, Maryland, and West Virginia were induced to go into the new organization.

Here is the chapter as it appeared in the first Discipline of the Southern Church (1846, section 9). "Of Slavery."

Question. What shall be done for the extirpation of slavery?

Answer 1. We declare that we are as much as ever convinced of the great evil of slavery; and, therefore, no slaveholder shall be eligible to any official station in our Church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

2. When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character

in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves conformably to the laws of the State in which he lives.

3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God, and to allow them time to attend upon the public worship of God on regular days of divine service.

4. Our colored preachers and official members shall have all the privileges which are usual to others in the Quarterly Conferences, where the usages of the country do not forbid it, and the presiding elder may hold for them a separate District Conference where the number of colored local preachers will justify it.

5. The Annual Conference may employ colored preachers to travel and preach where their services are judged necessary; provided no one shall be so employed without having been recommended according to the form of Discipline.

While this chapter was made null and void by State laws which made it crime to teach a slave to read, and which did not allow emancipated slaves to remain in the State, yet, on its face, it was a protest against slavery, and showed the Southern Church to regard slavery as an evil. But the "agitation of the slavery question," given by their bishops as one of the causes of the separation, was the placing of this very language in the Discipline by the General Conference. This chapter, which committed the Church to no position on the slavery question, according to their own interpretation, did serve to conceal the real cause of the separation. It is now used by Dr. Anderson and others to prove that both Churches alike regarded slavery as an evil in 1845. The real feeling and conviction of the Southern Church were expressed by the action of 1854, which "annihilated" it. Nobody believes or pretends that any change of sentiment had occurred when this was done. The chapter had served its purpose, and was disposed of about as quickly as the circumstances of the case permitted. It was not done at their second General Conference. That Conference was hurried to an early adjournment by cholera breaking out in St. Louis; but in 1854 the whole ninth section was repealed. The Rev. J. G. Bruce, now a superannuated member of our Kentucky Conference, alone voted in the negative. The following is from a letter to the writer from him, written in November, 1888:

> The General Rule was spared, a monument to the humanity of our fathers! But the progress of liberal sentiment was so rapid that the General Conference of 1858 was ready to forget all past

deliverances, ignore the constitution, and strike it from the Discipline. The question of striking it out had, by the General Conference of 1854, been submitted to the Annual Conferences. A committee, appointed in 1858 to ascertain the state of the vote, reported that the constitutional majority had been obtained. Having myself examined the records, I offered as a substitute: That the constitutional majority had not been obtained. Some of the Conferences had refused to vote; some of the journals were not present to be examined, etc. This brought on a three days' fight, and resulted in referring it again to the Annual Conferences, the vote to be taken at the next ensuing sessions, so that the new Discipline might be without spot or blemish. Before the next meeting of the General Conference* the year of release came, and the slave went free.

In the same resolution, providing for the aforesaid action, the General Conference requested the bishops to set forth, in a pastoral address, the platform occupied by the Methodist Episcopal Church, South, on the relation of master and servants, agreeably to the principle contained in the preamble and resolution. The following are some of the utterances of that address:

The question of slavery has long agitated the Church and the country. The Southern Church, while yet in connection with the North, avowed her conviction that the subject belonged to Cæsar, and that ecclesiastical legislation upon it is contrary to the teachings of Christ and the example of the apostles. Her counsels were unheeded, her remonstrances disregarded, and the unfortunate policy which at first obtruded the subject into the legislation of the Church maintained it there, notwithstanding history accumulated evidence amounting to demonstration that its continuance was the occasion of strife and trouble, alienation and discord. Its simple presence in our book of laws, while the Methodist Episcopal Church in this great country was a unit, was a pretext which fanaticism employed during long years to insult our feelings, and, in the memorable Conference of 1844, to *outrage our rights.* When the Methodist Episcopal Church, South, under the authority of the General Conference, and with the consent and approval of our people, organized a separate and independent jurisdiction, we found the Discipline still encumbered with the rule and section on slavery.

There is something very remarkable in the foregoing. It was a convention in Louisville that organized the Church South. But here we have the absurdity of a Church before

* There was no session in 1862. New Orleans, where the General Conference was to meet, was occupied by the Federal army.

it had an existence spoken of as "organizing," not itself, but a "jurisdiction!" One cannot refrain from asking, What is an organized jurisdiction? The portion of this remarkable address which declared the legislation of the chapter to be "absurd and contradictory" has already been quoted. In that address it is clearly set forth that the Church, as such, ought not to declare slavery to be an evil. There is an avoidance of the alternative; the Church does not undertake to say that slavery is not an evil. "We have surrendered unto Cæsar the things that are Cæsar's." The State alone is responsible for the institution of slavery, and, *ex cathedra*, nothing must be said of it, good or bad. Yet we are reminded that "the relation of master and servant is recognized in the New Testament, and the duties of each prescribed."

Standing upon this "platform" the Church, South, through her papers, has not ceased to denounce the Methodist Episcopal Church as secularizing the Church, making an alliance of Church and State, and departing from the teachings of Christ and the example of the apostles, because her Conferences have made deliverances upon the acts of States and the Nation where great moral questions have been involved. It was also stated in the address that "the salvation of the colored race in our midst, as far as human instrumentality can secure it, is the primary duty of the Southern Church." As a commentary upon that passage the action of the Southern Church since the slave was freed may be fairly taken. When the way was opened for doing ten times more for the moral elevation of the Negro than could have been done for him as a slave, that Church not only failed to increase her labors in his behalf but almost entirely abandoned it, while she "enlarged her missionary work in other directions."

But the real sentiment of the Church upon slavery was most clearly set forth by Rev. R. H. Rivers, D. D., one of their ministers, in a work on moral philosophy which was published by their Book Concern, which is studied in the schools patronized by the Church, and used as a text-book in their ministers' course of study. The author gave as a reason for the book that

for many years the institutions of learning have been without a suitable text-book on moral philosophy. Most of the philosophical writings of American authors are exhibitions of fanaticism rather

than of sound logic or scriptural truth when they discuss the subject of slavery. This work is demanded by the schools in the South, and indeed in every portion of the country. It is the only work on moral philosophy that gives a full and correct view of the slavery question. It shows the youth of our land that slavery is not a sin; that it was established originally by the divine Being for wise, just, and benevolent purposes; that it was directly sanctioned by Christ and his apostles, and is not, therefore, "the sum of all villainies."

After giving the Scripture view, the author proceeds:

We argue, in the next place, that slavery is no sin, from its effect upon the slave population. We do not say that slavery would be a blessing to the enlightened Anglo-Saxon. But we do say that slavery has been, and still is, a blessing to the Negro. It is a blessing in whatever light it be considered, whether as affecting his physical comfort, his intellectual advancement, or his moral progress. This we are prepared to prove by facts as impregnable as any that were ever presented in any controversy upon any subject.

Then proceeding to state that the slave is superior to his brethren in Africa and the free Negro in this country, he says:

The direct tendency of slavery is to make the condition of the slave more happy and prosperous than [is] the free operative in the North or in Europe.

Then he observes that the Negro has been greatly lowered by freedom in the West Indies, as a result of "British pseudo-philanthropy and French infidelity." After stating that slavery exerts no evil effects upon the master the author presents his "finally," which was a prophecy most strikingly proven to be false by recent history.* It is worthy of a place here entire, as a literary curiosity, owing to its peculiar style, the furthest removed from argumentation, and as illustrating how one so blinded as to see slavery as he saw it could only foresee what would happen in its destruction as that author foresaw it.

VI. Finally, we argue that slavery is not a sin, from the fact [?] that to abolish it would be attended with the worst of consequences.

1. The abolition of slavery would turn out of employment thousands of operatives at the North. The great cotton-mills would cease to move, for there would be no raw material to supply them. The country would be almost stunned by the wails of anguish that

* The book with this chapter is out of print, I think, but this chapter entire can be found in *Appeal to the Records*, by E. Q. Fuller, Methodist Book Concern publication.

would arise from famishing women and starving children. Age would sink exhausted under its infirmities, and youth would grow sick and die.

2. England would be ruined. She would totter from her high position, and cease to be the "queen of the seas." Her vast and populous manufacturing districts would become a barren Sahara. Every loom and spindle would be stopped. Insubordination would be rife among her subjects, among whom comparative contentment reigns. Men and women and children would be found in the market-places because no man could hire them. Miners and colliers, and machinists and mechanics would all be seeking labor and finding none; and worse than Egyptian famine would starve the land. Her grand missionary and Bible enterprises would languish, and her glory would depart.

3. Commerce would languish. For years commerce has been the handmaid of religion. It has been the leader of enterprise, the "forerunner" of the Gospel. It has advanced science, discovered new lands, and penciled their boundaries upon the map of the world. It has broken barriers which had grown strong by the accretion of centuries; it has opened the gates of China and Japan to the civilized world. It has united together a beautiful sisterhood of nations and lessened the chances of war. Commerce owes its glory to cotton. Cotton sways the commerce of the world. It whitens the ocean with sails, and fills the harbors with vessels. It is the grand motive power that moves the commerce of the world. But cotton is the product of slave-labor. Destroy slavery, and the supply would cease.

4. The abolition of slavery would make the South a field of blood. It would lead to war and prove the utter extinction of the Negro race. The South is rich, and is increasing in wealth. In arts and science her progress is onward. Her enterprising citizens are building railroads, erecting manufactories, establishing schools, printing books, and advancing in all the elements of the highest civilization. And, if let alone, she will work out a sublime destiny. But let slavery be abolished, let three or four millions of an inferior race, unused to liberty and equality, be at once elevated to the character and position of freemen, and the consequences would be the ruin of one race and the annihilation of the other.

We have now closed this argument. In the light of nature and the still more effulgent light of revelation, we have endeavored calmly to survey the whole ground, and to come to just conclusions. We believe our argument is unanswerable. We think our conclusion is infallible. Here we take our stand, and, sustained by His unerring word, we dare maintain it.

The closing sentence suggests a contrast. When Martin Luther put forth his arguments before the Diet of Worms he stood alone in the midst of enemies. The power arrayed against

the truth he proclaimed was so great as to make kings afraid. The dungeon, the fagot, and the rack had been employed to silence men who dared to oppose the Church. That monk of Wurtemburg, standing alone for the truth against the Romish hierarchy, presents a scene of sublime heroism. But in the case of Dr. Rivers all is reversed. The Church and the State in the South approved all that he uttered about slavery. Indeed no paper, or book, or man would have been tolerated in the South that should "dare" to controvert the teaching of this book. It brought forth nothing new; it was a product of public sentiment, and was designed as a conservator of that sentiment. Sanctioned and used by the Methodist Church, South, this book clearly shows how that Church regarded slavery. And this book did not express a single thought relating to that institution that was not held by that Church from its beginning. There was no change of sentiment upon that subject while slavery existed. The book illustrates a truth as old as the pyramids. It shows how the oppressor always endeavors to conceal his operations from the observation of his fellow-men, but best succeeds in hiding the evil of his work from his own eyes. No people have been made to suffer wrongs for a long time who have not been treated as well as the circumstances of the case permitted, as viewed from the stand-point of the oppressor.

George Kennan has made a revelation for St. Petersburg as well as for the rest of the civilized world. If he had borne false witness the autocrat of all the Russias could bring out the truth and expose Mr. Kennan. But the oppressor does not investigate. He must keep out the light or change his business. To persecute a Jew, or burn a heretic, or oppress any part of the human race, requires the same condition—*darkness*—in all the world and through all the ages. American slavery was a great oppression. It could not endure the light. It was necessary to proscribe *Uncle Tom's Cabin* in the South, because it showed the iniquity of slavery.

The illiteracy of both races in the South at this time is an index of the darkness that still remains to be expelled by the light of Christian education. By whom and by what methods this work shall be done are among the most perplexing questions now engaging the attention of the American people.

The Methodist Episcopal Church is on the ground and at work. In the mental and moral uplifting of these needy millions she is destined to bear no inconsiderable part. Carrying on the work for a quarter of a century with a success that shows God's approval—a success achieved under difficulties harder than any man knows who has not encountered them, she still works. Our policy in schools established for the whites is criticised so as to impede the progress of these schools. The following is suggestive, as coming from the Rev. Atticus G. Haygood, D.D.:

The worst fault of the Southern white people in relation to Negro education is, not that they themselves have done no more, but that they have given so little kind and respectful recognition to those who have done so much. As we get farther from the evil spell that slavery cast upon us we will do our duty in these respects.

In the *Central Methodist* of January 19, 1889, Dr. Rivers, whose book we have considered, gives his present views on the Negro question:

The question of the future of the Negro race now in the South is enlisting the attention of the bravest and best of our patriotic citizens. If they remain in the South their condition must be one either of equality, superiority, or inferiority. It cannot be one of equality, for that would sooner or later be the end of both races and the introduction of a mixed race—mulatto—in the stead of the two distinct races as now existing. Miscegenation is so repugnant to the white race that it cannot take place in our time, if ever. Indeed, no writer that we have seen proposes the intermingling of the races as a solution of the problem.

We hold, then, as a self-evident proposition, that as long as the two races exist in the country the Negro must occupy the condition of inferiority. Brain, intelligence, civilization must rule. High intelligence is superior to numbers. Negroes can never rule the Caucasian. Ham must be subservient to Japheth. The white race has the advantage of centuries of civilization, education, etc., and we may be sure such advantage will be retained.

1. The right to vote ought to be restricted to such as can read and write. Let intelligence precede the ballot.

2. Let rigid justice be granted the race so lately freed from slavery.

3. Let due benevolence be exercised. Let education be free and universal. Let not a Southern white man be above giving instruction to the Negro. The white people of the South understand the Negro much better than any one else, and let white Southern teachers be engaged to educate the Negro. Let a pure Gospel, unmixed with politics, be preached to the Negroes of the

South. Then if we can have both races the subjects of the kingdom of Christ, we may expect peace and prosperity. Let love, which is the great central virtue of Christianity, be the ruling principle of both races, and then there will be peace.

It is evident that the foregoing is written in the kindliest spirit. But the writer holds to the profound conviction of the inferiority of the Negro. He speaks the sentiment of a very large class of Southern people. Every body understands that the question of slavery was settled at Appomattox. When men say they have no expectation or desire for its restoration, it does not follow that they have changed their old convictions about the inferiority of the Negro race. They accept the inevitable. With these views, under the new conditions of freedom, and the right to vote being restricted among the colored race to those who can read and write, we cannot expect these men to be any more favorable to a good free-school system than the Roman Catholics are. They have opposed the Blair Educational Bill. And where such restriction now exists means have been found by which the illiterate colored voter is kept from voting, while the illiterate white voter casts a ballot that will be counted. His prediction that the elevation of the colored race would lead to "miscegenation" is an old and false alarm. It is a fact that slavery did lead to that very thing so "repugnant" to the Southerner. And so far as education has elevated any of that race it has proven that the tendency is to prevent that very thing. Dr. J. O. Peck, our missionary secretary, received not a little abuse from Southern Church papers when he published what he saw in the South. Here is one of his offending paragraphs:

> The Southern people, who froth with rage about "nigger equality," do not seem to have had any prejudice against this race, male or female, when they could be made to subserve their convenience or pleasure. Said a middle-aged, intelligent colored preacher, with regular Caucasian features, to Bishop Goodsell and the writer, "Our masters were our fathers."

What can be said of the darkness in which men move who still declare, that, under a system permitting such moral degradation in both master and servant, "the South had in the Negro slave the best peasantry in the world?" Let the light of Christian education dispel the darkness. Dr. Rivers would

have Southern teachers for the Negro, and, while he does not say Southern preachers, yet every Southerner understands him to mean that when he says, "Let a pure Gospel, unmixed with politics, be preached to the Negroes of the South."

One grows a little impatient when they upbraid Northern men for bringing up "old issues" while they continually bring the old accusations of politics against the Methodist Episcopal Church. Upon this point Dr. Anderson's tract has some curious and interesting statements:

While other causes operated to bring about a separation in 1844, the most active and influential was the difference of opinion about politics, the Northern part of the Church advocating the right of the Church to take position on questions political, and the Southern part denying that right. The Northern brethren were for arraying the Church as a body against slavery in State and National politics, while the Southern brethren were against any Church action upon political questions, and for leaving individuals free to vote as they might wish in matters of politics.

God's hand was in the separation, not to produce the strife, but to hold the Northern conscience against slavery, and the Southern conscience to what was justly due to Bishop Andrew and what was duty to the work of Christ in the South. He saw that slavery must go. His purpose was to prepare an agency for the new state of things, a Church weary of strife, anxious for peace, hating politics in religion, and ready to welcome all newcomers and reunite society in love and faith. The Methodist Episcopal Church, South, became the agency of God to do all these things. The old opposition of our revolutionary forefathers to the union of Church and State has taken the form of violent repugnance to politics in the Church, and this has become a ruling passion in Southern hearts, and an historical and inwrought distinction of Southern Methodism. It abhors politics in the Church. It dreads sectionalism in religion. It is at home in the South. It was born and grew up here, and is a part of Southern history. It knows the Negro, gave him the Gospel when no else would, and consented to separation in 1844 rather than give up its missionary work among the slaves. It is a part of the South, but so formed that it is heartily sick and tired of war and war stories and sectional feeling and political antagonisms, and is anxious for peace and brotherhood and social unity and political tolerance. And these facts give Southern Methodism its advantages in the South over Northern Methodism, and qualify it for its great mission in this part of our beloved country.

In the foregoing excerpts there are ten repetitions of the offensive word "politics." Our Church is constantly charged with being political. By denying the right of a Church to say

any thing, good or bad, of slavery, the Southern Church, *ab initio*, has avoided committing herself by Conference action upon the subject. But wherein it was wrong for the Church to utter her protest against an evil in law or legislature, when a moral question is involved, our opposers have never pointed out. It has never been attempted to show how such acts tend to a union of the Church and State. This accusation against our Church has never been supported by argument. It is a cry only. The only answer we hear when we ask, "What evil has the Church done?" is the cry of "Politics." The saloon-keepers have a similar cry against ministers and churches. These corrupters of politics cry out, "Churches and ministers should not meddle with politics." And men who despise Pilate for yielding to a "cry" in the city of Jerusalem have stood back in our cities at the cry of liquor dealers, until the average barkeeper has more influence in selecting our law-makers than the average Christian, be he minister or lay-man. But at length the North Georgia Conference has broken away from the long restraint imposed by the Southern Methodist Church. In 1888 she petitioned the State legislature upon some law relative to parsonage property; and after that precedent, she asked the State to lengthen the school-year for public schools. There has been a good deal of restrained criticism upon this action. It has placed the Southern Church in a dilemma. North Georgia Conference making "union with the State!" She has taken up the "things that belong to Cæsar!" The Southern press cannot safely open their columns to condemn this action, because they cannot show that any evil has been done. Failing to show the evil and rebuke it, the Southern Church must stand convicted of having continued to publish a baseless charge of "Political Church" against us. The writer of the last quotation proceeds to say:

> The Methodist Episcopal Church is a grand agency for good in its own field, but in the South it comes as a superior to an inferior class; comes with the conviction that Southern people are disloyal citizens; comes engaging in the work of reviving sectional feelings by talking about secessionists and rebels, and calling up old recollections of the past; comes with impracticable plans and exciting views of Negro equality; comes as the special favorer of a particular political party—and coming thus, it cannot have a mission of usefulness in the South and must fail.

The writer of the foregoing would not be willing to admit that there is one political party in the South that is endeavoring to help the Negro to rise to intelligent citizenship, and another political party that opposes that party for this very cause; and yet his accusation against our Church is not true unless such a state of things does exist. The Methodist Episcopal Church draws no boundary line of politics or geography. The plans he calls "impracticable" are those which provide for keeping the Negro in the Church, while the Southern Church has set him off into a separate organization. We have been much advised to follow their plan. The "existing views of Negro equality," as he calls them, were definitely set forth in the settlement of the Chattanooga University trouble. It is well remembered how deep was the interest awakened in the North and South when the colored students were denied admittance to a university established by the Freedmen's Aid Society. But what has happened since the Church decided that no person should be excluded on account of color, etc.? The school goes on, these two years, and no colored students have applied. It may be that in Chattanooga the time will come when the presence of an occasional colored student in a school of whites will cause no more trouble than in Harvard or Yale to-day. Many things have come to pass that the Southerners said could not be done; and something more remains to be accomplished.

Our Church is as much at home in the South as it is in New England. About ninety per cent. of our membership is native to the South. It is probable that the Southern Methodist Church has more members who were received from our Church in the North than our own Church here has received from the same source. The great increase of our churches in regions very destitute of houses of worship has been made with about the same amount of aid from the Church Extension Society as that given to churches in the North-west. The money expended by the Missionary and the Freedmen's Aid and Southern Education Societies has been more largely furnished by our Church in the North. But our quarter-million white people in the South have contributed more money toward the $2,300,000 expended in our educational work here than the whole million white members of the Southern Church have put into the same

kind of work since the war. The *Atlanta Constitution* has recently complimented the "Northern Methodist Church" for giving more money in the South for higher education than the South is giving for her colleges. But the great need of our schools that have been already planted is additional *endowment.* If two million dollars were given in one year to endow the schools already begun in the South, the results of our labors here in ten years would prove to the South that none of the dreadful things predicted would result from pursuing the policy of the Methodist Episcopal Church. And this is the only road to pursue to reach organic union. The ages have presented to the Church no opportunity for achievement so great and wide-reaching. And the time is pressing. Nine men are needed to stand in the front with our noble Mr. Gammon, who has endowed our theological school in Atlanta, Ga. It is not a local interest. It is wider than the South—wider than America. Let the foundations of this government be broken up, and let the pillars of this free republic be shattered to pieces when the nineteenth century shall turn over its handiwork to the twentieth century, and the woe of seventy millions of people here would be shared by three times seventy millions of people in other lands. Our mother-tongue is a composite language, and we are a composite people. From all continents, save one, immigration has come —will continue to come. From one continent men were brought to our shores against their will, for two hundred years. In the providence of God, who overruled the wrong for good, the Negro in America gained much over his brothers in Africa. Dr. Haygood calls attention to the fact that the English being his mother-tongue opened the way for the teacher who came after the Negro was free. So all the world is interested in America. And when we hear the names of Livingstone, Stanley, Carey, Bridgman, Bishop Thoburn, Bishop Taylor, yea, and George Kennan, we are reminded that Americans are interested in all the world. The task before us is most difficult. The end to be reached by patient continuance is most sublime.

J. D. Walsh

Art. IV.—PROGRESS IN ASSYRIAN RESEARCH.*

The publication of a grammar of the Assyrio-Babylonian language, by the distinguished Professor Ordinarius Honorarius of Assyriology and the Shemitic Languages in the University of Leipzig, is an event of great importance, not only to professional Assyriologists, but to all men who have little or much interest in Oriental studies. To men who teach Assyrian it comes with the hope that the days of laborious and unsatisfactory dictation of Assyrian grammar are past; to men who teach Hebrew, and who by reason of the practical difficulties in the way have not learned Assyrian, it opens the way to acquire the use of a new and indispensable tool for linguistic and historical research; while to all those who, without being special students of Oriental languages, are yet interested in the progress of knowledge concerning the East it comes as an encouragement in their favorite studies. Apart altogether from the question of the value of Delitzsch's book as a correct statement of the facts of Assyrian grammar, it is certainly a matter of the greatest interest and importance that Assyrian study has reached a point where it can successfully lay claim to have an Assyrian grammar placed alongside of the Hebrew, Syriac, Arabic, and Ethiopic grammars of the famous "Porta Linguarum Orientalium" series.

The appearance of such a book may well give us pause while we ask what were the steps in Assyrian research which have led up to this logical conclusion. This is not the first grammar of Assyrian, but it is the most pretentious, and will doubtless claim the field until the publication of Haupt's larger and more complete treatment of the subject. It is a milestone on the way, and suggests a view over the road already traversed.

At the beginning of this present century the exact locations of Nineveh and Babylon were unknown; the cities which had swayed the destinies of Western Asia for centuries had perished so utterly that men knew of them only what the historians of other peoples—Jews or Greeks—had said when they spoke of their own people. What language these Assyrians

* Assyrische Grammatik mit Paradigmen, Ubungsstücken, Glossar, und Litteratur, von Friedrich Delitzsch. Berlin: H. Reuthers Verlagsbuchhandlung, 1889.

and Babylonians spoke—whether that speech was Indo-European or Shemitic, or whether it belonged to that limbo of unclassified tongues, the Turanian—these were questions that no man could answer.

Not only was this true in 1800, but it was not until 1820 that the site of Nineveh was located by Rich at Kujundschik * and Nebi Yunus, while the location of Babylon,† Nippur, Erech, and others was yet further delayed.

But these discoveries of the sites of ruined cities added nothing immediately to our knowledge of the history or language of these forgotten peoples. That knowledge was to come later, as soon as scholars should be able to decipher the curious inscriptions which were to be found in these newly-determined but very ancient sites. The preparation for this process of decipherment had been a long and laborious one. As far back as the sixteenth century travelers in Persia had been impressed with the magnificent ruins of Persepolis, the capital of ancient Persia, but no detailed account of their appearance was published until the visit of Antonio de Gouvea in 1618. And while the observations of this traveler on architecture were important, the most far-reaching contribution to science made by him was a description of certain inscriptions found upon the rocks near the ancient capital. He describes the letters of these very strange-looking inscriptions as "composed of small pyramidal figures diversely combined." ‡

Later travelers, notably Chardin (1674), made some copies of these markings and spoke at length of them, but without any success in determining either their origin or their meaning. It was reserved for a Danish scholar, Carsten Niebuhr,§ father of the distinguished historian, to make careful copies of the inscriptions, and to show that they generally existed in groups of three, consisting of from one to three lines each, and not written in exactly the same kind of characters, the second of each group of inscriptions appearing in more complicated characters than the first, and the third being still more complex.

* Rich transliterated the Arabic word thus. I usually prefer to write *Kouyunjik*.

† C. J. Rich. *Babylon and Persepolis.* London, 1839.

‡ Comp. Menant, *Les Langues Perdues de la Perse*, Paris, 1885, p. 49.

§ C. Niebuhr, *Reisebeschreibung nach Arabien und andd. umliegenden Ländd.* Kopenh., 1778.

Niebuhr, following some hints gleaned by previous writers, determined that the first of each group of inscriptions was written in an alphabetic language, and distinguished forty-two (42) separate characters.* The tedious labor was here taken up by Olaus Tychsen, of Rostock (1798), who added the suggestion that the individual words were separated by a diagonal wedge; while Friedrich Münter (1802) proposed that the inscriptions should be read from left to right, as in so many Oriental languages, and not from right to left, and even suggested meanings for certain signs. The honor of finally deciphering some of these inscriptions belongs to Georg Friedrich Grotefend,† who, by a process of ingenious guessing, found on several inscriptions the royal names of Xerxes, Darius, and Hystaspes, and by the characters thus obtained was able to make out the rest of several of these small and apparently unimportant inscriptions. The translated inscriptions only contained such legends as "I [am] Cyrus, the Achamenid;" "I [am] Darius, the great king," etc. What an empty return for all this labor! So it seemed to be; but in reality the decipherment of those words was one of the greatest achievements of the nineteenth century, for its results did not cease with these small beginnings. The second of these groups of inscriptions was shown to be in the language of Media,‡ and the third in the Assyrio-Babylonian language. The same words were repeated in each of the groups of inscriptions, the king having had subjects who spoke all of these tongues; just as a Turkish governor of to-day would write his public decrees in Turkish, Arabic, and Persian.

The translation of the old Persian gave thereby a means of studying the Assyrio-Babylonian inscriptions. It was through Grotefend's labors, coupled with such other light as had been secured after his time, that Sir Henry Rawlinson was able to publish in 1851 a translation of the great inscription of Darius on the rocks at Behistun, and this work of Rawlinson's may fairly be considered as the beginning of Assyrian study. Let

* Schrader, *ABK*, Leipzig, 1882, p. 4.

† Grotefend was born at Münden (Hanover), June 9, 1775, and died at Hanover, December 15, 1853.

‡ This is still somewhat in doubt. Further study of the second of the groups is needed, but is of doubtful value without more matter.

it be noted that all our knowledge of the history, language, art, civilization, and religion of these great empires at Nineveh and Babylon has been gathered in but little more than a half-century. Assyriology is certainly a science with a brief and brilliant history.*

During the latter part of the time when this process of decipherment was going on, excavations were being prosecuted which gave abundant material for the study of scholars in this new field.

In 1842 Emil Botta was sent by the French government to Mosul as consul. Himself a man of scholarly tastes, he needed only a word of counsel from Julius Mohl to induce him to try excavation at the mounds near Mosul, which had been visited by Rich. Botta's first attempts at digging were impeded by the natives, and after futile attempts to pacify them, he transferred his efforts to the mound of Kouyunjik in December, 1842. Here he worked without any discovery, save that of pieces of alabaster, brick, and pottery, until, one day early in 1843, an Arab from Khorsabad, four hours north of Mosul, observing the search for inscribed bricks, informed the workmen that abundance of such things was easily to be found about his home. On the 20th of March excavations were begun at Khorsabad, and a shaft sunk into the mound ended, to the greatest astonishment of all, upon the floor of a great room lined with alabaster, and containing various fallen images with inscriptions, all in the same characters as had been found in the third of the groups of Persepolis inscriptions. On the 5th of April Botta wrote a joyful letter to Mohl, narrating his successful excavations; and on May 2, he sent another letter containing sketches of the objects found and descriptions of the walls of the room which had been unearthed. The publication of Botta's letters awakened the greatest interest in Paris, and the French government promptly supplied 3,000 francs to continue the work. The Turks, however, offered every possible hinderance; one sage pasha, Mohammed by name, being in fear lest Botta should annex the country to France. Mohammed fortunately died; and the Sublime Porte gave permission to

*See on the history of decipherment, in addition to works above cited, especially the following: Fr. Kaulen, *Assyrien und Babylonien*, 3. Auf. Freiburg, i. B., 1885. Fritz Hommel, *Geschichte Babyloniens und Assyriens.* Berlin, 1885, *sqq.*

carry on the work. The excavations soon unearthed great winged bulls, in most cases covered with inscriptions. And the French government sent an artist named Flandin to make drawings of them, which were published on his return, November, 1844, at the expense of the State.*

While Botta was making his first unsuccessful attempts at Kouyunjik, the scene of operations was visited by Austin Henry Layard, and his encouraging words doubtless helped to keep Botta at the work. When the news of the brilliant successes at Khorsabad reached England, Layard was fired with a desire to undertake diggings at the great mound called Nimroud by the natives. Funds for the doubtful experiment were raised privately, and in November, 1845, the first shaft was sunk in the great mounds. The difficulties were almost insuperable. Fever and famine, heat and cold, floods of water and storms of sand, were all successfully overcome; and, severe though they were, the superstition, the cupidity, and the meanness of Turkish people and officials were harder to bear. But startling results were at hand. During the first four months of 1846, the entire north-west palace of Shalmaneser I. (about 1330–1310 B. C.†) was uncovered, then the palace of Asurnasirpal (884–860 B. C.), then the palaces of Tiglath-pileser II. (745–728), and of Esarhaddon (681–669). The import of these discoveries was not then known; ruins of palaces were found, but to whom they had belonged no one could determine. The inscriptions there found were to tell that story, and the reading of those inscriptions was soon to be accomplished, for the inscriptions discovered by Botta had been sent to Paris and deposited in the Louvre, and the superb publication by the government placed them in the hands of scholars. When Layard's finds began to arrive in London scholars were ready to decipher them, and their story was soon made known. Layard's work was resumed in 1849, after a short suspension, and continued until 1851. He had numerous successors: among them Loftus and Taylor in the South, where also the unlucky French expedition under Fresnel and Oppert lost its collection in the Tigris, May 23, 1855, while in the North, Hormuzd Rassam worked from 1852–1854.

* Mürdter, *Geschichte Babyloniens und Assyriens*. Stuttgart, 1882, p. 6.

† Hommel, *Geschichte Babyloniens und Assyriens*, I, p. 504.

It was this latter explorer who, in 1854, at Kileh-Shergat—the mound that marks the site of the ancient imperial city Assur—found the palace of Tiglath-pilezer I. (about 1115–1050 B. C.),* and in its corners four handsomely written eight-sided clay prisms containing the annals of the king. In the same year he also discovered at Kouyunjik the palace of Sennacherib (704–681 B. C.), with the buildings added by Asurbanipal (668–626 B. C.). In this latter palace he found the library of the king just where it had fallen when Nineveh was burned in 607. Here were thousands of clay tablets—the books of that day—some broken badly and lying in shattered fragments, some scarcely scratched, but all filled with the story and the learning of that great Assyrian empire. All these collections went to the British Museum in London, where George Smith, with almost inconceivable care, arranged and catalogued many of them, and translated some of the most important. In 1873 and 1874 Smith himself made successful expeditions to Mesopotamia, and died August 19, 1876, at Aleppo, when about to conduct another. Rassam made other important discoveries between November, 1877, and July, 1882; especially in 1878, when, at Ballawat, fifteen miles east of Mosul, he found the bronze gates of the palace of Shalmaneser II. (860–824 B. C.), and in 1881, when he identified the site of the biblical Sepharvaim.

The French scholar, E. de Sarzec (1875–1880) made excavations at Tel-Loh, the results of which are now in the Louvre at Paris.

Here ends the long series of brilliant discoveries on the sites of the lost cities. An American expedition, led in 1884–1885 by the scholarly editor of the New York *Independent*, Dr. William Hayes Ward, made such a careful survey of the ground and brought back such valuable information that all friends of science have hoped that an American expedition, fully equipped, might soon be in the field. An expedition sent out by the University of Pennsylvania, led by Professor Dr. John P. Peters and well manned with competent Assyriologists in the persons of Professors Drs. Hermann V. Kilprecht and Robert F. Harper, is now in South Babylonia, and great results are hoped for from its investigations. It has met with the same difficulties as other

* Hommel, *ib.*, p. 514.

expeditions at the hands of the Turks, and the outcome no man can predict.*

The Assyrio-Babylonian literature thus far recovered consists of inscriptions cut upon rocks and upon the stone images of kings and of winged bulls, and upon the walls of palaces; but beyond and above all these, which are comparatively few in number, of thousands of clay tablets, which are to-day stored in the great collections in the British Museum in London, the Louvre in Paris, the Museum at Berlin, and in other small collections in different parts of Europe and America. Its extent is surprising to those who have not by long study grown accustomed to it. Dr. Bezold's examination has shown that the British Museum has about 39,000 numbered tablets, and of those still unnumbered, about 11,000 more.† Of this number only about 1400 or 1500 have been published, and yet that which has been published greatly exceeds the entire Old Testament in amount. Scholars who have published these 1500 have naturally chosen chiefly those which appear to be of the greatest importance, and the larger part of the important historical inscriptions have been edited; yet is there left in the British Museum alone a vast mass of interesting and important inscriptions to be given to the world. Great as this all is, it is as nothing to be compared with that which still remains buried and untouched in the various parts of Mesopotamia. Most of the digging has been done at and about Nineveh. Babylon has been scarcely examined; Sepharvaim, Ur of the Chaldees, Erech, and hundreds of other cities, many of

* The account above given of excavations is necessarily so limited as to be almost a mere catalogue of names and dates. It is a pity that no satisfactory account of these important facts has yet been given in English. Brief statements are to be found in Sayce, *Fresh Lights from the Ancient Monuments*, Lond., 1885, chap. i, and in Ragozin, *Story of Chaldea*, New York and London, 1886, chaps. i–iv. Professor Sayce is so brief as to be very unsatisfactory, while Mme. Ragozin is inaccurate in places; for example, on page 102 she ascribes to Layard the discovery of Asurbanipal's library, the credit of which belongs, as above said, to Rassam. It is difficult to explain this error, when one finds on page xv, among the "works consulted," "Mürdter, F., *Kurzgefasste Geschichte Babyloniens und Assyriens*," in which (p. 268) Professor Delitzsch expressly corrects Mürdter on this very point, and cites *T. S. B. A.*, vii, 37, *sqq.* Mürdter himself also, on p. 228, gives the true statement.

† Bezold, *Die Thontafelsammlungen des British Museum*, p. 9. *Litzungsberichte der Academie der Wissenschaften zu Berlin*, 1888, *Litzung vom* 5 *Juli.*

them the *known sites of royal libraries*, lie waiting till that longed-for day when the oppression of the Turk shall be ended, and when men of wealth will give the means for adding so largely to the knowledge of a great and interesting past.

With the decipherment of the inscriptions there began also grammatical study of their languages; words were laboriously picked out, and by comparisons with Hebrew, Arabic, Aramean, and Ethiopic, the languages of the Assyrio-Babylonians were speedily shown to belong to the great Shemitic family. Then came the discovery of the personal, possessive, and relative pronouns by De Saulcy* (1849–1850), closely followed by the brilliant work of Rawlinson in translating the Behistun inscriptions. To Edward Hincks,† however, belongs the credit of laying the foundations of Assyrian grammatical study, in a long series of papers published chiefly in the *Transactions of the Royal Irish Academy* between 1846 and 1866. To the same period belong the investigations of Jules Oppert, who contributed largely to the advancement of etymology and syntax. After these giants of earlier days there have been many scholars of great ability who, in the translation of texts, have also discovered principles of grammar, and have helped to settle many difficulties suggested by other workers. Of those especially noteworthy are Schrader, Delitzsch, Lotze, Lyon, Bezold, Zimmern, Pognon, and Helprecht; but in grammatical study, as Delitzsch well says, "before all is Paul Haupt," whose grammatical studies, pursued since the publication of his brilliant *Die Sumerischen Familiengesetze*, in 1879, have made him incomparably the greatest Assyrian grammarian of the world, while to Delitzsch himself belongs the honor of being its greatest lexicographer.

Though Delitzsch's grammar belongs to the "Porta Linguarum Orientalium" series, the object of which is to supply *brief* elementary grammars of Oriental languages, it really attempts and attains much more than this, being considerably larger than the other books of the series.‡

After a brief introduction, occupying but sixteen pages, the

* Delitzsch, Gram., § 4.

† *Ibid.*, § 4. See also Cyrus Adler in *Proceedings of the American Oriental Society*, May, 1888, xxii, *sqq.*

‡ It contains in all 449 pages; Nestle, *Syrische Grammatik*, has 277; Prætorius, *Æthiopische Gram.*, 237; Socin, *Arabic Gram.*, 308.

grammar begins with twenty-four pages of handsomely autographed lists of signs, the arrangement of which is somewhat different from that adopted in the "Lesestücke." Here the list is divided into three parts: (*a*) simple signs; (*b*) compound signs, and (*c*) ideograms—an arrangement which it seems to us is not so convenient for a beginner as the continuous arrangement of all the signs; for example, the sign *ku*, has also the compound values *dur* and *tus*, and is the ideogram for *tukultu*, and *subatu*, but does not appear in either of the following lists. A student, therefore, who meets this sign in a passage where the context makes it reasonably clear that it is used as an ideogram,* and who accordingly seeks it under the list (*c*), does not find it, but must turn to (*a*), and thereby loses just that much time. Similar illustrations might be multiplied.

The discussion of the method of writing which follows these lists is a fine piece of scholarly work, while the practical hints in section 24, as to the reading of the signs, are simply admirable, containing just those suggestions which one rarely finds in a text-book and has to learn laboriously for himself or from his teacher. It is section 25, however, that will arouse the greatest interest among general readers, as well as among scholars, for it is this which discusses, in over ten closely printed pages, the vexed question of the origin of the cuneiform writing. This question, which might, at first blush, seem to possess interest only for the paleographist, is really a question of the deepest importance to the history of Babylonia in general, and to its *Cultur-Geschichte* in particular. Perhaps no better way of showing this importance could be found than to quote Professor Sayce's statements as to the origin of Babylonian culture, religion, and writing. In his little book, *Fresh Light from the Ancient Monuments*, London, 1883, pp. 20, *sqq.*, he says:

> Babylonia . . . was divided into two halves, Accad (Gen. x, 10) being Northern Babylonia, and Sumir, the Shinar of the Old Testament, Southern Babylonia. The primitive populations of both Sumir and Accad were related, not to the Shemitic race, but to the tribes which continued to maintain themselves in the mountains of Elam down to a late day. They spoke two cognate dialects, which were agglutinative in character, like the languages of the modern Turks and Finns; that is to say, the relations of grammar were expressed by coupling words together, each of which re-

* For example, in V. R., 5, 90.

tained an independent meaning of its own. Thus *in-nin-sun* is "he gave it," literally, "he it gave;" *e-mes-na* is "of houses," literally, "house-many-of." At an early date, which cannot yet, however, be exactly determined, the Sumirians and Accadians were overrun and conquered by the Shemitic Babylonians of later history. . . .

The Accadians had been the inventors of the pictorial hieroglyphics which afterward developed into the cuneiform or wedge-shaped system of writing; they had founded the great cities of Chaldea, and had attained to a high degree of culture and civilization. . . . When the Shemitic Babylonians, the kinsmen of the Hebrews, the Arameans, the Phenicians, and the Arabs conquered the old population, they received from it, along with other elements of culture, the cuneiform system of writing and the literature written in it. The sacred hymns still continued to serve as a prayer-book, but they were now provided with interlinear translation into the Babylonian (or, as it is usually termed, the Assyrian) language.

The quotation is a long one, but it has its justification in the fact that it expresses in clear and popular language the ideas that have prevailed extensively among Assyrian scholars as to the origin of the method of writing used in the Assyrian language. It would be difficult, without the use of cuneiform type, to explain the grounds upon which scholars have based their belief in the existence of this language.* It will be sufficent for present purposes to say that in the Assyrian vocabularies there are frequently three columns, of which the middle column contains an Assyrian sign, while the right-hand column tells the value of that sign, and the left-hand column gives another value which was supposed to be the value of that sign in another language, namely, the so-called Proto-Chaldean, or Accadian. In the same way there exist also inscriptions with apparently interlinear translations from Assyrian. Ever since the beginning of the study of this so-called Accadian, there have been protests against it from different scholars, and chiefest among them from Joseph Halévy, a distinguished French *savant.* Halévy, since his first article in 1874 down to the present, has, in frequent able papers, contended that this was no language, but only another and chiefly ideographic method of writing Assyrian. Halévy's battle has been fought almost single-handed against Sayce, Lenormant, Oppert, Schrader, Haupt, and others, who with great learning

*For full discussion see Schrader: *Ist das Akkadische der Keilinschriften eine Sprache oder eine Schrift? ZDMG*, xxix, 1875, 1–52.

have successively contended for the language theory, as over against the method-of-writing theory. Delitzsch, however, has for a long time shown signs of weakening in his attachment to the language theory. In 1885, in his remarks in Zimmern's *Babylonische Busspsalmen* (p. 113), he expresses great regard for the services of Halévy, and then says of the Sumiro-Accadian question: "It appears to me necessary to test afresh, without prejudice, this fundamentally important tradition, which has come down to us later Assyriologists."

That is a very significant remark, which received its explanation and completion in April, 1888, when Delitzsch announced in his *Worterbuch* that he had come over finally to the "Anti-Sumirian stand-point of Halévy," * and promised to give the grounds for this in his forth-coming grammar. It would not be fitting in this place to discuss the arguments presented by him; suffice it to say that the whole has been admirably well done. The question is not yet settled; there are many to be heard on the other side, and a lengthy discussion will doubtless result. Should Halévy and Delitzsch finally succeed in establishing their position, there must be a complete rewriting of the early history of Babylonia. The passages above quoted from Professor Sayce will illustrate the extent of the changes that must take place. No longer will he be able to say that the Assyrio-Babylonians were preceded in their occupation of Mesopotamia by the Sumiro-Accadians, because such a people has not existed.† All allusions to, and comparisons with, Finnish and Turkish must be stricken out; no such forms as *in-nin-sun* may be cited, for these are only ideographic expressions for real Shemitic verbal forms; and the latter part of the passage must be entirely reconstructed, with such corrections as the following: The cuneiform system of writing was Shemitic in its origin, and was not received from the "old population," nor were "other elements of culture" so received; while the beautiful hymns and penitential psalms must be given the Shemitic Babylonians. It will be seen by such comparisons as these that this noteworthy paragraph in Delitzsch's grammar possesses deep interest for others than paleographists.

No other passage in the book will awaken such general in-

* *Assyrisches Worterbuch*, von Dr. Friedrich Delitzsch, i. u. ii, Leipzig, 1887–8.

† So Delitzsch, *Grammatik*, p. 71.

terest, and our comments may properly be brief. The etymology is wonderfully complete, and the syntax fuller than previous books in the series would have led us to expect. After this there follow thirty pages of paradigms, clearly and scientifically arranged, in which all important forms of the language are represented by their types. The chrestomathy is disappointing, containing only two selections, covering in all but six pages. The first, a good specimen of easy Assyrian style, is from Asurbanipal's campaign against the Manneans, published in V. R. 2, while the second, a selection from Sennacherib's campaign against the Cosseans, from I. R. 37, serves to illustrate a more difficult type of writing. Delitzsch apologizes in his preface for this brevity, but gives no satisfactory explanation. Every other book in the series is immeasurably better supplied with material for reading than this grammar, and Assyrian is the language where above all others a good introduction to translation was necessary.

We have told, in outline, the story of that brilliant series of investigations by which a people have been restored to history, a literature to our libraries, and a language to the families of human speech. And the end is not yet. Assyriology has laid history and philology under deep obligations already, but it has yet greater secrets to tell in the near future. This present sketch will have fulfilled its mission if it arouses some one to participation in the labor which must precede all future, as it has all past, discoveries, or if it gives to others an increased interest in the development of Assyrian study.

We have also, as far as the scope of this Review would allow, discussed the new grammar, reserving for another place an examination of detailed linguistic points. We have made some slight criticisms as to manner and method, but these have in no wise dimmed our enthusiasm for this masterly work. We congratulate Professor Delitzsch on the superb realization of his promises, and yet more do we congratulate Oriental students on this indispensable addition to their tool-chest.

Robert W. Rogers.

Art. V.—THE ITINERANTS' CLUB.

At the closing session of the Dakota Annual Conference of the Methodist Episcopal Church, held in Huron, S. Dak., last October (1889), the presiding Bishop invited to the front the four classes of undergraduates. The young men "admitted on trial" took the first seat. On the second sat the class "continued on trial." Behind these were the "deacons of the first class;" and on the last seat the "seniors" of the Conference—the "deacons of the second class." The Secretary was then requested to read the names of the "Conference examiners" for the incoming year, including the examiners of candidates for "admission on trial" in the fall of 1890. All these, members of the Conference "faculty," at the request of the Bishop occupied places on the platform. The "class of the first year" and their examiners then stood up and were introduced to each other. The other classes were in the same way permitted to look into the faces of their respective "committees on examination." Thus all the "theological students" of the Dakota Conference were duly presented to the Conference "faculty." The Bishop gave a brief address to the young men on their duties as "students," the importance of beginning at once their preparation for the next year's examination, and of doing the work conscientiously and thoroughly. Resolutions were adopted organizing an Itinerants' Club, appointing a committee of one from each class to draw up plans and arrange for meetings for the coming year. The young men and their examiners received inspiration from the new organization, and left the seat of the Conference determined to do worthy and satisfactory work between this and the coming together next October. It was encouraging to the "effective elders" to see this fine body of young men—the ministers of to-morrow—enlisting with such force of resolve and enthusiasm in a movement for better work by better workmen.

The action of the Dakota Conference theological classes is only one of a series of recent projects for promoting higher ministerial education under Conference auspices. The Itinerants' Club, held in Lexington, Ky., April 9–17, 1889, was

the first of this series. More than eighty ministers were in attendance for ten days. Dr. Arthur Edwards, of the *Northwestern Advocate*, who was present, says:

> The main body of those who attended are under-graduates in the Conference. . . . The programme might easily be imagined by those who should hear that for good and sufficient reasons the course in a theological seminary must be pressed into eight days. . . . It was far more than an ordinary Ministers' Institute, for the club members came as confessed pupils, and nearly all the lecturers attended as expert, interested, and experienced teachers. . . . The enthusiasm rose almost to the shouting point from the first. Never have we seen a convention, class, club, or Conference more a success from the first prayer to the benediction. The club aims to magnify the Conference studies of Conference graduates.

Another "club" of the same character was held a month later at Mt. Union College, Alliance, O. This club furnished an admirable illustration of what an educational institution may do in the cause of ministerial improvement for the members of patronizing Conferences, and for the young men already in the institution who expect to devote their lives to the ministry. The club at Mt. Union was well attended, and in a series of spirited conversations the following topics were discussed: "The Conference Course of Study—How Use; How Improve; How Employ by Colleges and Seminaries, by Assemblies and Itinerants' Clubs;" "Post-graduate Reading Courses;" "Church Music;" "The Minister as a Man of Church Business—Keeping Church Records, Making Church Reports, Superintending Church Repairs, Buildings," etc.; "the American people, and other people in America, whom we should Know and Evangelize and Elevate;" "Social Meetings of Believers, Class-meetings, Religious Conversations, Cottage Prayer-meetings," etc. After the session of the club at Mt. Union College, a chair was endowed in that institution which aims by regular classes, and by quarterly and semi-annual gatherings at the college of ministers within easy reach, (1) to promote the more thorough prosecution of the Conference courses of study; (2) to encourage the more critical study (professional and devotional) of the English Bible; (3) to promote among ministers the more careful and scientific study of the American people of all classes—their opinions, habits,

perils, needs, how to approach them, how win them to Christ, etc.; (4) to bring the under-graduates of the Conference and of neighboring Conferences together as frequently and for as long a time as possible during the Conference year.

At the Waseca (Minn.) Assembly, last summer, an Itinerants' Club was held on the general plan of that at Lexington. Fifty-two ministers were present. Several young men passed their Conference examinations, the committees of the Conference being present. A permanent organization was effected. In pursuance of suggestions made by the presiding bishop at the South-west Kansas Conference, last March, "the class of '93, being the class received on trial, met at the German Methodist Episcopal Church, and organized by electing Matthew T. Long, President; Steven T. Sulliger, Secretary and Treasurer. The following resolutions were adopted:

Resolved, That we will hold a meeting for self-examination on Conference studies at the appointment of the brother having charge nearest Hutchinson on the Thursday preceding the next Conference.

Resolved, That we will further endeavor to keep up a class-spirit by special prayer for each other, and by keeping ourselves posted in regard to the work of each other through our secretary.

On Sunday afternoon the class met and solemnly consecrated themselves and their all to God and his service, prayed with each other, told their Christian experience, and wished each other "God speed."

The "class of the second year," in the same Conference, "organized for mutual assistance by electing H. C. Wharton, President, and I. B. Case and J. F. Irwin, Secretaries. The object is to help each other. The class will meet at Nickerson and spend five days in the review of their studies some time during the year by order of the class." One of the classes met, before the last session of the South-west Kansas Conference, in a town near the seat of the Conference, spending a week in study, preaching in the evening, and holding special evangelizing services. During the week of this study and preaching twenty-five souls professed conversion. This was a beautiful blending of educational and spiritual work.

It is in pursuance of the same suggestions that the South-west Kansas College, at Winfield, has announced that it will

give instruction during the coming year in all the branches required of candidates for admission to the Annual Conference; a series of lectures will be delivered to classes by members of the South-west Kansas Conference, as follows: "Church Law," Rev. T. S. Hodgson; "History of the Methodist Episcopal Church," Rev. R. A. Carnine; "Church Doctrines," Rev. C. E. Beach; "Methods of Church Work," Rev. L. M. Hartley; "Sunday-school Work," Rev. J. W. Anderson.

Under date of October 3, 1889, the Rev. G. G. Keith, of Larrabee, Iowa, writes:

A class of twenty-two young men united with our North-west Iowa Conference this year, and we have organized a club. Our plan is to have an annual meeting for the study of the Conference course previous to the examinations at our Annual Conference.

An Itinerants' Club was advertised to be held in St. Joseph, Mo., December 16–20, 1889. The announcement says:

This is to be a school in which all are students. The course in Biblical Introduction and Systematic Theology will be limited to the course for the first and second years for probationers in the Annual Conference. Lessons are announced to be given in Biblical Introduction, in Systematic Theology, in Church History, in Homiletics, in Rhetoric, Logic, etc., with "Conversations" on "How to Study," the "Pastoral Work," "Pulpit Manners," "Woman's Work in the Church," "How to Conduct Prayer and Other Social Meetings," "Our Benevolences," etc.

A general interest has thus been awakened on the subject of Conference study. The young men clamor for such direction as the Itinerants' Club provides. In making a report of one of the clubs, one of our most efficient pastors says:

The organization of correspondence classes for the special benefit of those pursuing the course of study will be proposed in this way: Students can be grouped in regular correspondence with instructors during the year. This will stimulate diligence in study, quicken thought, and promote fraternal sympathy and helpfulness.

Dr. Fry, of the *Central Christian Advocate*, says, in reporting some of these movements:

Few young men admitted on trial into our Conferences have had a college education, or have studied at one of our theological schools. During the first four years of their ministry, at the very time when, on account of inexperience in ministerial and pastoral work, the greatest demands are made upon them, they must give attention to the Conference studies. The result is, that

hardly one of ten has really mastered the Conference course of study, and the greater part fail to derive the benefits which would come from a thorough study of the course.

Dr. Fry also asks:

Why should not our colleges and seminaries arrange to teach the Conference courses of study? These courses, pursued under competent teachers, would enable our young men who cannot attend on the regular college course to enter Conference at an immense advantage. The review of these studies during the four years would not prove burdensome, as at present. The effect of such studies would be seen at once, and improve our ministry a hundred per cent. in ten years, or less.

What does this eager adoption of the new proposal indicate? There is a wide-spread demand which it is hoped the movement may meet. The demand comes in clear tones above confused murmurs of dissatisfaction with present methods. We have in use an educational plan which does not educate. One dare not, in this public way, tell all that he knows or has heard about our present system of conference studies and examinations. Our rivals are glad to publish such reports, and our enemies exaggerate its defects. This much we are bound to concede: The Conference examinations are often conducted in a careless way. They are often inexact and superficial. They are at best testings on the "contents of a book," or "the views of the author," rather than a call for definitions by the student of doctrines which he accepts, his own statements concerning their historic development, their basis in Scripture and reason, the formidable oppositions which they have encountered, from what sources and with what results in theological thought and ecclesiastical usage. "The author does not discuss that point," says the student. "But, what do *you know* about that point?" asks the wise examiner. "And how can you understand the subject as a whole unless you have thought about and arrived at some conclusions on this very aspect of the matter in hand?"

It may be the fault of the men who have selected the books to be studied and read by young men seeking full recognition as Methodist Episcopal ministers that certain important bearings of great theological and ecclesiastical questions are not sufficiently presented in the required books; but when they are not considered by the young men in the course of their preparation it is the fault of their examiners. For, if I rightly

understand the object of the conference course, candidates who pursue it should find it a real school of theology, opening to its members the world of knowledge belonging to their office and profession.

The ends of the conference study, therefore, require thoroughly trained and expert examiners, as well as thoroughly prepared and competent students. A failure here is a failure all around. Incompetency on the part of the men who occupy the place of teachers must excite suspicion in those students who have even a slight knowledge of study and of public-school class work: it must excite contempt in those who have enjoyed seminary advantages: and it certainly engenders dishonesty and promotes moral enfeeblement in those who, knowing nothing about educational precedents, find out that although they do not know much about the books in which they were examined they do "pass," and reach seven or seventy per cent. in their reports, and that a six per cent. in some studies, although below conference standards, is allowed to count in their favor in view of a presiding elder's report about a "great revival" in some school-house, where forty or more souls were "converted;" as if the pastor's service in the "conversion" and enrollment of forty probationers were an excuse for ignorance of the biblical arguments in favor of the essential doctrines of our faith, in which these converts are to be built up if they are to be of any value to the Church, and if the Church is to be of any value to them.

The time usually spent in conference examinations is short, the burden of it coming at the closing up of the year's pastoral work. The making out of reports, the packing, the "good-byes," and the nervousness and anxiety of the candidate, put him then at great disadvantage. However, he learns to hope that the examining brethren will be "easy" and "sympathetic." And he has the assurance from men who "got through" without much trouble last year or the year before that they are likely to be both "sympathetic" and "easy;" and it happens, to the shame of the men who as examiners allow it, or who as ruling *presbyters*, whether over "districts" or over "the whole connection," wink at it, that men creep into our ministry through examinations that should make a grammar-school boy blush.

Our Church makes provision for the use of lay talent. She

has her "class-leaders," "exhorters," and "local preachers." A man not qualified to enter the regular ministry may do good service as a lay preacher. There is a modern Greek proverb, "If a priest, be a priest; if a plowman, be a plowman," and one akin to it among the Danes, "The priest to his books; the peasant to his plow." But under the gospel dispensation, in which all believers are priests, men who pursue business six days in the week, but who have gifts, the habit of reading, some power of thought, ability to express themselves clearly and effectively, and whose personal and Christian character has the confidence of their neighbors, may serve as lay preachers, co-operating with the regular pastors and doing an untold amount of good. Or such men may serve temporarily as "supplies." But the "traveling preacher" belongs to another, a higher and more important class in the Church. He is more than an "exhorter." He is more than an "evangelist." He is more than a "preacher." A preacher he must be, but he is also "pastor" and "teacher." And for this twofold function he needs a peculiar preparation. This demand is imperative. He must "give himself wholly" to the work, and in its early stages he must give himself wholly to the work of preparation. Therefore he should not be admitted, even on trial, until he gives full proof that he appreciates the demand for a prepared ministry and is determined to meet it. No soft sentimentalism should here have weight. The locomotive engineer who is color-blind has no business to mount an engine. Keep him off! It may grieve him, and it may cause his wife and children to weep, but keep that engineer down from the locomotive! Do not let his hand touch the throttle! The railroad company that yields through sympathy in such a case ought to lose its charter. We need in the ministry more wholesome rugged sense, less sentiment, more wisdom, and less compromising sympathy when we deal with candidates for this divine office. Therefore let the tentative examination be rigid. Hew to the line. Drop the weakling who has not energy enough to master the required studies or ingenuity enough to find a way to buy the needed books. Away with mawkish sympathy among men and about men who put on God's armor and become captains of God's host.

The preacher must be a student. He must know how to study, how to think, how persistently and with concentration

to apply his mind and heart to a subject until he can hold it firmly, turn it over, penetrate it, discover its anatomy and relations, and put it into shape for effective application to his hearers.

The conference course of study, as to its material, its processes, and its examination, should teach the untrained candidate to do these things. It should be to him a school of discipline. He should know at least enough of Hebrew and Greek to be able to consult his lexicons, and to read with intelligence the scholarly expositions of English commentators. He should know books and authors and authorities at least well enough to know where to go for full information on any topic. He should know the outlines of theology—biblical, systematic, comparative, natural, historical, exegetical, pastoral. He should know the names and characteristics of the great leaders of theological thought in all the schools, the great reformers, the giants of the councils, the orators of the Christian ages. He should know the civilization in which he now lives, the men who are the leaders of it, and the "people" who are the victims of its vices and follies and the sharers in its responsibilities and benefits. He should especially know the American people —the people to whom he is to preach: their antecedents, the influence of heredity upon them, the power of "classes" in our society; the causes of modern poverty; and the basis, present power, future possibilities, and plausible excuses of socialism and anarchy—all these living issues of the day in which the men and women to whom we preach are interested, and in which we, as ministers of Christ, who is the Friend and Saviour of the people, must also be interested. The Christian minister must understand human nature. He must know to the heart and in his heart the people he deals with. He should, therefore, study the great masters of the human soul, who in history and poetry and fiction have written truest truth about mankind.

The minister of God should know about the dangers to which our homes, our parents, our youth are exposed from false science, from lax theology, from bad ethics widely circulated in these days through current literature, the rostrum, the lyceum and the drama. By vigilance, by reading, by conversation, he should be ready to give a wise man's answer to a fool's folly. He should, in a general way, be abreast of the times in matters of literary taste and general culture. It does not require much

time, when one has wise direction, to catch the current of popular thought; to take a wise view of the topics which are every-where exciting popular discussion. The minister must understand the literary elements which quietly antagonize his gospel, and with taste and ability so deal with them that his matter and manner will command the respect of the most cultivated in his community.

Above all, the minister should be familiar with the English Bible: how it has come to us in the English, the English people through whom it came, and the English in which it comes. This is the minister's one text-book. It contains the word of God, whose witness he is, whose law he is to declare, whose Gospel he is to proclaim, whose promises he is to announce. It is a book of books; THE BOOK of books: full of history, biography, philosophy, ethics, poetry, prophecy; and in its English form it has been given to us illuminated by the advance of archæological and of philological science, and by the illustration of its principles in the history of that wonderful race a part of which we are. The preacher of the word should be a master of the English Bible. But the minister should study the English of the Bible—pure, simple, and full of vigor; forming in the critical and loving disciple a clear style, full of classic grace; a style both strong and keen, like a sharp sword which the Lord himself hath made for the man who would do well the work to which the Lord hath called him.

The leaders of our Church in the higher education—the representatives of our colleges and theological seminaries—will certainly have no solicitude lest an efficient non-resident theological training, such as our Church has always contemplated, may lessen the value or weaken the influence of the institutions they represent. The fear is absolutely without foundation, for, whatever provisions we may make, and whatever pressure we may bring upon our young men in behalf of theological education in the regular schools, we may be morally certain that the majority of the ministers of the Methodist Episcopal Church will continue to prepare for the work under the conference supervision and by the conference course of study. During the year 1888 there were admitted to our ministry "on trial" eight hundred and ninety men; continued on trial seven hundred and ninety-eight men; enrolled as "deacons of the

first class" six hundred and sixty-one; and as "deacons of the second class" five hundred and two; making a total of two thousand eight hundred and fifty-one students in the General Conference Itinerant Theological School of the Methodist Episcopal Church.

What, then, shall we do to increase the educating power of our present itinerant theological school, with its three thousand students? I answer:

1. Insist upon attendance at the college and theological school wherever practicable. Let our young men be taught by bishops, presiding elders, pastors, and wise counselors in the laity, that in our times one cannot have too thorough an education to fit him for the holy office of the Christian ministry.

2. Recognize the fact that all cannot attend either college or seminary; that, whatever our ideals may be, and however persistently our bishops may make appeal in this direction, the future will reproduce the history of the past, and we shall find divine Providence calling men into the ministry whose educational facilities have necessarily been limited, and inspiring them to an immediate occupancy of the field.

3. If this be the case, let us make the best possible provision for them; endow chairs in all of our colleges; set the faculties of our academies and seminaries at work anticipating the conference course of study by class work and lectures, that the young men who are now with them may be the better prepared when their time shall come.

4. Appeal to the bishops, whose business it is "to prescribe a course of biblical, ecclesiastical, and literary studies upon which those applying for admission upon trial in the Annual Conferences shall be examined and approved before such admission, . . . and a course of reading and study proper to be pursued by candidates for the ministry for the term of four years," to give us books which shall present in compact form the subject-matter which every minister should master, and then a wide range of wise reading for which the mastery of the compact text-books should prepare the students. The course should provide thoroughness in a prescribed course of study, promoting mental discipline by the most rigid methods, and then a wide survey of the world of knowledge which every minister should make his own.

5. Organize the Itinerants' Club. Call the institution by what name you will. As a "club" it suggests the idea of fellowship, and is at least in pursuance of the precedent given by the "Holy Club" of Oxford. The term "itinerant" defines the persons who may become members of the club—the ministers of our traveling connection. This organization may some time give way to a more thoroughly organized society, association, or school for the training of candidates for our ministry under the direction of the General Conference, with a faculty duly elected and a bureau of correspondence managed by our ablest men.

6. In the meantime let the Conference make more of the examination by appointing the best men to perform the duty, and by giving them more time for their annual work. There is no reason why the college or seminary within a Conference should not, once or twice a year, bring to its halls all the undergraduates and their examiners for lectures, conversations, drills, reviews, and partial examinations. In this way the work may be well done. The examinations will be fair tests of ability, and with new incentives for fidelity there will immediately appear a marked improvement. The examiners should be specialists in the subjects assigned to them. The office should never be given as a matter of honor, because it "would please this old brother" or that. And a man who is especially devoted to a branch of study, and has acquired some reputation in it as lecturer, author, or student, should be assigned for a term of years to the examinations on that subject.

7. A number of young ministers may adopt a system of co-operative work for the reading of a large number of authorities on a given topic. Each member of the club might read critically, every six months, a single volume of sermons, with a view to the collection of definitions and illustrations on a special doctrinal theme. The memoranda thus prepared may be forwarded to the secretary by all the members of the club, or passed around from one to the other, each man making such notes as he may see fit.

8. The students in this General Conference Theological Seminary of the Methodist Episcopal Church *should have an organ* to contain helps, required readings, general and specific directions to students, analyses of books to be studied, ques-

tions and answers on professional topics, lists of the latest, freshest, most suggestive books, choice sermon-outlines, old and new, as a guide in the study of homiletics; the experiences of eminent students taken from their biographies or furnished autobiographically. Papers might be published in the magazine, from time to time (and discussed in Itinerants' Clubs), on useful and important topics. The organ of our great Non-resident Itinerant Theological Seminary is the *Methodist Review*. Shall it not be ordained by those in authority that every one of the two thousand eight hundred and fifty-one under-graduates of our Conferences shall be required to read the *Review?* Every page adapted to these students would increase its attractiveness to the general reader.

9. It may be well to provide that college and seminary students, while taking their regular academical and theological courses, be permitted at the same time to take up the appointed conference course, that, as they finish the former, they may find themselves ready for ordination as elders. Our Church has not been wholly wise in discriminating against college and theological students. Under our plan a young man comes from the plow to the pulpit, passes his examination as a candidate, serves two years as a probationer, is ordained deacon, takes two years more and is ordained elder; whereas the man who, having completed a seven years' academic and theological course, must yet pursue a four years' course before possessing the full rights of a minister. There is, indeed, in these latter days, a provision by which a student may sustain his relation to the Conference, but he is expected to come to the seat of the conference sessions to pass his examinations. Would it not be practicable for an Annual Conference to select from the professors and resident clergymen of the college town a board of examiners, so that during his college and seminary life the ambitious student may also prosecute to its completion his conference course?

Of post-graduate Conference courses I need not now write, but certainly it would be easy to respond to demands like the following, coming from one of our most cultivated and progressive Methodist Episcopal pastors:

Can we not have a course for post-graduates of the Conference in the usual departments of philosophy, literature, science,

æsthetics, ethics, politics, and history? And may we not have a committee to recommend the best new books, say a dozen a year, so that men away from book-stores should not be dependent upon fugitive and incorrect book notices?

These crude thoughts are presented to our brethren of the ministry in the hope that they may find further response in the lines suggested and reported in the opening of this article. In school or out of school our ministers must be trained and consecrated men.

There was once a great school of theology—of Christian theology—with a Teacher who "spake as never man spake." Its pupils were divinely chosen. They were companions, fellow-travelers, friends, brethren, for three years, and their Teacher was Companion, Fellow-traveler, Friend, and Brother. Theirs was a peripatetic school, and a school of practice. It abounded in demonstrations. Its Head Master was in himself a perfect proof of the words he taught. He proved his doctrines by his deeds, and made both deeds and doctrines radiant and vigorous by the spirit that pervaded them all. He vitalized old and familiar truths till, like dull carbon points, they shone with dazzling light.

Wonderful Teacher! Favored disciples! Famous school, that built no marble halls, collected no great library, but turned the whole of every-day life into opportunity, making houses and streets, mountain and sea-side, places of discipline and recitation and delight! Once this great Teacher walked to Emmaus with two of his pupils. He opened the word, and he opened their eyes, and they saw—him! So, blessed Lord, open the eyes of this great multitude of disciples in thy Church that they may see—Thee!

John H. Vincent.

[While the Editor and Publishers are gratified to learn that the *Methodist Review* has been voluntarily adopted by the Non-resident Itinerant Theological Seminary as its organ, they reciprocate the compliment implied by congratulating the students of that Seminary on the wisdom of their choice, assuring them in advance that whatever can be done to stimulate both the theological and literary spirit in the ministry it will be our pleasure to do, and to do it as efficiently as possible. In adapting

the *Review* to the needs of our properly called under-graduate classes it is not necessary that it undergo any special structural change, or that its ideals be in the least modified. In its present form and arrangement the *Review* addresses the entire body of the clergy, and it is intended to serve the under-graduate as well as the post-graduate in the pursuit of the ends of his high calling. However, as Bishop Vincent kindly suggests, it may in a specific department so conform to the specific wants of the under-graduates as to make it increasingly attractive and helpful to those who need guidance and inspiration in the formative period of their ministry. We have, therefore, concluded, without changing the *Review* in any particular, to introduce another department, which will appear in the next number, specially suited to the nearly three thousand under-graduates in the Methodist pastorate. This will undoubtedly add to the usefulness of the *Review*, and aid in accomplishing the purpose for which it was established.

It may not be out of place to remark that the *Review* aims to represent the best Christian thought in its orthodox and Arminian tendencies, and that it is opposed to all processes or methods of inquiry which tend to undermine faith in established truth or uproot the foundations on which the Church has reposed since the Master chartered it for the conquest of the world. As the scientist is "conservative" when the laws of gravitation and chemical affinity are attacked; as the astronomer is "conservative" when the laws of reflection, refraction, density, and velocity are disregarded; and as the mathematician is "conservative" when the axioms and theorems of geometry are assailed—so we are "conservative" when the great truths of inspiration, the historical credibility of the Scriptures, and the doctrines of incarnation, atonement, resurrection, and final judgment are reduced to myths, or treated as inveigled superstitions, or renounced as the dregs and remnants of a fast-fading orthodoxy. On the other hand, we are as "progressive" as the scientist, as open-minded as the theologian, and as far-searching as the higher critic, only insisting that progress shall be made on the basis of facts or well-founded beliefs irrespective of the sudden theories and the foregone conclusions of destructionists, now too prevalent in the country. In these respects the *Review* is properly the "organ" for the orthodox ministry in general, and may be particularly useful in guiding unsettled or undisciplined minds into the old paths of the prophets, the Christ, and the apostles, who, as aforetime, are still the teachers of men.—EDITOR.]

Art. VI.—STUDY OF SCIENCE AND THE CHRISTIAN FAITH.

That science is not in any true sense opposed to the Christian faith will probably be admitted by every one who has taken the pains to inquire into their relation to each other. But it is equally true that the study of science cannot fail to have a great influence on the faith of the scientist, and yet certainly it ought to have no injurious effect. True science is the reading of the truths of the eternal One through his works, and the Christian religion is founded upon the reading of his truths through his revelation. If both are true they cannot disagree; if both are false the probability of their agreeing is infinitely small; and if one is true and the other false they cannot agree. If any actual conflict arise between these two sources of truth it must be due to the fact that one of them is in error, and the question arises, Which is the false one? I suppose, if any actual disagreement did arise, most people would be inclined to believe that the revelation must be on the side of error; for it is possible to believe that revelation, even if fundamentally true, may have been falsified by interpretation, but it is impossible to believe that nature is false without destroying all belief—belief in revelation as well as in every thing else. Such, at all events, would be the verdict of science; and, judging from the history of thought, it is certainly not too much to say that such would be the general verdict. It is, however, hardly worth while to discuss this possibility at present, for the indications are that true science and true interpretation of revelation are not in any sense at variance with each other. Such is my own belief, and with this thought the following pages are written.

Whatever be the general verdict in regard to the relative authority of the two sources of information, it is certainly necessary that the student of each should place implicit confidence in his own department of learning. The student of theology must take, and thoroughly believe, the position that in any case of seeming conflict revelation must be placed first and be received, by him at least, as of greater authority than science. And there is certainly no difficulty in finding arguments in

favor of such a position. When we consider the numerous vagaries of science, the numerous theories advanced, supported as fact and afterward abandoned, the many wild speculations offered in the name of science, and the prolific imagination of many of its devotees, the authority of science seems certainly questionable. I think, therefore, we must agree, though many scientists would not admit it, that when what is called the advance of science comes into conflict with revelation the advance of science should not be accepted until it gives abundant support to its theories. But, if this is recognized as a legitimate position for the theologian, the student of science should be at least granted an equal privilege. He must be allowed to regard his book of nature as the trustworthy one, and to give his adherence to it when it comes into seeming conflict with revelation. We must allow the scientist to question revelation in certain points, without accusing him of heresy and a lack of belief. The foundation of science is a trust in the truth of nature, and in the ability of the student to interpret it. If, then, we wish to have any Christian scientists in the world, we must allow them to accept what science teaches them, even if they cannot always reconcile it with the present interpretation of revelation. One cannot be a scientist if he is checked in his researches by what he thinks he must or must not discover. And when we consider how, in the last few centuries, science has been slowly and yet surely bringing the whole world to its mode of thinking in all of its important occupations—when we consider the many battles that the Churches have fought with science, nearly all of which have been won by science—there are certainly sufficient facts to justify the scientist in his confidence in his own subject.

Yet there is no reason for a disagreement between the two. All of these battle-grounds of the past are now recognized as of no importance to faith whether won or lost, and in many cases faith is simply increased when science has won the battle. No scientist would ask that revelation should be found in harmony with the false theories and speculations of science; and every student of theology will recognize that revelation must not be out of harmony with the true facts of science, or else the revelation, in that point at least, will be at fault. The present interpretation of science and the present interpretation

of revelation may both be wrong. The chief difficulty in the way of any reconciliation seems at present to lie in the way of determining what are the facts of science in distinction from its theories, and what is the true interpretation of our revelation. With the present condition of scientific and pseudo-scientific literature it is unfortunately impossible for the general student to decide this question in regard to science. Scientists themselves are the only ones who are in position to understand the evidence, or, indeed, even to know what it is. They alone are capable of judging of the cogency of scientific truths. But they will certainly be biased, and it is a rare thing to find a scientist who can judge fairly of the various theories in vogue. Even when they themselves are able to decide, their writings are usually in the line of argument for or against this or that theory, rather than a candid statement of its probabilities. For the ordinary reader it is therefore impossible to decide what is proved by science, what is probably true, and what is simply suggestive. Herein lies the most fertile source of the perennial conflict of thought. Who can tell how much of what is said to be the teaching of modern science will some day be replaced? There is practically no neutral ground where one can find a true statement of scientific discoveries in the order of their probability. If some one could only be broad enough in knowledge, and impartial enough in judgment, to formulate scientific facts, and distinguish them from the speculations, much of the conflict would disappear. And if some one were only able to tell which of the scientific theories are so strongly founded in fact that they will remain as the permanent teachings of science, in all probability all conflict between revelation and science would disappear. But the scientist cannot do this; and if he cannot it should not be expected of others. Hence, from knowing that many scientific theories have been shown to be false, there is frequently a tendency to place a stigma upon all that is not in exact accordance with our previous beliefs, and thus to condemn, for the want of a knowledge that is really unattainable, some of the best-attested facts of science, and many others that are to become so in a few years. The effect of this course has been very disastrous to all harmony between science and religion in the past. And yet how can it be avoided? Certainly revelation ought not to be found in har-

mony with all the theories of science; and when science cannot always distinguish between the true and the false what can be expected of theorists? If it were possible to do so, it might be the best course for these two subjects to pay no attention to each other until the time comes when each shall have weeded out all interloping theories; then may they look for harmony in what remains. No one can do this, however, without laying himself open to the accusation of being behind the times. The result is, that the theologians oppose science and the scientists reject theology because their present theories are not in harmony. So long as scientists are thinking and studying there will remain somewhat of this conflict. But it can be lessened in a great measure if there can arise a class of thinkers who will study science as science, and at the same time accept the Christian belief; if there can be produced a class of students who are in full accord with all science and yet have left to themselves their belief in God and Christianity. Is this not possible? That the answer should be "yes" I think can easily be shown.

The study of science has had a profound effect upon thought, and perhaps its greatest effect upon religious beliefs. It is not our purpose to deal with this subject here. A matter of more personal interest is the effect that the study of science has on the faith of the student. That the study of science does have a considerable effect on the student's belief cannot be doubted. A well-known saying runs: "A little learning is a dangerous thing." And it is certainly true that a smattering of science, if wrongly taught, is apt to render a young person more or less uncertain in his beliefs. It is also a fact that a longer pursuit of scientific thought serves in a great measure to counteract this tendency. Nevertheless, the study of science does have a marked effect upon faith.

One of the first points that strikes our attention is, that if one wishes to be a scientist he cannot rest with simply accepting those scientific facts that have been demonstrated. If he could do so he would be in exactly the same position in regard to Christian belief as other thinkers are. It is not in accepting scientific facts and better understanding them that a scientist differs from others. It is rather in his attitude toward thought which makes him think in certain ways, and inclines him to ac-

cept from the same data, perhaps, the opposite conclusion from what others might do. In order even to understand science one must be in sympathy with what is called the *tendency of scientific thought.* To say just what is meant by this term would perhaps be impossible. And yet every one who has any acquaintance with scientific thought understands its meaning and appreciates its force. A thinking person cannot long read science without seeing certain lines along which scientists are moving; and these lines of thought he must appreciate and be in sympathy with or he will soon be left behind as a scientist. Here it is, and here, I think, solely, that we find the point of divergence between the scientific thinker and the non-scientists. For while it is better for most people to insist on adhering to the present condition of demonstrated fact, this the scientist cannot do. He is obliged to foresee, and to be prepared for, certain future results, and he must direct his experiments in accordance with them.

As a grand example of this general fact, and as an illustration of its tendency, let us notice briefly a few points in the history of thought. When men first began to think about the significance of the external world, there appeared to them thousands of phenomena that were beyond their comprehension. The only originating force with which they were acquainted was that of personal volition. Naturally, therefore, the phenomena of nature were explained as the activities of supernatural but personal agents, and each phenomenon that could not be explained was regarded as a supernatural event. The polytheism that thus arose gave place in later times to a truer and nobler monotheism. But even after this God was for a long time only regarded as necessary to explain the mysterious phenomena of nature. Not until recent times has it been fully appreciated that God is required just as much to explain the common facts of nature as to explain those that are uncommon. With Newton began a new phase of thought, which is characterized by the gradual comprehension of numerous miscellaneous facts and numerous subsidiary laws of nature under great and comprehensive laws. From that time the advance of thought has been all in one direction, and that is in the direction of including more and more of the formerly mysterious phenomena of nature under one and another of the great classes of facts that

are called laws. Astronomy was almost immediately brought into order by the application of the first great law. Later there were discovered laws that underlie the phenomena of chemical combination; and in more recent times the attempt has been made to include the phenomena of living things under the same sort of categories.

It is in regard to this last realm of the application of natural law that we wish to speak, since it represents the extreme in this direction. The phenomena of the living body have always been looked upon as mysterious, and it has been regarded as almost a sacrilege to attempt to explain them. Indeed, in former times even the study of physiology was looked upon as questionable. This feeling has passed away, and physiologists have been at work on the matter until we know now that many of the processes of the body are no more mysterious than the phenomena of the laboratory, but are comprehended under the ordinary laws of nature. We no longer look upon the brain as producing, in some mysterious way, a quantity of vital force that is poured down the nerves and causes the power of contraction to appear in the muscles. We know that man's physical force is derived from the assimilation of food, and that the force was placed in the food through the action of sunlight or green plants. The physical energy of our bodies is therefore only transformed sunlight. Whatever there may be left to the idea of vital force it is not something that creates energy; and so far as the production of the physical energy of the body is concerned, the process is fundamentally similar to that of a steam-engine, for both obtain their energy by the oxidation of food. We can no longer regard the digestion of food as a phenomenon of an utterly mysterious nature, beyond solution; for we know that it is nothing more than chemical change. Many other similar instances might be mentioned. Nothing is plainer, however, to the physiologist, than that he has not succeeded in explaining every thing connected with the body. In regard to the details of the processes above mentioned very little is known, and practically all the phenomena of the nervous system are as yet unsolved. But the point of all this for our discussion is, that the tendency of scientific advance has for years been in the direction of explaining more and more of the vital phenomena in terms of natural law, and every year more and

more are thus included. The student of science must not only understand this tendency, but he must be ready to search after and accept any evidence found in this direction. He must not rest with what is proved, but must always entertain the possibility—which, indeed, he must regard as a probability—that much, that is as yet only indicated in the general tendency of thought, will some day be proved. Nay, more, he must take this tendency as his guide in planning his researches. As a natural result of this he will be ready to accept conclusions lying in the line of this tendency upon evidence that others would rightly regard as insufficient.

Let us continue the illustration a little further. This study of physiology is in the direction of using common physical laws and forces in explanation of vital phenomena, and the tendency of science to-day is undoubtedly in the line of increasing this bond between the animate and the inanimate. This idea of finding in physical forces the foundation of vital force has been carried into the study of protoplasm. As a result, there has been gradually arising the conception that even the more mysterious phases of the activity of protoplasm are in reality to be explained by the laws of molecular physics. Now it is easy to see that a continued application of this same principle, unless we limit its extent, will lead to what is known as the mechanical theory of life. This theory is, that all of the phenomena of life, at least all except those of the mental and moral nature, are based upon, and will some day be explained by, the laws of molecular physics; that there is no special force or power in living things that is not found in non-living things. This theory supposes that living things differ from non-living things only in their complexity and in their resulting complex properties. It also assumes that the first life in the world was spontaneously generated in accordance with the laws of chemistry and physics. This theory is as yet nothing more than an expression of the tendency of thought, and there is no scientific evidence for it beyond the fact that it is certainly in the line of the present and past advance in science. Most of the arguments for it are of a theoretical character, based upon the fact that it is a necessity to the truth of our scientific theories. It is a theory, therefore, which the non-scientific thinker has a perfect right to reject, or rather to disregard, for he has not

evidence enough to reject it. But the scientist cannot treat it thus with indifference. Whether he is inclined to accept it or not, whatever he thinks as to its final demonstration, he must at least recognize it as a probable result of the line of thought in which he is thinking, and therefore for him it is a result which he must seriously entertain. He must be willing to accept it if he thinks it necessary without any question as to its results. With any other attitude than this scientific thought is impossible; and unless we wish the study of science to be given over entirely to those who do not wish to have any belief in religion, we must allow our Christian scientists the freedom of sympathy with scientific thought and its tendencies. The scientist should in his turn remember that what is necessary for him should not be demanded of others.

It does not follow that because a certain conclusion lies in the line of scientific thought therefore it will some day be the accepted conclusion of science. The thoughts of science may, of course, be occasionally drifting in the wrong direction, as has been proved in many instances in the past. But this will only apply to details. For thus far in the history of thought there has been no great deviation from the general plan of bringing more and more of nature under simple laws. I think that science may be trusted in the long run to correct its own deviations from the truth. If the mechanical theory of life is not true, science will some day discover the fact by the continued application of the theory to the facts of nature. And this is the only way that such theories as that of evolution, or that of the mechanical theory of life, can be either proved or disproved; for no metaphysical or theological argument will ever be able to disprove a scientific theory. That science will correct its own errors has been abundantly shown in the past. Indeed, the strongest reason for accepting the teachings of science is the fact that science is able and willing to correct its own mistakes by the continued study of nature.

A more serious objection to the acceptance of all the conclusions that seem to lie in the line of scientific advance is the difficulty of drawing a line beyond which this tendency shall not lead us. It is perfectly plain that there must be a limit to this tendency. For what is the tendency except the attempt to reduce the number of laws and forces that are found in

nature? When we recognize facts and classify them we have reduced them to law; but we are no longer satisfied in the simple discovery of a law, we must know how it is related to other laws, and whether or not it may be considered as a special phase of some one of them. Before the formulation of the law of gravitation many laws had been discovered in connection with astronomy. But these were complicated as well as numerous; they seemed irregular in their action, and many of them, as we know now, were simply statements of isolated facts with no relation to any law. Newton showed that by the formulation of his one law of gravitation all of these inexplicable laws were made the simple and the natural outcomes of the one, and uniformity took the place of irregularity. He offered one general law in the place of the numerous special laws that had been conceived before. And so elsewhere. The advance in the line of chemistry has been in formulating a few laws of chemical affinity and combination, and then the attempt to combine all the phenomena that belong to the domain of chemistry under these laws. Thus, in regard to the laws relating to living things, science is trying to reduce them to as simple forms as possible, and trying to find their relations to the other laws of nature, to see if the forces that are at play in living things cannot be regarded as special phases of other forces. We wish to know whether, in living nature, there are any forces at play beyond those found in chemistry and physics; and the mechanical theory of life is only an attempt to reduce the number of forces and laws in our conception of nature, and, of course, to render those that we do recognize so much the more comprehensive. Science is perfectly justified in pursuing this course, for history has shown us that wherever several disconnected laws have been brought under one general law, great simplification results, and nature becomes much clearer. Our mind is so constituted that we must believe that the simplest is the truest. But of course there must be a limit to all this. Some laws and forces will inevitably be final. No one, not even among the most extreme, hopes that they will all be reduced to one. The law of gravitation seems to be entirely different from that of chemical affinity, and no one expects that the one will be reduced to the other. Even among the most extreme we cannot find any one who hopes that consciousness will ever be

reduced to the terms of molecular physics. Evidently, then, there must be a limit to this reduction in the number of laws and forces of nature. When, therefore, we speak of such and such a conclusion as the result of the tendency of scientific thought, we must recognize that this tendency is limited, and perhaps the conclusion in question will not be included within those limits. While, as we have seen, it is certainly in the line of scientific thought to reach the mechanical theory of life, and to accept the idea of the origin of life through the laws of chemistry and physics, it may be that we shall in the end find it impossible to reduce the number of forces and laws to such a degree. There are certainly laws governing chemistry that are not included in the laws of gravitation, and certain forces at play in the one that are not in the other. It is therefore possible, even in the terms of the most extreme science, that there may be forces and laws connected with living things that are as different from those of chemistry and gravitation as these are different from each other. Because the scientist sees the mechanical theory of life as the result of his present line of thought, it does not follow that it will come within the limits that must be set to this tendency. Unless we recognize a limit to the advance of thought in the direction in which it has been going for many centuries, the outcome would be the final absorption of all laws and forces into one. Even if such a position were reached there would be no rest, for this grand law and force would be as insoluble as ever; it would inevitably contain some of the same ideas that are in the Christian thought of God. Plainly, then, in accepting the conclusions of science every scientist ought to bear in mind that there is a limit beyond which his analysis of nature can never carry him.

While, then, this tendency of science may in some cases be misleading, it is none the less a real thing to the scientist. For unless he be in sympathy with it he cannot think in terms of science, nor can he do any work of any scientific value. No scientist who is opposed to these thoughts ever accomplishes much. Even if he feels keenly that the tendency may lead him wrong, he will not accomplish any thing by opposing it. For it is a matter of history that scientific theories have not been corrected by simple opposition. There is not a conclusion of science that has not been opposed. Fallacies are corrected by

the substitution of better theories, and not by the opposition to the old; and one who wishes to introduce them must be in sympathy with scientific advance, otherwise he cannot understand them and appreciate them well enough to propose any thing in their place. Thus, even for the purpose of correcting any thing in the tendency of thought, one must enter into the spirit of it. Assuming, then, that such must be the position and spirit of the scientist, we come to the central question of our discussion. Such ideas as those presented above, even though they be regarded as simply working hypotheses which may or may not be true, will inevitably have a marked effect on one's beliefs. We must ask, therefore, does the acceptance of scientific theories and the recognition of the tendencies of scientific thought in any way make more difficult a belief in God and his revelation? To my mind there seems to be no doubt that a negative answer must be given to this question. There is absolutely nothing in the discovered facts of science—absolutely nothing in the tendency of scientific thought—that the Christian need fear; nothing that removes from the human mind the necessity of a belief in God. If it were possible to show that all the laws of chemistry were only phases of the law of gravitation, that the forces manifested in living things were only those of chemistry and physics under different conditions; if it were possible to show that life could arise spontaneously in accordance with these laws; if it were possible, in short, to show that all phenomena of nature could be reduced to a single force, we should no more have explained nature than the ancients did when they said that the thunder was a bolt thrown by an angry god. We should have simplified our ideas, and have removed the difficulties further from the front; but the one law, the one force that is left, would require a foundation in an omnipotent Creator. To reduce a phenomenon to a law does not explain it, nor can it do so, unless we read into the law some of the omnipotent attributes of the Creator. The scientist who ever really thinks about the meaning of the laws and forces that he discovers recognizes that he explains nothing when he formulates a law to cover it. If our conception should ever reach the extreme position of conceiving only one law, one force, one mode of activity, our awe and reverence would only be increased for the Creator, who is the embodiment of this grand

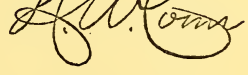
law of the universe, who alone explains the existence of such a law, and who produces from such magnificent simplicity such a wonderful complexity. To my own mind this grand conception of simplicity amid the seeming complexity of nature has only added to my faith in the Almighty. To me, the discovery that the phenomena of life (with the exception of those of the mind and soul) are only modes of the action of other forces, if such a discovery were ever made, would only add to the reverence with which I take the name of the Creator upon my lips. For we must recognize that to a Christian thinker a law and a force is only a method of divine activity.

We have now reached the point where the study of science has its effect upon the belief of the student. If he is a person who thinks logically he sees that his scientific theories do not really remove any of the mysteries from nature; they do not explain any thing; they do not relieve him from the necessity of believing in the Creator. Wherever there is a mystery there will the human mind find evidence of God. And the student of science is not brought to say there is no God, but simply to look for the evidence of his power along different lines from those in which he was accustomed to look before he had studied nature so completely. When he has given his scientific explanation to a phenomenon the details cease to be mysterious to him, but the fundamental factors connected with it are as much beyond his grasp as ever. Every one sees the mysteries connected with the higher animals that we know so well. But the student of biology dives with his microscope into the lower scale of nature, and soon leaves behind him all of the complexity, the existence of which has so puzzled him in the higher animals. The circulatory system, the digestive system, the nervous system, and all others whose operation has seemed so marvelous to him disappear. Finally, he reaches an organism so low and simple that all that he can discover is a mass of transparent jelly. Has the mystery of life gone when he has reached this low grade of life? Nay, rather has it just begun. For here is this transparent jelly-like mass without complicated organs, and yet capable of carrying on all of the vital functions. We have reached the seeming end of analysis in this direction, and still have left living matter with its vital functions as mysterious as they are in man, though they are more simple. We

sometimes hear speakers illustrating the power of God by describing minute organisms, microscopic in size, and yet provided with all of the complicated systems of organs found in the larger animals. But to the scientist, who has seen the activities of the simplest mass of protoplasm, this illustration has no force. The *simpler* the organism that shows the phenomena of life the greater seem its mysteries, and the greater the reverence with which he will watch its activities. We must not omit to mention that protoplasm, though very simple, is in reality extremely complex, as is being proved by recent discoveries. If this were not so I am inclined to think that science would soon abandon its attempts to solve the phenomena of life. For if an absolutely simple substance should exhibit the complex phenomena of life, the only possible explanation would be that of some special external force acting through it. The study of science and its analysis of nature, while it may remove the mysteries that are connected with details, only increases the awe with which we think of the factors that lie at the foundation. As the biologist studies living things he finds his reverential regard increased, not so much for the higher adaptations of life as for the marvelous powers exhibited by the simple *amœba*. He no longer marvels at the force exhibited in muscular contraction any more than he marvels at the force exhibited by the revolving of the fly-wheel of the steam-engine. Both are unsolved problems, and he feels that he will never understand them until he understands the Creator. The digestion of food is no more mysterious to him than the burning of the coal in his furnace; both are governed by laws and forces that he can perhaps discover but cannot explain. In short, the details of nature are all equally inexplicable. We are unable to explain the simplest phenomena except by assumption of laws and forces that we cannot understand. A Christian finds it no longer necessary to believe in God simply to explain the few remaining mysteries connected with life, but recognizes that a belief in the activities of a divine Omnipotence are just as necessary to explain why a stone falls to the ground. He finds that he was not only created by the power of God, but that every breath which he draws, though its mode may be explained by the action of physical and chemical forces, is only done in accordance with the laws of nature that are the external expres-

sion of divine activity. He appreciates, in a way that no one else can, that "in Him we live, and move, and have our being."

It is not, of course, pretended these are the thoughts of all scientists. Nothing would be farther from the truth than such a supposition. In past years scientists have, as a rule, held opposite views. Their line of thought has led them away from any desire to formulate their relations to the powers of the universe, and they have refused to think of religious matters at all. They have regarded it their duty to discover laws, and not to try to explain them, and have thus frequently come to regard the discovery of a law as explaining the phenomena that are governed by the law. There are, however, enough scientists who have such feelings of reverence; and there are enough earnest Christians who believe in the Christian religion and live earnest Christian lives, and at the same time are in full sympathy with all of the actual and problematical advances of science, to prove that a full acceptance of the advance of science, and even of the so-called tendencies of scientific thought, is not in the slightest degree hostile to a full belief in the revelation of Christ. For what is science, except the attempt to discover the laws of nature? And what are the laws of nature, except the modes of divine activity? How can our faith in God and revelation be in the slightest degree weakened if science does succeed in discovering that God's method of creation has been by slow evolution and development, instead of by sudden fiats? The great hope of any reconciliation in this conflict is to permit and to encourage men to be both scientists and Christians. This can only be done by allowing our Christian scientists to enter, without question, into the full spirit of scientific advance, sympathizing with the tendencies of scientific thought, confident that if they do this reverently and earnestly truth will inevitably result, even though there may be intermediate steps of error; and the final outcome will be a greater faith in God and a greater reverence for his works.



EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

Occasionally a critic or theologian may be found who may insist upon a disagreement or irreconcilable antagonism between Paul and James in their teachings respecting the fundamental characteristic of the Christian life. The assumed conflict between the "faith" of the one and the "works" of the other has been fruitful of numerous attempts at reconciling these *doctrinaires* of the early Church; but the weakness, if not failure, of all such harmonizations may be explained by the fact that the interpreter has magnified the problem in hand entirely beyond its warrantable proportions. He has imagined an existing contradiction of doctrine which, in his judgment, it is necessary to obscure, palliate, or remove; and, accordingly, he has invoked the aid of his genius, together with all other agencies within reach, to bring together two apostles who seem on first reading to be widely at variance. Elevating his task into the region of the impossible, he makes magnificent efforts to do something, but all to little purpose, and his final conclusion is that there is a mistake somewhere. The mistake is, not with the problem, but with himself. For in the calm light of their own teachings the two apostles are seen to be very friendly, and a harmonization is unnecessary, because the alleged contradiction is the product of an erring imagination. The problem is a simple one, and as such it requires little skill either to state it or to solve it. We have only three things to remember in order to perceive that the doctrine of the one dovetails the doctrine of the other, and that the two teachers converge by different lines upon a common end—the integrity of Christian character: 1. While both are devoutly religious, Paul is strictly theological, and James is purely ethical. The former considers religion as a theological scheme, omitting not a single doctrine that belongs to it, but building the whole up in its vastness and solidity. This is the "faith" delivered to the saints—the *scheme* of redemption. James is on an entirely different line, exhibiting religion in its working aspects, and insisting that, whatever may be the theology, it must express itself by a corresponding externalism in actual life. Thus far the two, though they are considering religion from different view-points, are not in conflict. The one is intellectual, philosophical, theological; the other is practical, ethical, external. 2. Specifically, Paul represents the *sources* of the Christian life, James the *proofs* of it. The one urges regeneration, justification by faith, adoption, sanctification, and all the internal forces of spiritual existence. This is religion by faith, the crowning doctrine of the New Testament. "Faith" here is not a system of truth, or a single truth, but an experience, a vital reality, the transformed life. James is neither introspective nor centripetal in any sense, but centrifugal in impulse, activity,

achievement. He recognizes the works of Abraham and Rahab as the evidences of internal goodness, and exhorts the Christian to fidelity in service as the test of his profession. In these respects the two teachings are the two hemispheres that constitute the globe of truth. They differ, but do not conflict. 3. Studying Paul carefully, one will observe that he perfectly agrees with James in his doctrine of works, and furnishes James the ground of his teaching. It is sometimes said that James contradicts Paul; but we reply that Paul confirms James. It is Paul who says to the Galatians, "Let every man prove his own work," and that they must crucify the flesh and show forth the fruits of the Spirit; it is Paul who writes to Timothy that women should adorn themselves with "good works," and prays that he himself may be delivered from "every evil work;" it is Paul who writes to Titus that the Lord Jesus will "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;" it is Paul who tells the Corinthians that they will be judged according to their works, whether they be "good or bad;" and it is Paul who, in his epistle to the Romans, extols the law as holy and just, and exhorts them, "Let not sin reign in your mortal body," and comforts them with the assurance that they may be made free from sin. Paul's doctrine of works, harmonizing with that of James, is superior to it because it is more comprehensive in its scope, and intimates the connection between the inward, or spiritual, and the outward, or ethical. So complete is Paul that we might dispense with James, but James cannot dispense with Paul. Let us hereafter cease to speak of the conflict between the two teachers, but rather emphasize the evident harmony between them.

Scholarly opinion as to the critical excellence of the Septuagint varies from the high belief of Jerome, that the translators of the Hebrew into Greek were inspired, to the descending declaration of Graf, that in its textual form it is unreliable, and is worthless as a key to the hidden meaning of the Old Testament. Both extremes are without warrant, for the Septuagint is nothing more than a translation in which the aid of inspiration was not necessarily involved; but it is, nevertheless, an authentic translation, which entitles it to credence, and constitutes it the safest repository of the Hebrew revelations now in existence. We should remember that the oldest Hebrew MS. now in use carries us back not more than a thousand years, while the Septuagint was completed about 280 B. C., or more than two thousand years ago, and that it is the test of the accuracy and fidelity of all Hebrew MSS. in the libraries of Europe, or in use anywhere in the study of the Old Testament. Even if the present Septuagint is an alteration of the original copy, as is sometimes claimed, it is substantially the same, and is our only guide into inspired Hebrew literature. The chief argument in defense of the original copy is, that the New Testament writers quoted very largely from it, Paul depending upon it almost altogether, and recognizing it as valid and every way authoritative for his purpose. We cannot conceive of Christ and the apostles frequently quoting from it if it were incorrect, unreliable, and an abandoned book among

the Jews. According to the Talmud the Jews in Palestine condemned it; but this is not certain, and if they refused to receive it, the reason may have been, not that it was inaccurate, but that it was in a foreign tongue. Various attempts were made to prejudice the Jewish mind against the translation, as it was said that the translators were poor Greek scholars, and others said they knew little of Hebrew, and still others maintained that the translators were not Jews; and so opinions of no value were circulated among the Jews, and have been revived in these times, to discredit the credibility and standing of a work that for a long time was virtually the only form of the Old Testament in use in the Christian Church. Respecting the alleged deficiencies of the Septuagint, we must admit that the poetical books of the Old Testament are poorly translated; that Esther and Jeremiah differ from Masoretic manuscripts; that proper names are not always transferred correctly, and that, as the translators had before them manuscripts in Hebrew without vowel points, they failed at times to bring out the sense as it is now understood by the aid of the vowels. Taken together, these deficiencies signify that the Septuagint is an imperfect translation of the Old Testament; but Pope's *Homer* is equally imperfect, and yet no one doubts that the English poet has reproduced the story of the Greek bard. We may magnify the smallest imperfection into a mountain, or we may obscure it altogether in the light of the superior worth of the book as a whole. Without the Septuagint the Bible student would be dependent on a post-Christian Hebrew, and on numerous versions; with it, he is certain that he is leaning upon a translated Old Testament that once was in the highest authority, and still is superior to any version, edition, or copy of Hebrew made since the time of Christ. With the fall of the Septuagint will be recorded the fall of the Old Testament. So long as assaults continue upon the word of God, Greek scholars may retreat to the old fortress of the Septuagint to find in it some ammunition with which to check and destroy their adversaries.

The missionary idea is a controversial idea, or an idea ever running the gauntlet of criticism and misunderstanding, but it is triumphing over misconception and the unwarrantable assaults made upon it. It has had to fight its way into recognition both as the embodiment of a divine purpose and as having the divine right to draft the human energy of the Church, and is rapidly overcoming, even while apparently instigating, the opposition raised against itself, or the method of its execution. It has not succeeded in establishing its claim to the right of way in this world without argument, an appeal to facts, an interpretation of the Scriptures, and a constant exhibition of the moral necessities of the race. The position that the missionary project is divine, both in inception and final tendency, has been resisted by the Church itself; not, it is true, by Arminian thought, but logically by the conclusions of ultra-Calvinism. The doctrine of election, as applied to the heathen, involuntarily paralyzed the first attempt to recover the pagan world to a knowledge of truth; and yet the Calvinist now claims that Calvinism is a revival and a missionary

religion ! At the present time Universalism is by its very terms opposed to aggression against pagan conditions; and the dogma of second probation renders every effort for the salvation of the heathen innocuous and unnecessary. Startling as it may seem, both the old and the new theologies represent a contradiction of the missionary idea, and if those adopting either are aggressive in spirit against paganism, it is in spite, and not the result, of the theology they have received and profess to teach. In the Arminian churches the opposition to the missionary movement is neither theological nor speculative nor founded in evident error, but it arises more from ignorance of the ultimatum proposed or indifference to the methods used for its accomplishment, or the greed that wealth too often inspires as an obstacle to well-understood duty. The Methodist Episcopal Church needs not to correct its theology in order to adjust itself to the missionary purpose, but only to stimulate its people to the performance of the great duty involved in the very conception of a positive Christianity. It is to call its people from sluggishness to activity, and from small views of benevolence to a philanthropy as large as the Gospel teaches in order to quicken the spiritual condition of the races. It is significant that the missionary committee, which recently held its annual session in Kansas City, Mo., did not trouble itself with theological discussions, or consider the missionary movement in any other aspect than as representing the divine plan for conquering the world to Christ, and that the people must respond to it with the enlarged liberality of which they are capable. No unfounded dogmas are in the way of the Church; no doctrine of predestination smites its activities with despair; no "eternal hope" remands the salvation of pagan empires to the eternities, but the trumpet-call is for myrrh, frankincense, and gold. Any Church with right theological conceptions, and able to command the gifts of consecrated minds, can take the world. Not faultless by any means, it is difficult to see wherein the theological basis of Methodism is an infirmity or a hinderance; it only remains for the Church to spread its gold before the Lord and the work shall be done.

The evangelical, or orthodox, party in Germany has lost one of its noted leaders in the death of Theodore Christlieb. Dying at the age of fifty-six years, he lived long enough to observe the erratic theological tendencies of his country and to strengthen the cords of Christian faith in the Prussian Church; but he passed away all too soon, because of impending conflicts in the arena of scholarly thought and inquiry. Naturally gifted with broad intellectual powers, he was quick to understand the significance of religious movements, and as alert to plant himself on the right side of Christian teaching and belief. His devout tastes, coupled with meditative aspirations, induced a studious habit that resulted in large literary achievements and prepared him for twenty years of professional service in the university at Bonn. He was an acute thinker, a terse and strong writer, and voluminous as an author, though his reputation rests largely upon one book from his hand, entitled *Modern Doubt and Christian*

Belief. We write of him chiefly as an evangelical leader, who, whether in the pulpit as preacher, in his study as author, in the class-room as lecturer, or in the forum as defender of orthodox views against the rationalism and loose theology of his times, never compromised the truth, or exhibited that intellectual vacillation which so often characterizes the unsettled religious teachers and professors in Germany. Though a student at Tübingen he did not imbibe the vagaries of Ferdinand Baur, nor freight himself with antagonisms to a Pauline Christianity. Though breathing the atmosphere of doubt, so prevalent in his younger days, it did not corrupt his faith, or prejudice his thought against the true forms of religion. His resisting power against the insinuations of infidelity was marvelous, though it was refined by scholarship and beautified by the reverent touches of the divine Spirit. Impervious to rationalistic influence, he was more stable in purpose, as he was more fascinating in manner, than that strong representative of the school of conciliation, Friedrich Tholuck. He occupied no midway position, he was not unsettled in religious convictions, he was not temporizing in belief; he was independent of schools, scriptural in sentiment, and a giant against religious error. To his name must be attached the asterisk of death; but orthodoxy laments the fallen leader and rationalism has one less sturdy foe to conquer.

Time is a reality. We may not be able to prove it further than to say objectively it is measurable, and subjectively it is recognizable, by the consciousness which conforms itself to the law or fact of succession in thinking and feeling. To define it is no easy task. Intelligibly to convey an exact idea of what it consists, or how it reproduces itself in successive years, is beyond the expression of the metaphysician or theologian. But the difficulty of definition or representation by no means furnishes an argument for its non-existence. Whether it exists as a mental conception, or is a subjective process, or is an objective fact, casting only its shadow upon the pathway of life, *it exists.* This is the first thought possible in connection with it. It is as much a fact as space, as a landscape, as the ocean, as man himself. Idealism cannot extinguish its factoral character, nor may materialism reduce it to a mathematical form. If philosophy or theology can make nothing of it, it is no evidence that it is nothing; rather, it is proof of their insufficiency to deal with a great mystery. But the Holy Scriptures, ever suggestive of mysteries, often treat them in a practical way, giving force to their meaning, and establishing their relation to things that exist. The apostolic exhortation to redeem the time implies that time is the subject of redemption as much as a house or a mountain, and is something, *per se,* therefore. It is impossible to conceive of atonement, wrought out upon Calvary, if time is absolutely nothing, or even if it were only a subjective reality. How can creation be understood, whether it was an instantaneous act of God or the process of evolution, if time must be considered a nonentity? This is a practical view, and answers the one-sided objection of the idealist. Fire burns; this is practical and establishes its reality.

Time passes, flies, moves, is something, does something, and, though mysterious, plays such a part in the universe as to make the universe what it is, and it is useless to deny its existence. If we reject the old mythology respecting time we should also reject the metaphysics that would reduce it to a mere thought, and rob it of its title to objective honors. It is not the new year that we particularly hail, for it is an incident, a mere fraction, but Time, a piece of eternity, in whose mysterious presence we pause, and to whose work we consecrate the powers of life.

It is a significant evidence of the efficacy of the machinery of Methodism that it is adapted to emergencies. In its ordinary working, as respects the itinerancy, it may excite only commonplace approval or unfraternal criticism, though very wise men outside of its influence admire its regularity and discern in it one of the secrets of Church progress; but when an exigency arises either in the pastoral or other official relation the unused or reserved forces are brought into action and immediate results are secured. The death of an editor, book agent, secretary, or bishop, however great the personal loss, does not confuse the Church any more than the death of a pastor or layman. At once our machinery fills the vacancy, or applies a remedy where needed, and the work goes on undisturbed by loss or interruption. The *Western Christian Advocate* had a new editor very soon after the sudden departure of Dr. Bayliss. The Book Committee unanimously decided in favor of Rev. D. H. Moore, D.D., of Colorado, who commenced wielding the editorial pen with as much ease, grace, and power as if he had been familiar with the position all the days of his life. It is, or has been, the policy of the Methodist Episcopal Church to thrust untried men into places of responsibility, such as the episcopacy, secretaryship, book agency, editorship, and whatever requires courage and resources, nor could it do otherwise; but it has rarely made a mistake. The men whom it calls may be untried in the particular spheres to which it introduces them, but usually they are tried men in the fields of scholarship, in positions of trust, and along the lines of ministerial efficiency and heroism. Dr. Moore is one of the tried, heroic men of the Church, and is known for pre-eminent qualities of character which are the guarantees of power and success. Fascinating in style, eloquent in speech, versatile in thinking, and broad and accurate in his observations, he is fitted for the new position committed to him. True to Methodism, loyal to humanity, and courageous for the right, the *Western* will be fearless in the defense of Methodist thought and institutions, and conservative only when radicalism will be premature. The instinct of the Book Committee in the selection of the editor was a combination of tact and wisdom, and Providence is loaning approval upon the choice as made. If the future prosperity of the paper shall not exceed even its record in the past, it will not be because of a want of ability, energy, and industry in the new editor. We welcome him to peace, conflict, honor, and to all that editorial life may have in store for him.

CURRENT DISCUSSIONS.

REVELATION, OR REASON.

When the Holy Scriptures are represented as embodying a divine revelation addressed to human intelligence and entitled to human reverence and obedience, more than a single fact is intended by the statement. It must, at least, include not only the truths given, but also the manner by which they were communicated; and, considering the subject at all, one is warranted in pushing the inquiry touching the latter with as great diligence as in urging the former. The word "revelation" refers to the truth received; the word "inspiration," as commonly used, refers to the influence that prevailed or controlled in making the communication. Revelation has reference to *truth;* inspiration, though sometimes used interchangeably with revelation, strictly applies either to the divine Being as the initial *mover* or to man as the *writer*. Revelation refers to fact, object, content; inspiration to manner, power, source of revelation, or person. Or, if we may distinguish them as cause and effect, we may know at once how to speak of the Bible, either as a revelation merely expressing truth, or as an inspiration communicating truth from a divine source, or as an *inspired revelation*, fully authenticated by its own contents, or furnishing testimony to its own supernaturalism, and representing all that the divine will chooses to make known to man. In this last or expanded sense we write of the Bible, and shall attempt to present grounds for its high position, as being different from all literature, as being incomparable in its contents, and subject only to literary criteria and tests within clearly specified limitations.

Perhaps no one, however averse to the theory of supernaturalism, will question the general statement that the Bible contains truths, or represents certain intellectual notions as truths, which human reason did not and could not originate, or, under the circumstances, even suggest. As to an accurate account of the creation of the world, it is evident that with all the light nature throws upon its history, but unaided by revelation, no writer could or would have conceived the scientific process or order of world-building as recorded in Genesis. No one would of himself have projected the theory of the creative days. Even if Moses consulted ancient traditions on the subject, the origin of a correct traditional conception of the universe is as much involved in mystery as the origin of any correct view at all. Moses did not scientifically originate the account, nor did a prior traditionalist, nor did the first man; for no one could *think* out a correct account of the origin of the universe. If the account as given be correct, it must be accepted as a revelation to somebody who sent it out into the thought of the race. If this be true as respects prehistoric or prehuman events, it is equally true as respects the prophetical outlook of the future. Prophecy, pointing to the doom of cities and empires hundreds of years in advance of fulfillment; indicating time,

birthplace, works, life, and death of the Messiah; and, in its wide apocalyptic grasp, heralding the thunderings and lightnings of the last decades of time, was entirely beyond the intellectual province of statesman, historian, or theologian; and that such prophecies were made is proof of the fact of an inspired revelation. The attempt made to extinguish the predictive element in prophecy means the destruction of prophecy and of inspiration. Whether, therefore, the book of revelation refers to antehuman history or to the progressive, but always future, history of man, the events it discloses were beyond human power of conception and expression at the time of the disclosure. While this is certainly true of the ancient history and prophecy of the Bible, it is also true of certain doctrines affirmed by the Church as essential to the system of Christianity, and goes far to show that reason had very little to do with the original construction of the biblical religion. The doctrines of the trinity, atonement, and justification by faith are just such doctrines as human intelligence would not originally propound, and are yet, in the light of the accumulated research of the centuries, held in suspense in many quarters, and rejected in others where reason professedly predominates. The only point we are now making is, that human reason did not originate, and could not suggest, the historical, prophetical, and doctrinal foundations of biblical science or the biblical religion; and such biblical religion, whether founded on the old history and prophecy, as was Judaism, or on the tenets of the New Testament, as is Christianity, was, therefore, as respects its original construction, entirely independent of human reason.

Given the biblical or revealed religion, in the manner above stated, it logically follows that many of its truths must be beyond the complete solution of human reason, or, as the apostle says, we must expect things "hard to be understood," and difficult to adjust to the human conception of truth. The doctrine of the incarnation is a thorn in the side of a rationalist; the doctrine of the resurrection is a very troublesome theme in Christian circles; the doctrine of immortality reason finds difficulty in supporting, because it seems scientifically improbable; and the doctrine of inspiration, by which these truths come to us, is the greatest conundrum of all. Such truths, constituting the essential material of biblical religion, though not violative of an intelligent faith are resisted by that reason which demands a solution before it receives them. There is no objection to the attempt now making to remove the cloud of mystery with which these truths entered the world; but it must be confessed that, while it is easy enough to believe them, it is not so easy to explain them. This but confirms our preliminary statement, that revealed truth, by virtue of its refusal to answer the interrogation of reason, considers itself to some extent beyond the touchstone of reason.

Still further: revealed truth, in exercise of its reserved rights, at times utters itself in such form or by such theatrical process as to contradict the ultimatum of reason, and humiliate it in the presence of its advocates. The very idea of an inspired revelation, or any direct communication of God to man, is contrary to the narrow presumptions of our knowledge

and experience, which suggest that truth must wear a human or natural complexion, and clothe itself only in divine garments when in the presence of divine worshipers. Reason, with its enfeebled franchise, is unequal to the comprehension of the supernatural, and it cannot very well be otherwise. Of itself it cannot find God, though it may suspect his existence; it cannot draw aside the curtain that hides the eternal; it cannot explain the supernatural when it is revealed. Reason is not a supernatural but a natural faculty; hence, it does not ascertain, relish, or approve the religious or the supernatural. Hence, it disposes of miracles as the toys of the superstitious, or the inventions of a corrupt priesthood with mercenary ends in view. According to its instinct the story of the resurrection of our Lord is the tale of fanatics, propagated by the pious in the ages past without any regard to its credibility, and in antagonism to all the canons of historical intelligence. Therefore, in the judgment of rationalists, Christianity exists against the protests of natural reason, and will ultimately fall, as intelligence grasps the reins of religion and drives it toward the pessimistic goal of human vision.

If, then, the subject-matter of revelation is, in origin and significance, largely independent of reason, being communicated by a process unknown to the human mind instead of being arrived at by a process of the mind, and having an internal significance underived from the external resources of thought, it becomes a question if such revealed truth is in any degree amenable to intelligence, or whether intelligence is amenable to revelation. We are not ready to assume that the human mind is in bondage to truth, although it may be indebted to and dependent upon it. This dependence must first be acknowledged before independence may be proclaimed, after which the province of the human intellect in the sphere of revelation will be discerned.

The first thing for the reason to do is to acknowledge the situation. There are truths it did not originate—it must confess the fact without prejudice or malice. There are truths it cannot explain—it must not arise in fury and tear such truths in pieces. Though mystery is the word that expresses ignorance, it must be confessed that man is ignorant, and he will be ignorant until he shall know as he shall be known. Supernaturalism implies conditions, facts, and truths outside of the plane of the natural, and is of necessity beyond human achievement. Properly, mysterious truths are found in religion, or the records of religion, and are the basis of all religious teaching. It cannot be otherwise if the religion is supernatural or of divine origin. In humility, therefore, the human mind, recognizing its own limitations, must accord to an inspired religion certain truths that may perplex its faculties, and even seem to contradict the intellectual judgment and intuitions. This is not slavery or superstition, but an honest submission of the mental faculties to the problem, and prepares the inquirer for a more intelligent application of his powers to the divine truth and to those things within his sphere of thinking.

Keeping this limitation in view reason must not subordinate the teach-

ings of inspired revelation in its wholeness or in its parts to its own standards of truth and falsehood, or trouble will result. The divine system of religion has as much right to apply its standards to the human intellect as the latter has the right to question the former; but if this were done what would become of finite mind? It will assist us in realizing the subordination of reason to religion if we consider the reason as an instrument or faculty of investigation, and inquire what kind of an instrument it is, to what it may be applied, and what results usually follow its use. If scientific truth must be tested by scientific methods, is it narrow to insist that truth which is not scientific cannot be tested by the scientific method? Is it not rational to insist that spiritual truth, without an atom of scientific or natural teaching in it, shall be tested by spiritual methods? If spiritual, non-natural truth must be investigated according to the scientific method, it will be fair to insist that scientific truth shall be tested by spiritual methods. But as in such a case the scientific method may wreck the proof of the supernatural, so the spiritual method may wreck the teaching of the natural, which leads us to write that each sphere is limited to the methods belonging to it; the natural being subject to natural methods, the spiritual to spiritual methods. This clears the atmosphere a little, and makes it possible to determine whether reason has any function in the realm of supernatural truth.

What is the reason? It is not the *religious faculty* in man; it is the natural, scientific, philosophic faculty, working along natural lines according to natural methods and for the purpose of establishing natural results. Faith is the religious sense that discerns the supernatural, is in sympathy with religious truth, and (Heb. xi, 1) "is assurance of things hoped for, the proving of things not seen." Any one who hears Bishop Foss's great sermon on Faith as the proving faculty in the realm of the spiritual will apprehend the superiority of faith to reason in the highest field of inquiry. In conformity to Paul's teaching, to compare spiritual things with spiritual, we find that revealed truth answers to the religious faculty of faith; "for (1 Cor. ii, 14) the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged," or examined, or determined. According to the New Testament, reason is not the religious faculty, nor is it capable of judgment of spiritual things, faith having this office, and having accomplished it in the long line of worthies recorded in the eleventh chapter of Hebrews. The act of the reason, then, is not a religious but a philosophic act; the movement of the mind is not a spiritual but a natural movement, confined to natural ends. Hence the mistake of the rationalist, as a writer in the *Unitarian Review* (Sept., 1889, pp. 193–209) ably shows, is the regarding of a mental movement as a religious instead of a philosophic movement. In pure rationalism, as he says, the religious movement has expired, and left nothing but a movement of thought. Channing said Christianity must be studied, not by the rationalistic method, but by the spiritual. Dr. Hedge, in *Reason in Religion*, says, "Reason, in its own original capacity and function, has no knowledge of spiritual

truth." It is evident, then, that reason, or a pure mental movement, when revealed truth is the subject, will conduct not to a religious concept, but to philosophy; that is, that the reason, in handling religion and failing from necessity to discern its spiritual significance, will reduce it to a philosophy, and turn the Bible into a human book and merely declare its literary character. The starting-point is natural and philosophical, the process is natural and philosophical, and the result is natural and philosophical. Rationalism, or the application of pure reason to the Bible, has resulted in its dethronement from its high position as a supernatural revelation; and it could do nothing else. What is rationalism? Some one-sided minds have undertaken to limit its meaning by its etymological sense; but such limitation robs it of use. Historically it has several meanings; some fairly reputable, but others essentially vicious. On the whole, it is a word of bad reputation. Kant introduced it into philosophy, and then it passed into theology, where it has been used as an instrument for the investigation of divine truth. In its purely philosophic character it had no business in the spiritual realm, for it has been Jesuitically wrecking proofs of truth ever since Semler first manipulated it. Like Calvinism, or Arminianism, it is a word representative, not of etymology at all, but of a *system* of thought; and though it has vacillated in its meaning from a sincere and moderate form of questioning of certain sacred truths to the most complete elimination of the supernatural element in revelation, it has throughout preserved the essential spirit of opposition to the doctrine of inspiration in history, prophecy, and established biblical authorship, or to the thought of an inspired revelation. A Christian rationalist is one who professes to believe in the supernatural, but whose work is destructive of it. We determine what he is, not by what he professes to believe, but by the results of his work. He dislikes the definition because it describes him so accurately. The Nestorians and Pelagians professed to accept certain supernatural facts as recorded in the Scriptures, but they were heretics. A biblical critic may believe in the resurrection of Christ, but deny the Old Testament, and much of the New Testament, in which case he would be a rationalist. A "higher critic" may be as orthodox as Paul, or he may be as rationalistic as Baur, Kuenen, and Renan. If he is solely governed by reason, deciding what is true and false, or human and supernatural, in the Scripture, he is on the way to a desperate form of rationalism, because he cannot help it. Though he may not intend to go there he *is* going there. Faith, not reason, is the faculty in man that will save him from the abyss of unbelief. Professor C. A. Briggs, in his *Biblical Study*, speaking of higher criticism, says, "Many who are engaged in it are rationalistic and unbelieving, and they are using it with disastrous effect upon the Scriptures and the orthodox faith." This is just what we have claimed all the time, and we now insist that the rationalistic perversion of higher criticism in this country shall cease. By it the supernatural in prophecy, infallibility in history, and the authorship of Old Testament books as determined from the New Testament have been assailed, with no other purpose than to overthrow them. The rationalist

has turned higher critic, and many higher critics have advanced to rationalism. Against this result we are making war. We cannot consent that revealed truth shall be subordinate to the reason; but reason must be subordinate to truth.

In close connection with this conclusion we must insist that reason is not at liberty to apply to biblical truth every method of research with which it is familiar. It is sometimes said that revelation must not resist the natural method of investigation or it will excite suspicion against itself; whereas suspicion is aroused when one undertakes to apply criteria that are unadapted to the end in view. Professor Stuckenberg, in the August number of *Our Day*, shows how German theology has been injured by a philosophic rationalism, or a biblical and historical criticism which started with philosophic principles that were destructive of religion. This is just what is going on in this country at the present time.

As spiritual truths are not in the category of natural truths, the selection of method by which to determine them is a question of commanding interest. Historical truths in the Bible may be subject to the historical method; but is the doctrine of atonement, or that of the incarnation, a matter of historical or any natural investigation? Neander applied the psychological method in his study of the apostles in order to ascertain the working of the religious spirit in harmony with diverse temperaments and education; but the result was unsatisfactory. Baur applied a speculative hypothesis to the historical phenomena of the Bible, and was equally unfortunate. To some of the biblical problems historical, scientific, and philosophic methods may be applied; but to the great spiritual truths that constitute biblical religion, natural or rational instruments are inapplicable; for if used the supernatural is ejected and religion becomes a human science or philosophy. While not unwilling that the Bible shall be critically exposed to appropriate tests, we must remember that the test and the truth to be tested must be correlated; which is the same thing as saying that question and answer must correspond. If asked if the Bible may be examined as Herodotus may be examined, we swiftly write an affirmative. But let us ask if the destructive "higher critic," or rationalist, is willing that Herodotus may be tested as he proposes to test the Bible? *This is the crucial question.* Dividing the Pentateuch until it is destroyed, and partitioning its several portions among several writers; cutting Isaiah to pieces, and declaring Daniel a forgery—is the "higher critic" willing to handle Herodotus in this way? Herodotus would disappear in such a process; and so does the Bible. He dare not apply higher criticism to profane literature, for it would destroy it altogether; and yet he insists that this is the rational method by which to determine the authority of the Bible! Against the misuse of reason and the destructive reconstruction of the Bible we have from the beginning protested, and must again characterize it as the grossest treason to truth and righteousness.

But if reason is thus under restraint, what is left to her in the realm of biblical literature and religion? Would you banish reason as a foe to revelation? This brings us to specify the function of human reason in

the sphere of revelation, and to declare its independence in the task of biblical investigation. The real duty incumbent upon the reason is to determine if the alleged revelation is genuine, containing such evidence of itself as to pass unchallenged as a book of revealed literature. It has the right to demand credentials of the claim that it is a divinely given record, that there may be no imposition, and that the record itself may have a fair chance of success. We may try the spirits, try the truths, try revelation. To this task it is likely that the reasoner will bring *à priori* conceptions of what a revelation should be, but, unless bolstered in prejudice against the truth to be tested, his previous conceptions may not militate against right conclusions. At any rate, he may find it difficult to lay aside the preliminary notions, and so is at liberty to hold them. The investigation will probably dispose of his prior conceptions if erroneous, and confirm them if correct. He may inquire if the Bible is a revelation—or if it contains or is only the form of a revelation—the main point being that he has in hand a document alleged to contain a divine revelation, and it is his business to satisfy himself that he is not deceived in the first step of his faith. Nor in the settlement of this primary question is he to be governed by outside law or authority, or the enforced belief of organizations respecting it. He knows that prior to the Christian period the Hebrew Scriptures were accepted by the Jewish people as containing divinely given laws, prophecies, and religious doctrines; and that since the first century the New Testament has been regarded by the Church-world as embodying still larger and richer revelations of the divine wisdom and the divine purposes respecting the race. The great fact of the historic standing of the Bible as a book of revelation, or as Paul (1 Thess. ii, 13), speaking of a part which is a key to the whole, styles it, "the word of God," or as the Methodist Discipline speaks of it, as the "written word," will not be triflingly banished from the reasoner's consideration; he will give it the weight that belongs to it, but he is free to reject such presumptive evidence provided he can satisfy himself that it is without foundation in truth. Nor may the Church, in the exercise of her authority, impose upon him, without satisfactory proof, the teaching that the Bible, as a whole, is a divine revelation. He will respect that authority, but he will not be in bondage to it. He will make use of all the help that history, discovery, civilization, theology, and philosophy may place in his hands, inquiring solely with reference to the final point, consciously free from the dictation of the reverential sentiment, and equally free from the influence of an educated prejudice adverse to it. What more can be asked for the reason than that it shall have in its hands the determination of the initial problem of revelation? The fact of revelation is a provable fact, if not by ordinary processes of logic, yet by the overwhelming force of itself as a fact, which placates the reason and answers the remotest suspicion of the intellect touching the improbability of a revelation.

Deciding upon revelation as a divine principle, the next step justly allowable to reason is to inquire concerning the *form* which revelation

has assumed, and to determine if the form corresponds to the substance, or if one is the veritable expression of the other. Is the Bible the true exponent of the divine principle? Does it formally represent the substance of revelation? As the human form of Jesus Christ was the vehicle of his divinity, and the two were indissolubly connected, so is the biblical form of truth the divinely chosen expression of revelation, and the two are woven into a unity that cannot be impaired. In canvassing the details of this statement, or in limiting the inspection to one or two cognate branches, the reasoner will be led into the historical and literary questions of present-day higher criticism, which is undertaking to supersede questions of greatest moment in theology and religion. In the present temper of things he will gladly avail himself of the issues made, for he will be able to settle some things, if he has the perseverance of the saints, that rationalists at least have unsettled. The literary question of the authorship of the biblical books; the historical question of the infallibility of the Scriptures; the theological question of the fate of the doctrine of inspiration, as connected with authorship; the lower criticism of the text, and the higher criticism of the authority of the book will come before him as among the latest questions, and he will not be satisfied to ignore them or superficially investigate them. Here is room for the exercise of all the intellectual powers; and so vast are the subjects, so recondite and obscure some of the questions, that the student must be alert if he would not be overcome by extreme conclusions on the one hand or fall short of an accurate estimate of what is true on the other. He has the unimpeachable right to look into the matter of authorship; but he must remember that there are books of the Old Testament that are without the authors' names, without superscriptions of any sort, and are absolutely anonymous. It is undetermined who wrote First and Second Kings, First and Second Samuel, Esther, and Job, and some others; but it is singular that higher criticism, instead of raising a controversy over the anonymous books, indulges its propensity in a controversy over books historically credited to specific authors. It wars with history, tradition, and internal proofs of such specific authorship when it controverts the Mosaic authorship of the Pentateuch, the Isaianic authorship of the book bearing the name of that prophet, and pronounces the book of Daniel a forgery. On *primâ facie* grounds the historical authorship of these and other books may be rigidly maintained, and only on conjectural grounds can it be disputed. From the standpoint of reason it is more likely that, when the books were first submitted for a place in the canon, critical examination respecting their authorship, which was the prime question, would result in a right conclusion than that modern examination, centuries afterward, with many of the circumstantial facts and evidences lost or forgotten, could arrive at a truer conclusion. To begin with, reason is against, not the proceeding, but the probability of modern criticism being able to determine the question as well as those who originally decided it.

The benefit of doubt belongs to historical authorship, and the burden of

proof belongs to modern criticism. It is said by a class of higher critics that orthodoxism rests the proof of the doctrine of inspiration upon the fact of an alleged authorship, and, therefore, it must hold that the Bible is not inspired if it were not written by the specific writers to whom it is attributed. This is in part, but not wholly, true. When Christ and the apostles quote Moses, David, Solomon, Isaiah, Jeremiah, Jonah, Joel, or any other prophet, it means that these men wrote certain books, or parts of books, which constitute the Old Testament, or the Old Testament as we have it is not the volume from which they quoted. This is the dilemma of the higher critics. So far forth as quotation plays a part in the problem the authority of the Bible does depend upon the historical authorship; for, while God could inspire any man to write his will, the question is narrowed to whether the particular men quoted were the instruments of inspiration. If the higher critics have found that the men quoted did not write the Pentateuch or the prophecies, but that men not quoted did write them, they must name them; but by so doing they silence the New Testament quotation and dispose of the Old Testament as the book referred to in the New. This procedure disposes of the entire Bible.

When the question of the infallibility of the Scriptures is in issue the same guardianship of the historical doctrine is necessary, or a luckless denial of the said doctrine may destroy the ground of faith in the Scriptures as a divine revelation. It is difficult to separate inspiration and infallibility, for though the "higher critic" has no trouble with these related doctrines, the orthodoxist holds that if the Bible is the "word of God" it must be absolutely true. It cannot be true and false at the same time. It cannot be true as to doctrine or spiritual teaching and false as to history or facts, for if we may discredit the historical records of the Bible we shall be induced after a little to suspect its doctrinal teachings. Faith and unfaith cannot co-exist in the mind respecting a book professing to be an inspired revelation. To be sure, the solution of this problem somewhat depends on the definition of the terms used, but any definition or adjustment of the complication, by which truth and error may be joined together in revelation, compromises the whole, and renders invalid the original claim of a divinely given book. We must, therefore, cautiously guard the one point that the other may not prove to be a Trojan horse in the citadel of truth.

As to all other historical and literary problems, the reasoner may take them up with the conviction that he has the right to examine them, but he will ever remember that he owes something to the results of rational investigation secured by scholarly research in other times and under circumstances quite as favorable as his own environment. *We* must read dead languages; scholars in other ages read them when they were spoken by millions. *We* must study broken cuneiform tablets and badly bruised monuments; biblical scholars in other times concreted their facts when they were fresh in the public mind. *We* rejoice over archæological results, few, partial, uncertain sometimes as they are; the Bible-makers preceded archæology, and biblical students of eighteen centuries ago

needed none of the clumsy instruments by which we are figuring out authorship and the historical questions of the ancient period. We should not forget that while the former scholars largely worked in the light we are working in darkness, and we should be humble when tempted to contradict them.

Determining the initial problem in a way satisfactory to itself, and grappling with the form of revelation, it does not follow that the work of the reason is completely done, or that it may now readily accept without studious searching and testing all the contents of the established revelation. In nearly every step of the way, from primary faith to the fullness of a knowable experience of the truths of the Gospel, the intellectual spirit has something to do, and may be helpful or obstructive as it undertakes or refuses to ascertain the significance of the truth it is asked to accept, and its relation to character and destiny. Accepting revelation as a principle, the substance of revelation, or the truths revealed, properly comes next before the inquirer. If he may decide both as to the *fact* and *form* of revelation, he may also and finally decide as to the substance or the *significance* of revelation. He now turns interpreter or theologian, asking what revelation means, and this inquiry he may push until he exhausts it. The right of interpretation of the Scriptures was guaranteed to the Protestant world by the Reformation; and though it has resulted in numerous and contradictory theologies, it has broadened the scope of inquiry and developed the possibilities of exegetical construction. It has proved that the revelation is too broad for any existing theology, and that the latter must measure up to the level of the former if it would not suffer repudiation by the devout scholar. The Bible must dictate our theology, not theology our Bible. Evidently Christian scholarship is in the right direction when, more than ever, it is loosening the theological bonds and pushing back the horizon of biblical truth. The destruction of theologies loaded with false teaching and the revival of faith in pure biblical conceptions are results toward which devout scholarship is marching, and it will finally reach them. Reason, as interpreter of revelation, exhibits its highest function, and renders the best service to religion when it unfolds its hidden meaning, points out its divine beauty, and exalts it as the revelation of God.

The function of reason in the sphere of revelation is explicit. In the philosophical sense it determines the fact of revelation; in the scientific sense it decides concerning the form of revelation; and in the theological sense it defines the substance or significance of revelation. Its threefold office is its glory; its high endowment is its heritage from God; its independence atones for its dependence; and its efficient work compels us to write, not—as in the title of our article—revelation *or* reason, but *revelation and reason*, the brotherhood of forces to lift the world out of darkness into light.

THE LIMITATIONS OF BIBLICAL CRITICISM.

In the whilom days of theological controversy, biblical criticism was narrowed to a few simple questions, chiefly suggested by the text, or the history of the pending conflict; but in these days of wider grasp it includes many historical, literary, scientific, and even philosophic questions, subtly emerging from a closer and profounder study of the Bible. We now deal with such subordinate matters as authorship, date and circumstances of composition, and the historical inerrancy of the sacred books, as well as the superior themes of inspiration and interpretation. The range of inquiry is as broad as the book itself; and the right of investigation of its great subjects, though it be an entirely original research, or savors of independence of orthodox limitations, or even professes to unearth the orthodox basis, is as legitimate as the inquiry into the existence of any literature, or the reason for any religious faith. With an unlimited right judicially to examine whatever the Bible intimates or propounds, the Christian scholar should find ample opportunity for the exercise of his restless genius without claiming also the right to investigate, in connection with the Bible, what it does not even remotely hint or indicate. If restrained at all in investigation, therefore, he is restrained by the Bible itself, just as the psychologist is limited by mind, and the geologist by the facts of nature in the sphere of inquiry.

Unlimited and yet limited in the sphere of inquiry, the scholar must next ascertain if a certain mental attitude, or if any attitude at all, is required for the solution of the problems the book itself propounds. It would be anomalous indeed if a certain mental fitness or condition were not necessary to consider the biblical forms of truth.

If the atheistic mind is as well qualified to examine biblical truth — monotheism, for example—as the theistic mind; if the infidel may understand the divine teaching quite as well as the believer; if the full-blooded rationalist may interpret Christianity with as much accuracy as the orthodox Christian; if deniers of the historical credibility of the facts of the Old Testament are as competent judges of the historical books as are advocates of their integrity, and if rejecters of the supernatural are as likely to detect its manifestations, and as able to estimate its relation to the natural as those who recognize it in providence, nature, history, and religion, it is time to know it, for no other truth, historical or scientific, can be safely investigated by minds entirely out of sympathy with it. It has come to pass, indeed, that faith is considered a disqualification for the comprehension of the thing believed, or for an analysis of the evidence by which it is supported, and doubt is exalted into an instrument of helpful influence for ascertaining what is true and what is false. The *dictum* of Hume, that "doubt is the sum of knowledge," is in some Christian circles appropriated in lieu of faith as a guiding principle, and boldly announced as the only safety for faith itself. Hence the opposition among critical Christians to pure orthodoxy, or traditionalism, as it is sneeringly called, or Christianity as accepted in the Church.

Faith, as an instrument of progress, is disowned, and doubt is honored with ovations. This explains the popularity of the Christian doubter; or at least the notoriety that is achieved if he is bold enough to renounce some of the leading points of orthodoxy. If he will only deny the Mosaic authorship of the Pentateuch, or deride the Messianic prophecies, or bisect Isaiah, or again "saw him asunder," or eliminate Daniel as a sacred writer, or do something that the Church has not approved, he is considered heroic, scholarly, and progressive. He may be just what the coterie of critics think he is, but he may also be entirely wrong, or a subverter of the faith, without knowing it, or without caring to know what evil he hath done.

In the investigation of a biblical problem there is a starting-point, a mental attitude, which may determine the direction of the investigation and largely influence the final result. The investigator may commence with a repudiation of all accepted views respecting the problem, or with an acceptance of what is supposed to be established, or he may assume that he is unbiased by any view and really holds no opinion at all. If he insists upon the last position, he is not a Christian believer, but an agnostic; if he thoughtfully reject all accepted views he is not a believer but an infidel; if he announce his predilection for the orthodox theory of the Bible, is it possible that he is more likely to fail in reaching right conclusions than the agnostic or infidel? Have the agnostic and infidel an advantage, by reason of their agnosticism, over the orthodoxist in the investigation of biblical problems? History does not answer this question in the affirmative, nor does reason give it any countenance. If the agnostic is the only competent critic of biblical questions, the sooner the orthodoxist becomes an agnostic the better; and this is the drift of things—to put a ban on orthodox and to encourage agnostic investigation.

To the contrary, we assume that an orthodox prepossession touching the settlement of a biblical problem is rather a stimulus to right investigation, and that faith is a more powerful auxiliary in the comprehension of the Bible than is doubt. It gives direction and authority to the inquiry; the inquirer, too, knows what he is trying to do, whereas the agnostic has no definite aim before him; the sincere inquirer also is ready to accept facts and change conclusions when the evidence is in hand; he works not with a theory before him, but with a belief, a system, a truth, which is all-powerful and all-stimulating; and he is afraid of nothing. What is it that he accepts in advance as guiding facts? What truths does he seek to establish?

In our controversy touching destructive "higher criticism," so-called, we have done little more than attack and expose the policy of a class of destructive critics, without clearly advancing our own views or advocating special positions and interpretations. Hence our critics have suspected that we were in league with abandoned conservatism, or old exploded views touching the great problems of the Bible, and that the *Methodist Review* represented a reaction in scholarship. Our positions, however,

have been unassailable, because they have not been announced, except that we have endeavored to make it clear that we are opposed to destructive criticism, or a criticism essentially rationalistic and subversive of faith in the Bible as it is received by the Christian Church. It is time, therefore, to state definitely the orthodox position touching the problems of higher criticism, adopting that position as our own; and this we do in the following order:

1. We believe in the right of investigation of the problems that the Bible itself makes, and that neither reverence, superstition, education, nor belief should impair this right when exercised within the named limitations.

2. We hold that some traditional views need modification, some proofs need emendation, and some facts need verification. Let archæology, philology, and history speak with the *facts* they can furnish, but not impose the theories of investigators upon our belief.

3. We hold that some biblical problems have been settled, and reject the view that the Bible, with all it contains, is an open question. The Bible has been too long in the world to turn out to be nothing more than an interrogation-point. We are not radical enough to deny every thing, or to unsettle the settled.

4. We approve of higher criticism so far as it aims at the development of biblical problems and the establishment of biblical facts and truths. If we were infidel or agnostic, we should believe in destructive criticism. If we were rationalistic, we should be opposed to the orthodox conception of the Bible; but, as a Christian believer, we must vindicate higher criticism up to, but not beyond, the limits of conservative faith in the integrity of the Bible as a supernatural book. The Earl of Shaftesbury says: "It would be easier for me to give up revelation altogether, and reject the whole Scriptures, than accept it on the terms, with the conditions, and the immediate and future limitations of it imposed by higher criticism." It is unquestionable that higher criticism must be under limitation if it be not subversive of a proper and rational faith.

5. Holding that higher criticism beyond a certain point is agnostic and rationalistic, we also hold that such criticism in this country has reached the danger-point, and is in spirit rationalistic. Dr. McCosh says we borrow our heresies from Germany, and, as some of our critics are thoroughly Germanized, we discover in them the heretical or rationalistic taint. There are many higher critics in the land who are as safe in their inquiries and as prudential in their utterances as the most conservative believer would require. Such we hail with congratulations, and shall move forward with them in the thorough investigation of the great book which courts a trial before the world. Individually, we assume to be a conservative higher critic, agreeing with Dr. James Strong, of Drew Theological Seminary; Professor Harman, of Dickinson College; Professor Green, of Princeton, and many others in the land, because conservative criticism builds up and confirms Protestant faith in the Bible.

6. We hold that the investigation thus far made in archæology, philol-

ogy, and history destroys the rationalistic theory of the Bible, and supports the beliefs of the conservative critics. Professor Sayce, speaking of the newly discovered Assyrian library, says it overthrows the conjectures of historical criticism. *This statement we accept.* Professor Warring, in our last issue, shows that the Babylonian account of creation is contrary to that in Genesis, and, therefore, that the latter was not borrowed from the former, thus silencing the critics. *This conclusion we accept.* The expedition to Babylon from the University of Pennsylvania reports in favor of the biblical account of the tower of Babel, thus establishing, so far, the truthfulness of the Pentateuch, and once more confounding the critics. *This result also we accept.* The Society of Biblical Archæology reports that on one of the cylinders unearthed at Babylon much of Nebuchadnezzar's history, as written in the Book of Daniel, is confirmed. *This fact we accept.* M. Naville, an explorer in Egypt, has discovered monumental proof of the fulfillment of the prophecy of Ezekiel in reference to that country, *which proof we accept.* In short, the evidence thus far accumulated is against the destructive critics, which is one reason why we cannot agree with them; and, accepting the Bible as true, we are willing to wait until the evidence is all in before we change our view. The trouble with the destructive critics is, that they commenced with the foregone conclusion that conservative criticism was incorrect, and now that they are wrecked by the facts in the case it is not surprising that in humiliation some of them are undertaking to find a way back into the faith of the Church. We welcome them, but not their errors, with open arms.

The reader will observe that our statements, as given above, are general, but they may serve to relieve him of any suspicion of our attitude toward higher criticism, and will prepare him for a specific announcement of views respecting the questions involved in criticism, which we do in the following order:

1. We hold that there is a Pentateuch, and reject the theory of a Hexateuch. Is not this plain enough?

2. We hold that Moses was, not the compiler but the *author*, of the Pentateuch. He may or may not have used certain documents, transmitted from other generations, or written by contemporaneous writers, in the preparation of his books, but the use of such documents would not constitute him a compiler any more than the fact that because Gibbon used documents he was the compiler rather than the author of his *History of the Decline and Fall of the Roman Empire.* There are more documents quoted or used in a single volume of Neander's *History of the Christian Church* than in the entire Bible, but no one disputes his authorship or refers to him as a mere compiler! The "complex "documentary hypothesis" of the higher critics and rationalists is a very different thing from the simple theory of "documents," as applied to the Pentateuch. The former implies a large number of writers as the authors of the several portions of the Pentateuch, which were brought together not by Moses, but by unknown hands at an unknown time and without

regard to unity of purpose or the claims of a supernaturalistic revelation. It does not even allow that Moses was the compiler, or that he had any thing to do with Genesis or any other book; so that the Pentateuch is reduced to a collection of miscellaneous documents, gathered from Babylon, Egypt, Arabia, and Moab, with no more authority than Homer's collection of songs or the legends of Assyria. Much of the Pentateuch is history. The account of the exodus and the wanderings of Israel is not post-historic, but written by one who journeyed with the people; hence, there is no need of outside documents at all. As to the account of creation, it is settled that it was not borrowed from Babylon. Why not accept it as a revelation from God? In this event there would be no need of documents. The critics will have to try again. We therefore reject the "documentary hypothesis." The other theory of "documents" implies that Moses, like any other author, made use of data at hand in genealogical tables, historical parchments, and current traditions, but it does not rob him of authorship nor reduce him to a compiler. This theory is not fully established, but it may be, and is tentatively held for purposes of investigation as it does not compromise inspiration, infallibility, or any other doctrine current in Christian circles. We therefore pronounce Moses an *author* and not a compiler. Jesus said (John v, 45–47): "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: *for he wrote of me.* But if ye believe not his writings [not only his law or prophecy], how shall ye believe my words?" Moses was a writer, an author, and the Pentateuch is his product.

3. We hold that the Book of Isaiah was written by the prophet of that name, and that the Book of Daniel was written by the prophet Daniel.

4. We hold that the prophetical Scriptures are predictive of the Messiah, and that their highest value arises from the predictive element in them. The rationalist rejects this element, and reduces prophecy to a form of religious instruction. This we oppose as destructive of the inspirational character of prophecy.

5. We hold that the historical books of the Old and New Testaments are infallible. Such apparent exceptions as mistakes in dates, numbers, etc., in translations, are incidental to the main fact, and subject to correction as research shall justify. Slight errors, attributable to copyists and expunged as the facts shall be ascertained, do not invalidate the fundamental position of infallibility any more than slight errors in a book of arithmetic invalidate the science of arithmetic. Certainly by reason of such things, if they exist, we are not authorized to form a school or party whose chief programme is to declare against the infallibility of the Holy Scriptures. Far better is it to work to eliminate the errors through the purification of the text—a work for "lower" critics—and establish infallibility, than to hurrah over the errors and pronounce against infallibility. Hence, we reject Renan's *History of the People of Israel*—because it reduces Old Testament history to a myth, and we reject higher

criticism so far as it refuses to accept the divine history as infallible and inspired.

6. We hold to the *fact of the inspiration* of the Bible. Some have imagined we have a theory of inspiration to propound; not so; we believe that holy men of old, as they were moved by the Holy Ghost, wrote the sacred books, Genesis as well as Matthew, Joshua as well as John, Job as well as James, the Chronicles as well as the Acts, Isaiah as well as Peter, Daniel as well as Paul, poetry and history as well as doctrinal epistle and Apocalypse. Spiritually guided in the preparation of the books, the Bible stands forth in its wholeness as a supernatural book in contradistinction to all human and uninspired books. What believer can find fault with this position? A theory of inspiration that reduces the Bible to a *human* book we reject; but the inspiration it teaches for itself and the theory that exalts it into a supernatural book we approve. Higher criticism is at one with rationalism in rejecting this teaching; hence we oppose the infidel position.

As we understand conservative or orthodox critics, such are the general and special beliefs they hold, and such we are quite willing to maintain. We have no merely personal or esoteric views to thrust into the controversy, but those beliefs which the Church, through its scholarship, is now declaring we propose to defend, and if there are those who are of a different mind they must be willing to be understood as having gone beyond the limits of conservative criticism and as sharing the beliefs of rationalists. We have not drawn the line between the two classes of critics; *it exists;* and we have recognized it.

It is frequently said that, no difference what the higher critics may do, or what results they may announce, it is impossible for them to overthrow the Christian faith, or to do any substantial harm by any attack they may make upon the Bible. This is true. We never have had the least fear of any permanent injury resulting to the Bible, or that the rationalist is greater than Moses or Paul. Why then oppose the critic? Why resist a movement that can destroy none of the fundamentals? Dr. McCosh says, "I believe that in the age on which we have now entered the Church will have to engage in a fight for the faith once delivered to the saints." We must defend the faith, not because it can be destroyed, but because it cannot be destroyed. It is our duty to show the rationalists that they can do nothing and should surcease their vain attempts. Truth does not take care of itself; it is propagated by human agency, and the divine order implies defense. We resist pessimism, agnosticism, atheism, and infidelity by argument, not because they can destroy, but because they cannot effect any thing, and because they ought to be destroyed. Did not John answer Gnosticism? Did not Paul, who said "For we can do nothing against the truth but for the truth," assail error whenever he met it? Did not John Wesley resist error and want of faith in the Established Church? Did not Dr. Whedon mightily assail Calvinism, not because it would triumph, but because it delayed triumph? Nor did any of these heroes, nor do leaders of thought now, consult denominational courtesy,

or ask of the errorists the privilege of attacking them. Truth is under no such restraint as the critics would impose upon it, but, going forth to conquer, it presses to the front, and decapitates the boasting Goliath without any regard to his feelings, or the feelings of the Philistines behind him. In this special work of defending orthodoxy, or propagating the results of criticism, Methodism will not be an idle spectator or a timid participant. We quite agree with Dr. O. A. Curtis, who, at his inauguration as professor of systematic theology in Boston University, declared that if theological conflicts are before the Church "Methodism will be the most conservative force in the battle;" that is, we shall see to it that biblical truth, modified in expression as orthodoxy may require, shall be maintained against rationalism, and all the destructive forces of criticism, radicalism, and infidelity. In such conflicts the Church will have no difficulty in understanding where to find the *Methodist Review*, or how to interpret its advances and defenses.

THE RACE QUESTION.

History is the picture of a struggle of human ambition with the divine doctrine of the brotherhood of man. From the time of the recognition of racial distinctions, selfishness, oppression, and war have characterized nationalities, tribes, families, individuals, and kingdoms; and the self-centered programme is in some lands still in process of execution. When Shem and Japheth separated their interests, each drew boundary-lines around his possessions and demanded of the other to keep his distance at the peril of his life; hence, the anti-Semitic agitations in Europe from the dawn of the modern period to the present time. Ancient Egypt was so circumscribed in national feeling as to forbid the settlement of foreigners in her cities, though the Phenicians by special dispensation were exempt from the rigorous rule; but generally the presence of a stranger excited public animosity and almost immediate revenge. The Greek looked upon an outsider as a barbarian, and felt that he owed him none of the rights that belonged to the inhabitants of the Peloponnesus; but Paul proclaimed in his ears that God hath made of one blood all the nations to dwell upon the face of the earth. The Hebrew and the Samaritan hated each other with a perfect hatred, and fought each other's religion with the angry fury of wild beasts. In our day the same insanity of race antagonism, though not as intense as in the past, owing to the diffusion of Christianity, is still prevalent—Celt and Teuton, Anglo-Saxon and Chinese, American and Negro, disputing with each other over rights, boundaries, interests, and the providential lot assigned them in the order of the world, and disturbing the peace of society and the progress of government with quarrels and conflicts that indicate a great deal of depravity latent in mankind. One wearies with the incessant turmoil over human rights, as if birth north or south of Naples, east or west of Greenwich, nearness to or remoteness from the equator, the more or less of pigment in one's person,

the character of hair on his head, or the facial contour he offers to the world, in some way determines whether one is really a human being, or something else, to whom extension of privileges is a great courtesy and condescension. On the broad teaching of the divine Gospel we affirm that it is a crime to raise human rights into a question at all, or to discuss their limitations and applications, for he who was born under a favored star is no more than he who is clothed in black raiment or the yellow garments of nature; and to insist upon distinctions which qualify rights is as absurd as it is criminal.

The problem of the rights of races is not new in the United States, nor is it in such an advanced state of settlement as to allay anxiety, or suppress inquiry into its probable evolution. The existence of slavery in the South introduced a dividing-line between the white and black races that even the sacrificial blood of the war did not erase, or for the time being more than obscure. It was believed by many that thereafter the Negro, by nature as much a human being as the ruler who emancipated him, and endowed with certain constitutional rights, would disarm the hostility of the white people, and share with them the results of our common civilization. Whatever may have been the hopes of philanthropists, or the expectations of the Negro himself, it has come to pass that an actual social war is in progress in the South, and that the future is not at all encouraging, either for the black man or the country. Many are still hoping, as they have hoped, that an adjustment of differences between the races is still possible, and that peace and unity will prevail in all the South; but there are some facts that are opposed to this optimistic view of the situation, and they might as well be considered now as later in the conflict.

In general terms, there are twice as many white people in the South as colored people, but in twenty-five years more the latter, it is estimated, will have so increased as to constitute nearly one half of the population; but even if this is an over-estimate, the most conservative view must allow that in a majority of the States of the South, as in a few of them now, the Negroes will exceed the whites, and if permitted to exercise their rights will control political affairs and practically rule that section of the country. To those whose fears are excited by this probability it appears that the time will come when, as once the white ruled the black man in the South, so the black will be in authority over the white man; and to prevent this consummation, which seems inevitable, a war, first upon the Negro's rights, must be carried on, and, if unsuccessful, then a war upon the Negro himself must be precipitated. We do not say that this general apprehension of an increase of population and of a substitution of black for white authority is justified by any thing more than a reasonable probability; but the opposition to the Negro is whetted into cruelty by this apprehension.

The alarmist is also disturbed by the evident fact, that, notwithstanding the accusation of indolence against the black man, he is industrious enough to accumulate property; and, going on at the present rate of success, he will be the capitalist of the South not many years hence. The

war cost the Southern people their wealth, and they have not yet recovered it; but the quiet, honest blacks already represent millions in real estate, bank stock, manufactories, and in the general industrial interests of the South. In the slavery period the black man was an economic factor upon which the property of the whites was based; he is now no less an economic factor, but it turns to the account of himself. Politicians may discount the energy of the colored people; but statistics contradict their statements and prove them to be formidable rivals in the race for wealth, all of which the sober-minded whites begin to see, and, seeing, begin to calculate their own final displacement, both in political authority and in the influence that wealth controls. We are not prepared to dispute the conclusion of the alarmist, because the facts as given seem to justify it; but, admitting the facts, they no more authorize a conflict than, admitting that foreigners may exceed the native population in twenty-five years, and that they may be the owners of our soil, our government would be authorized to confiscate their property, expel them from our coasts, or exterminate them in a speedy war. If the facts are as stated, a problem is on our hands; but they do not furnish a single reason for oppression, curtailment of rights, or a war of extermination.

It is not affirmed by the whites that the presence of the colored people among them is an offense, because that would be refuted by history; but the fear of what they may be, and what they may be able to do, in the near future is quoted as a defense of all the precautionary measures the whites are now taking for the prevention of what, according to present signs, is inevitable. If by colonization, legislation, or extermination, they may be checked in population, or reduced in political influence, or limited in acquisition of wealth they will be tolerated, and treated as superiors treat inferiors; hence, while the more violent outrages against the race are mildly denounced by those of generous sentiments, it may be taken for granted that the Southern people, as a whole, are in perfect sympathy with the ends of the more vindictive oppressors. As time passes on we can hardly expect a reversal of social facts, or a change in political status, but rather an approach to the larger influence of the black man in the South. To prevent the inevitable, colonization schemes will again be revived, but they will prove insufficient; two or three Southern States may be assigned to the blacks, but this will not avail, for they will soon be too small, and, besides, it will disintegrate the republic; then the annexation of Lower California or upper Mexico will be proposed as an asylum for the race, but, unless driven from their homes, they will not go there; and then a war of extermination will commence, but it will settle nothing, for when peace shall have been restored the two races will still occupy the South.

All these theories are based upon the supposition that the black man is not a citizen, or even a resident with any natural rights, but that either by law or the sword the white man may dispose of him as readily as he did when he was a slave. To reckon thus can only result in mischief. Patient, and inclined to bear much, the Negro as he increases in self-respect, self-knowledge, and appreciates his manhood, is increasing in

self-assertion, and will not tamely submit to being crushed. Nor will the people of the North look with complacency upon any attempt to deprive him of his rights, or to coerce him into a form of expulsion from the land; nor as God is just will he look upon the iniquity of the white man in his oppression of the black man with special favor. The continued oppression of the Negro will finally be met by the three forces just named, and the South should carefully consider the odds against them.

Some facts compose the problem that the people must consider, for they are too patent to be denied, and they underlie the situation in the South. The Negro is here. He was not originally here, but the story of his coming, and why he happened to stay, are too well known to require recapitulation. He would have gone back one hundred years ago, but it is too late now to ask him to go. He means to stay, and the nation cannot say nay. If it should be hinted that the presence of the colored people in the South in such overwhelming numbers and with such threatening probabilities is in answer to the original demand for slaves, and may be viewed as a providential punishment for the sin of slavery, the South will be embarrassed if it should attempt to contradict it. We are not philosophizing on this matter, but we wish definitely to state that any theory that contemplates the expulsion of the Negro from the Republic must reckon with history and Providence.

He is a wise man who, foreseeing the conflicts of the future between the races, suggests methods of reconciliation, or the means by which such conflicts may be averted. Statesmanship seems inadequate to the task; the Southerner seems chiefly bent on reduction of the ex-slave; the black man proposes nothing, and the drift is toward confusion and collision. We frankly say *there ought to be no race question in this country;* and this is the foundation of what we further say respecting the situation. The recognition of the rights of the Negro to which he is entitled will dispose of all the factors of the race problem, if not of the probabilities so horrifying to the native Southerner.

The Negro, as a human being, is possessed of all the rights that naturally belong to human beings, and to repudiate them is to strike at humanity. He has the right to life, liberty, and the pursuit of happiness, or Governor Morgan of Georgia has no such right. He is a native of the soil, and cannot be driven from it any more than Senator Butler of South Carolina. No natural right can be named as pertaining to any white man in the South that is not a part of the providential outfit of the black man, and interference therewith is in contravention of nature, and therefore of Providence. We may classify men on other grounds, but not on the basis of natural rights. Epictetus in slavery had all the human nature, with all the rightful belongings, of his master, and it was a crime to dispossess him of them. It is as great a crime to dispossess the free man of his natural rights as to deny them to the slave. In refusing these rights to the black man the white man is fighting not so much with the man as with humanity, and this increases the crime by so much as humanity is greater than the individual. The right to life implies

home, clothing, food, and the necessaries of existence, and any interference with this right by legislation, custom, or forced colonization is of a murderous tendency, and to be reprobated as criminal. The right to liberty implies freedom of occupation and accumulation of property by legitimate methods without the fear of persecution or prevention, and any disturbance of this right is of the nature of oppression, and cannot be justified. The right to the pursuit of happiness is so patent that it scarcely requires an allusion; but the colored people, ostracized and persecuted in ways many, are not the contented, happy people they would be if the oppressor would cease his oppression. To all these rights the Negro is as much entitled as any governor, senator, or citizen in the South, and until he is permitted to exercise them without fear or favor there will be friction, and finally social revolution. We must either reconstruct the general theory of natural rights, which is the principal doctrine of the Declaration of Independence, or we must allow the colored people, without any regard to future results, to exercise them as we ourselves exercise them, and without calling them to account for them. Humanity, therefore, pleads for the Negro in his conflict with the white man.

Nor less secure should be the Negro in the possession of rights guaranteed him by the Constitution of the United States, which, broken and despised in his case, may lead to breaks when other interests may be involved, and by other methods of evasion to final overthrow. It is not pertinent to discuss the merits of his constitutional rights, or whether it was wise to confer them upon him; for if faithful service to the country in time of danger would entitle a people to the reward of freedom, with all that it implies, the colored people earned all that has been bestowed; and if we add that the productive slave labor of the South for nearly a hundred years could only be compensated by the bestowal of the rights of citizenship, it will be difficult to dispose of the argument in their behalf. The chief point to be considered is, that, like the white man, the Negro is a citizen, possessed of all the rights under the Constitution that belong to any other citizen, and it is treason to the Constitution to interfere with him in the exercise of those rights. His right to the elective franchise is as sacred and genuine as the same right exercised by Mr. Bayard, and it would be as legitimate for a mob of Negroes to prevent his voting as for a mob of white men in his State to prevent the Negro from voting. It is the Negro's right to hold office if he can secure a majority of votes, and for the minority to organize against the majority and prevent the free expression of their will at the ballot-box is treason of a hateful kind, which should be expiated in the penitentiary or on the gallows. Whatever is guaranteed to the Negro by the Sixteenth Amendment, or what civil privileges are his by virtue of law, he should claim without any fear of interference on the part of the white man, and resent his opposition, when offered, as treasonable. In the name of the Constitution, we plead for the colored people, and urge them steadily to persist in holding to all that they have earned, and all that is theirs by legislation, if they would enjoy the full blessings of citizenship.

The chief ground of defense of the black man is neither nature nor the Constitution, but the Bible, under which he may refuse to call any man master, and by virtue of which he is entitled to both education and religion. As a responsible being, he may insist upon knowing some things, and if he cannot obtain such knowledge as others obtain, then he may seek it in his own way, whether it conform to public taste or usage or not. The school is the birthright of white and black in this country. Instruction in the common branches, in the laws, in ethics, and in our system of civilization, should be guaranteed to every one of school age in the country, for the sake of the republic and the individual. Schools, seminaries, and colleges should multiply in the South until both whites and blacks shall attain to common education and be fitted for the great responsibility of American citizenship. The blacks, however, until within recent years, have not shared in the calculations for general education in the South; but the time has come when the States should provide as liberally for them as for the whites.

In the matter of religion the duty of the Church is so plain that the merest statement is sufficient; but it may be emphasized by remembering that under the slave *régime* the colored people lost some original ideas of right and wrong, and still hold to some superstitions that only years of discipline will effectually destroy. Unfortunately the native Churches of the South have not exhibited that religious concern in the colored race that even self-interest, to say nothing of the Gospel, would enjoin, leaving their religious instruction and evangelization to the more enterprising Churches of the North. If the South could realize the importance of the education and religious advancement of its ex-slaves, and provide for them with an open hand, the problem now confronting the whites would be simpler in form and easier of solution. If, again, the natural and constitutional rights of the Negro were recognized all over the South, there would be peace, progress, and unity, and the problem would not appear so momentous or distressing as it does to the timid and cruel Southerner. Instead of conceding the rights of the Negro according to Humanity, the Constitution, and the Bible, a policy of repression has been instituted for the sole purpose of extinguishing the rights or the race that dares to exercise them. It is this policy that makes the problem great and its evolution uncertain; it is this policy that complicates right and interest, and furnishes ground for belief in future conflict; it is this policy that Christian sentiment condemns and the patriotic spirit reprimands. It is, therefore, in the power of the South to solve the problem without conflict, and it is to that better consciousness in man that we appeal for the settlement of the difficult question. But if no method of adjustment can be devised and conflict must come, then the Nation's appeal, as in times past, must be to that Providence which, accepting us as the people of his covenant, hesitates not to scourge us for our iniquities, to deliver us from the evils that are destroying us, and to protect among us the innocent and unfortunate from the hands of the oppressor and destroyer.

THE ARENA.

THE DIVINE OVERRULE OF EVIL.

In the September *Review*, in his "Genesis of Human Responsibility," Dr. L. D. McCabe says: "While it is true that every sinful volition is an act that never ceases to be felt for evil in the divine government, God can, and often does, partially overrule, in the interests of righteousness, wicked volitions after accountable beings have shot them forth into the eye of a witnessing world. But a divine sovereignty that in some subtle manner reaches as a causing force into the sinful volitions of accountable creatures . . . is too shocking to logic to be entertained." This statement, carefully examined, is seen to be in antagonism with his argument. If God cannot produce the incipient act in the volitions and approve the act in its essential qualities when executed, neither can he utilize the sequences of the act. God cannot make that act a blessing which he has already condemned in the volitions; and the sequences of an action cannot glorify God, while the volition that gave birth to the action works unceasing evil against the divine government. If the volition is wicked the act is wicked, and the sequences are evil forever. "Every thing after its kind" is a universal law of God. It is a fatal conception "that God can and does overrule wicked volitions in the interests of righteousness." To concede that proposition is to grant the correctness of the major premise of the Necessitarian Philosophy; and when we grant the major premise, we concede all that is claimed by the system, and it is puerile to add further argument or deny the force of our own admission.

Suppose we state as a primary and fundamental fact "that God is by necessity of his own essential being" always an active factor on the side of right. If we accept that statement we must grant that he continually works for his own cause in harmony with all the divine agencies that go out from the person and work of the Lord Jesus Christ. God, the supreme Law-giver, personally co-operates with all of these for the ultimate destruction of evil. Therefore, when a wicked man or a devil "shoots forth" a vicious volition, instead of seizing that and using it as his own, or as if it had originated with him, God defeats satanic power by counter agencies set in operation for that purpose—defeats it by forces which go out from himself. The effort of the wicked agent furnishes occasion for special manifestation of divine power. The satanic effort is not overruled and made tributary to the glory of God, but it is defeated by divine power; and the good which we see remaining after the discomfiture came from God and his auxiliary forces, and is not a sequence of the wicked volition which is still warring against the government of God. God destroys evil, but never utilizes it; the admission that God does bring good out of evil is an acknowledgment that he, of himself, is not the absolute fountain of all good. Moral responsibility is not conceivable of any being who is not the originator and proprietor of his own volitions; therefore Dr. McCabe is right when he says the genesis of responsibility is in the

volitions. But as God cannot do himself that which he has made it unlawful for me to do, and as a perfect being cannot be divided against himself, God cannot utilize, for his own glory, that which in its origin and essence is evil.

WILLIAM JONES.

Kansas City, Mo.

THE GOSPEL FOR ROMANISTS IN THE UNITED STATES.

The reasons are many and various for the planting of missions among this people.

1. The Gospel should be preached to them, because the Church of Rome is a corrupt religion. Its rule of faith is a garbled Bible—the decrees of councils, the bulls, encyclicals, and other *ex cathedra* utterances of a pope who is declared to be infallible. Many deadly doctrines are taught by this rule of faith. As a man "thinketh in his heart, so is he."

2. Because the nations the Church of Rome has ruled have declined in material prosperity and in intellectual and moral life.

3. Because, from immigration, a complete organization, and the presence and power of the Jesuits, the Church of Rome is growing in political influence here, and steadily aims at the overthrow of those bulwarks of our nation—a free school, free speech, a free press, a free conscience, and an open Bible as the only and the sufficient rule of faith and practice. She caresses, and in turn is caressed by, all political parties. She controls the Atlantic sea-board, as well as the growing cities of the interior. The evangelical Churches are cowering before her Jesuitical intrigue, her political designs, and her commercial power. In some places, as in New York, she has sought and obtained the support of vast sums for her institutions.

4. Not for geographical, nor for ethnic, but for moral and theological reasons, has the General Missionary Committee planted missions among the people of this faith in Mexico, South America, and in Italy also, with encouraging results. Why should the zeal of evangelical Christianity be a "burning bush," unconsumed, for these people when distant, and as cold as an iceberg concerning their salvation when they are at our doors, led by men who are the foes of all that is spiritual in religion and beneficent in government? Let our apathy continue a few decades longer, and the claims of the papacy will be realized, as declared in an encyclical; namely, "The Romish Church has a right to exercise its authority without any limits set to it by the civil power;" "the pope and the priests ought to have dominion over the temporal affairs."

5. There are neglected districts in the great cities, where these people most do congregate, as truly pagan as to gospel influences as the valley of the Congo. Moreover, within some of these districts there are churches, almost deserted by Protestant congregations, which could be used at once as throbbing centers of missionary life, without the loss of time or money consumed in learning a foreign tongue.

6. One of the most potent reasons that can be adduced is the fact that

there are in the cities of this Union hundreds of thousands of young men questioning and doubting the errors of Rome, and, among these, many priests. At this critical period they must be shown "a more excellent way," or they will drift into a sea of infidelity agitated with the storms of communism and gloomy unbelief.

7. Finally, there is an international awakening among the people; evidenced by the Old Catholic movement in Germany and Switzerland, the work of Père Hyacinthe, of Paris, and the movements headed by Fathers O'Connor and McGlynn, of New York. While these are diverse in their typing, they can all be classified under the general head of *protestants* against the errors and tyranny of the Church of Rome. The prayers and sympathies of the entire Church of Christ should be given them. The Methodist Episcopal Church, by reason of her omnipresence in all the land, her unity and strength, her tongue of fire, her glowing and rich experience, her humanitarian sympathy, her reliance upon the Holy Ghost to convict, to regenerate, to fashion into the image of God, is pre-eminently adapted for this great work. Pointing to "the cross all stained with hallowed blood," her cry should be, "*in hoc signo vinces.*"

Centerville, Iowa. D. MURPHY.

DENOMINATIONAL COLLEGES.

The recent controversy over the religious status of certain universities, which the editor of this *Review* had the honor of introducing, suggests some practical considerations which the wealthier church members ought to take seriously to heart. If young men reared in Methodist families, for instance, prefer undenominational or State colleges to those of their own Church, it is almost always because the former furnish them the means of getting what the latter do not. My own observation leads me to believe that there are comparatively few young people in attendance upon American colleges and universities who have not pretty strong denominational leanings, and who would not be found at denominational colleges if these offered, in their judgment, equal advantages. No matter how highly one may value the influence of a wholesome religious atmosphere upon a mind in its formative period, our young people ought not to be expected to accept this as an offset against the best obtainable facilities in the arts and sciences. Many of the most valuable positions are filled from candidates about whose religious preferences no questions are asked. A great many people are, no doubt, of the opinion that our denominational colleges provide, on the whole, as good facilities for instruction as the others. The intelligent public does not admit such a claim; and indeed a careful examination of their relative merits will make it pretty clear that there are in this country not over two or three strongly denominational universities that can be regarded as furnishing facilities for instruction equal to those provided by at least a dozen State and individual institutions. If the New York students of Methodist parents prefer Cornell to Syracuse, or Maryland and Pennsylvania students choose the Johns Hopkins instead of

Dickinson, and a considerable number of Methodists are found at Yale who could with equal convenience have gone to the Wesleyan, the reason is not far to seek. The whole influence of a Church will not make facts other than they are, nor can it impart merit to that which has it not intrinsically. Merit is pretty sure to win in the long run. It is as certain as death and taxes that the more ambitious students, those who covet earnestly the best gifts, will continue to seek those schools which have in their faculties the ablest exponents of the subjects they wish to study, without regard to what their religious opinions may be; and the only possible way to turn the current toward denominational institutions is to make them equally good with the others. The Methodist Episcopal Church represents wealth enough in its membership to thoroughly endow and equip at once, on an average, one university in each State. But the good work seems at present almost at a stand-still. It is strange that the persistent efforts of the clergy to convince the wealthy laity of the importance of this question produce such meager results.

Athens, Ohio. CHARLES W. SUPER.

HONESTY, CONSISTENCY, AND SIMPLICITY IN THEOLOGICAL STATEMENT.

It is the boast of science that it seeks to express its facts in the simplest and most accurate manner in the use of terms as specific and perspicuous as possible. Ought not religion to display at least an equal zeal in the same direction; to emulate this example of its younger sister on the line of strictly honest dealing in the embodiment of its essential ideas? Certainly it would seem that in theology, if anywhere, we might reasonably expect not only tolerably clear thought, but especially judical accuracy of expression—the employment of a dialect, or terminology, utterly uncolored by biases or prejudices of any sort, in the setting forth of its fundamental and most momentous facts. Unfortunately, quite the reverse of this, there is reason to believe, has been the policy that has too often prevailed. Many years ago, we are told, there was a machine-shop up in Vermont, over whose portal was displayed the following significant legend: "All sorts of turning and *twisting* done here." Might there not be appropriately displayed a similar advertisement over the portal of many a theological seminary?* Dr. Whedon once, by way of illustrating the tortuous logic and sinuous methods of the elder Calvinists, said: "Their style of argumentation was as if one should affirm that a given horse is black, but yet that he is black *in such a peculiar way*, or sense, that, in point of fact, he is not black at all, but rather, strictly speaking, *nothing else than white.*"

But may not we Americans be charged sometimes with like inconsistency—with often using "words without knowledge"—duping, deluding, or, more probably, confounding, ourselves, as well as our hearers and

* This is too strong.—EDITOR.

readers, by too tenaciously adhering to the use of terms, phrases, and terminologies which, if not making us patter in a double sense, have yet manifestly become long since emptied of their original and proper meaning.

Take, for example, such well-worn phrases as "original sin," "inbred sin," "birth-sin," etc. For some reason, possibly out of deference to some ancient symbol or time-honored usage, our Methodist fathers generally adhered to the use of these forms of expression, notwithstanding that the theological views embraced by them rendered these more or less inappropriate, and correspondingly misleading. These terms would seem to have descended to them, as from them they have also descended to us, as heirlooms from the past, and thus to have preserved for them a certain odor of sanctity on account of which these honored sires obviously hesitated to cast them aside. What more significant, meantime, or edifying, than the example of John Wesley himself wrestling with some of these unmanageable terms—calling inherited depravity, for example, "inbred *sin*," and then, as if sensible of the essentially self-contradictory and wholly un-Arminian character of the term or phrase thus employed, proceeding straightway to explain that he does not really *mean* sin at all, but only what is "sin *improperly so called?*" Under the circumstances who can resist the query, "If *improperly* so called, then why, in the name of reason, so call it?"

It is quite likely that not a little of this absurd "turning and twisting" under consideration has grown out of a felt necessity on the part of our Methodist fathers of harmonizing certain apparent contrarieties—of harmonizing their theory or doctrine of sin, on the one hand, with those instincts or intuitions of freedom underlying and giving distinctive character to their own Arminian philosophy; and on the other, with Paul's supposed teaching in a certain obscure and confessedly difficult passage of the Calvinistic tenet of inherited guilt—the disabilities transmitted from man's first parents to their innocent posterity being understood or admitted to partake of the name of guilt; and where there is guilt there must, of course, it was thought, in some sense be sin. The most scholarly and accomplished New Testament exegetes of to-day, however, I fancy, find slight trace, in Paul's letter to the Romans, of any teaching of the doctrine of inherited, irresponsible guilt and sin.

Is it not about time that we were done with this folly, this pettifogging nonsense; that in theology truly, as well as in science, we seek to say simply and explicitly just what we mean; that we honestly and frankly call a spade a spade; that, in a word, we eschew the use of words, phrases, metaphysical refinements, and subtle distinctions, which, besides being obviously extra-biblical, can, manifestly, just in proportion as pressed to a literal interpretation or application, serve only hopelessly to perplex all unsophisticated minds, as well as to cheapen and degrade theology in the estimation of all truly thoughtful men?

Franklin, Mass. R. H. Howard.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

A VERITABLE paradox is the present religious condition of Europe, for, with all the moral, religious, and political degradation of the age, history will relate of it that it is more religious and humanitarian than any of its predecessors. It no longer forces the religion of the State on the people by fire and the sword; it is pre-eminently the age of tolerance, testing all things, examining all things, and retaining that which is good. One no longer worships exclusively at Rome, Jerusalem, or Mecca; but the genuine worshipers are those who kneel at the altar in spirit and in truth.

Fanaticism and superstition may yet, in appearance, cover the earth, but for them the handwriting has appeared upon the wall, and their days are numbered. The Holy Alliance gave to the priesthood a large share of the government of the nations, and the pope was confirmed in his temporal power. But where are these concessions now? In France under the Restoration was the period of religious processions and expiatory chapels; but the storm of 1830 swept all these away, and the cyclone of 1870 finished the work there and at Rome. Europe returns from this shock to toleration. In France and Belgium the fanaticism of former ages is sent to the pillory. Secret societies agitate Italy, and among all the oppressed — the Hellenes, the Irish, and the Poles—an invisible bond is growing. The love of liberty of conscience, as well as of patriotism, is consuming all dogmatic differences.

Even Asia is revealing herself to Europe, not as formerly under Xerxes or Mohammed, but to open to us the secrets of her intellectual life in the sacred philosophy of the Brahmans or the pæans of the Vedas. But what is more remarkable than the works of erudition is, that every-where the spirit of liberty frees the serfs. Russia reacts on the Mussulmans, whom it impels to Madhiism—Mohammed massacres and Jesus Christ enfranchises. This age is, indeed, the first of Christian realization; it abolishes the vows of the convents, and thus shows that salvation is to be found in the world and not between prison walls. It has also created the most wonderful societies for the propagation of the Bible and the work of missions; it pleads for the observance of the Sabbath and establishes associations to lead the young men into religious paths; establishes the Blue Cross against inebriation and the Red Cross against war. All these great Christian movements are now becoming familiar to European lands, and what many of them defended with vigor a decade ago they now combat with zeal. The habit of the men of to-day on religious questions is to respect individual convictions and to foster the liberty of examination, for in so doing they expect great things from believers. Therefore, from all

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thoughts of humanity, from all the aspirations of the soul, there escapes an ardent desire for the good that comes from Jesus the Christ—the Sower, the Shepherd, the Crucified One, the One altogether lovely. We are surely entering on an age when the Eternal will fill the earth as the waters fill the ocean.

I. RELIGIOUS.

MOVEMENTS IN SCANDINAVIA.

The Scandinavian lands are waking up to a practical Christian activity. For many years no other denomination of Christian belief than that of Luther entered their borders or disturbed their quiet life in all its purity and orthodoxy, and for this Gustavus Adolphus fought and bled and died on the Protestant battle-fields of Germany against papal aggression. But of late years Scandinavia has seen the necessity of activity against foes within and the common foe of heathendom without. The Lutherans have become very zealous in foreign mission work, and in the season past there was held in Christiania the second General Northern Mission Conference. In Norway, especially, there was but little inclination to work in large conventions, and the first conference in Malmo found but a small attendance. But the good results of this occasion caused to vanish the last remnant of coolness, so that there was no risk this time in calling a second convocation.

The Nestor of the Norwegian mission workers, Pastor Sven Brun, was presiding officer, and the first address was by Pastor Strömberg, from Sweden, treating of the increasing duties of the Scandinavian Churches toward the heathen world. The great competitors in their foreign work are the Catholics, and these people are also now pushing their way into Norway, where, until recently, they were scarcely known. Now they are yearly growing more aggressive in building churches and founding schools. Catholicism among the heathen claimed for awhile the privilege of growth and rule; but they have now lost their prestige in most localities, and the future clearly belongs to Protestantism.

Of the three Scandinavian lands—Denmark, Norway, and Sweden—the Norwegians claim to be the best givers to the mission cause, they giving about five cents per head to Sweden's two and Denmark's one. On the whole the three lands have in the Lutheran mission work one hundred missionaries in the field, with a total collection of $300,000. These are very creditable facts for these lands, which wring their subsistence from a stubborn soil, much of which is entirely unproductive. As is well known, there are denominational divisions among the Lutherans, but they are endeavoring to drop these in the missions; and, especially in Southern Africa, are introducing a common liturgy.

There is also an emphatic demand for more scholarly men as missionaries; from Norway there are not more than ten per cent., and Sweden stands about the same. One reason for this has been the tendency to send men of strong bodily endurance and practical tact to teach the heathen

better modes of living, and especially the art of tilling the soil. But this feature has done much of its work so well that the call now is for religious teachers and preachers. The Norwegian missionaries, especially, are now teaching that the task of the mission is to preach the Gospel and convert souls, and not chiefly to enable the heathen to establish industries and become commercially desirable. There is also a renewed call for more female missionaries to teach the heathen the profit of family life, and especially to bring the newly converted girls under Christian family influence.

PROGRESS IN SWITZERLAND.

In Switzerland there is a society of pastors that has lasted about fifty years, composed of Liberals and Orthodox, sometimes in peace and again in conflict with one another. But of late polemics have been out of fashion and the irenical spirit has prevailed. In August last they met to the number of two hundred and sixty in the old town of Zurich, in order to discuss the question, What is the value of the historic Christ for the Christian faith? and also this other one, What is the task of the Protestant Church in respect to the public conscience and public opinion?

In this same little Switzers' land, in the Canton of Neuenburg, a small railroad line was opened with prayer by the president of the administration that God's blessing might be on the enterprise, and who thanked God publicly that it had been brought to completion without any mishap. The festive banquet, at which one hundred and fifty prominent persons sat down, was likewise opened with prayer. How many greater lands has this Swiss canton, in this example, put to shame!

The Swiss have also an institution of deaconesses. It lately held its anniversary, when it, by official report, appeared that in the expired year there had been an increase in the list of the sisters; and in the house itself three hundred and fifty-one sick had been cared for in addition to outside attention. The Swiss in foreign lands care also for their unfortunate countrymen. No less than five hundred have been sent home from Paris to save them from ruin. Similar institutions exist in Havre, Marseilles, Cannes, and other cities.

A PLEASANT BICENTENARY.

The Waldensian Bicentenary was recently celebrated with very touching ceremonies. The Waldenses did not begin their history in Italy but in Switzerland, where a monument is dedicated to the struggling heroes of 1689. This is a plain obelisk with a marble slab at the bottom bearing the Waldensian device "*Lux lucet in tenebris.*" After a stay of three years in Italy they returned to their native land, and the descendants of the heroes erected a monument to them in August last. It rises from the blue waves of Lake Leman on the very spot where, two hundred years ago, Henry Arnaud and his nine hundred companions sank down in prayer before they undertook their dangerous and inconceivably bold mountain journey. The number of the Swiss present at the festival

was quite equal to that of the Waldenses themselves, and a dense mass stood crowding around the neat altar raised on the shore of the lake.

After an enthusiastic welcome from the few Waldenses still living in Geneva came the beautiful Waldensian hymn "*Retorno dall' exilio*" — the "Return from Exile"—and then other stirring addresses and hymns. About two hundred persons sat down at a banquet which sparkled with a spirit entoned with devotion. After the toasts came a telegram to King Humbert of Italy, when twelve of the brethren crossed the lake to make the same adventurous journey across the Monte Cenisio, in the steps of their forefathers when wandering into exile.

The festival in the valleys at a later period was of the most heartfelt character, and its memories will never vanish from those who were fortunate enough to have a share in it. The fairest of its participators was the band of young Waldensian girls in black garb with white hoods and collars; and the elderly women were, as always among the Waldenses, in the dark garb of sorrow. The houses and cabins were adorned with wreaths of flowers, and banners with appropriate devices floated everywhere. At times the course of the procession was stopped by the unexpected meeting of old friends almost forgotten, but who had returned from England or America, from Holland, Norway, and even Brazil, to their native valleys to be present on this most memorable occasion. The divine service was a veritable jubilee of returned prodigals. The pastor from the South American colony read the Scripture lesson, and then came Professor Geymonat, of Florence. After him spake Trou, of Venice; Longo, of Milan; and Peyrot, of Angrogna. Nearly every speaker alluded to the perilous journey of their forefathers, and dwelt on their finally triumphant conflicts. And nearly every speech closed with patriotic allusion to the sympathy and material aid of King Humbert of Italy.

RUSSIAN TYRANNY.

The Russian Autocrat is the embodiment of the tyrant. At his command the Lutheran Church and pastors in the Baltic Provinces are persecuted with increasing fury. The preachers especially are imprisoned, and the churches are robbed of their endowments. A Protestant preacher of St. Petersburg lately addressed a letter to the minister of worship, which will, it is hoped, produce a great effect. He proves conclusively that these persecutions are in the spirit of Jesuitism; contrary to the traditions of the Orthodox Church and the true interests of the Russian State. Emperor Alexander III. is now practically repeating in his own realm a "Revocation of the Edict of Nantes"—but more odious, because it is more hypocritical, than that of Louis XIV. Intoxicated with his power, and obeying some reason of State which is a perversion of all justice, he violates his sworn faith, and tramples under foot the most solemn treaties. It is terrible, in this nineteenth century, in an empire called Christian and bearing the external garb of civilization, to see an entire people subjected to the most frightful religious restraint: for such is

the condition of the unfortunate Protestants of the Baltic provinces, whose forefathers went thither with the express understanding that they would not be molested in their language or their faith. Now there is no violence that the agents of the Czar will not commit to enforce them to embrace the religion of his Church.

All means to them are good that will reach their aim. They oppress, they intimidate, they bribe. The simplest loyalty of the pastors to their Church is held to be a crime, and is punished with spoliation, imprisonment, or exile. The better classes are threatened in their liberty and their property. The peasants are prejudiced against the rich, whose land is promised to them. The Russians hope by depriving the Lutherans of their spiritual guides to turn them from their people and their inherited religion.

The ignorant and superstitious peasantry of Russia look upon the Czar as their great friend and protector before God and man, and in their destitution and persecution they frequently exclaim, "If the Czar only knew it!" convinced that then all wrong would be righted. But the Czar does know it, and hounds on his minions to continue the persecution—because these people are Germans and Protestants; and though in former years they were invited to his realm, he now wishes to conquer or ruin them. And this czar, how different from his father—who liberated the serfs and left a fragrant name behind him!

IMPROVEMENTS IN PALESTINE.

Jerusalem is to have a railroad! Engineers have arrived to make the earth-works for the Jerusalem-Jaffa road, which will connect the Holy City with the sea, and several are now engaged in the work near Jerusalem, while another corps is working from Jaffa toward Jerusalem. In a little while the shriek of the locomotive will be heard in the Holy Land, and the irreverent world will be pressing into the cars to make the run up to the Hill of Zion.

The men who have helped on to make this measure practicable, by supplying brains and brawn of late to the industrial interests of Palestine, are the so-called "German Templars," who now count about eleven hundred souls in their various settlements. Impelled by religious fervor and austerity in their assumed work of preparing the land for the second coming of the Lord, they have been coming slowly and steadily, from Southern Germany mainly, and settling in spots favorable for their vigor and industry. It has a school-house which will soon be too small to accommodate the children. The community near Jaffa now counts over two hundred and fifty members, and has increased its district by a new street, on which houses are going up. They have also nearly fifty acres of arable land near by them well adapted to the culture of the vine, in addition to two hundred acres now laid out as vineyards. In Sharon, besides a school, they have also a Young Men's Christian Association, counting twenty members. The Temple Congregation in Jerusalem has increased to three hundred souls, and has just established a branch settlement in Bethlehem. The

strongest community is in Haifa, at the base of Carmel—three hundred and sixty-two. These Templars are all Protestant Germans, whose peculiar tenet is the immanent second coming of the Saviour. They are making the Mount Carmel a sanitarium for the "air cure." They have built on the summit a massive house, with annexes for those who would come in the summer from other communities to enjoy fresh air.

II. LITERARY.

THE SCHOOLS OF HOLLAND.

The Hollanders are just now busy in the Chambers with a bill for reform in the instruction given in the elementary schools. The main point at issue with them is the amount of aid that should be given to the city schools by the State. This support is now granted only to those schools containing twenty-five scholars, and teaching according to the State programme, with teachers indorsed by the State. There has hitherto been much friction between the Liberals and the Conservatives in this matter, and it seems now that a compromise may be attained. The minister of instruction took part in the debate favoring the allowance by the State, but opposing compulsory education, which he thinks is not yet practicable in Holland.

It is a pleasant sign to see this activity among the phlegmatic Hollanders, and to know that a part of it is the religious phase of popular instruction; for there is a growing Radical element even there that would make a holocaust of the monument of faith so long preserved intact in the higher schools and among the best minds of the country. The universities of Holland, and their distinguished instructors, have been like a rock of the Protestant faith, and their land has, time and again, been the refuge of those persecuted in other lands for their religious convictions. It is gratifying now to see the descendants of these valiant heroes coming to the front in the strife.

RENAN ANSWERED.

France continues to be annoyed and tormented with the materialistic and pantheistic tendency of the romance literature of the day. The Christian press is doing its best in uttering warning cries, but with apparently small effect. The *Revue des Deux Mondes* contained lately one of Renan's most brilliantly written articles, entitled, "Examen de Conscience Philosophique," which was copied in the daily press with flattering words, but which met in the Christian journals a complete exposure of its hollowness and inconsistency.

In this essay Renan lays down the categorical assertion that there is nothing beyond the visible world, which is governed by eternal and unchangeable laws. He says: "Our visible world is not ruled by reason. God, as he is usually understood—the living, active God, who is at the same time a Providence—does not reveal himself therein." But right in

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the wake of these words he declares that we must think or dream of the endless, without which our world were barren and miserable. Into this realm of dreams he then relegates all our "illusions" of love, conscience, religion, which are a necessity to man, and then he says: "Who knows whether there may not be, high over all visible things, an eternity of a different order, in comparison to which our world may be an atom?"

De Pressensé gives a fitting reply to his insane ravings by calling them a holiday amusement for the crowd, and covers the whole affair with a veil of ridicule. But this little war of the pen is simply a symptom of the condition of the times. There was lately held in Paris a congress for criminal anthropology, at which the *criminalists* maintained that crime is the result of corporal anomalies, according to which certain individuals must necessarily be criminals, and that society has, therefore, no right to punish their crimes; and thus with a genuine composure they looked into the face of such statistics as these, that are causing the greatest trouble to the men of plain common sense; namely:

There were in 1886 over six thousand less marriages in France than in 1887, while there were nearly two thousand more divorces. In the Department of the Seine there was one divorce for each four hundred families. The birth-rate has gone back well-nigh twenty thousand, and, since 1884, the receding current has been on the increase. There are nearly one hundred and fifty thousand less children now than four years ago. But illegitimate births are on the increase—in the same Department the ratio was twenty-five per cent.

THE LAST WORD OF RATIONALISM.

Rationalism in Europe is receiving just now some very heavy blows from "Caveo," a *nom de plume*, who puts his philosophy in terms so plain that he who runs may read. He says: "All religionists have taught that God has spoken to man. They have claimed for themselves superior light, and have presented themselves as given by revelation."

Rationalism thinks otherwise. It believes that God is mute, and that he has left to human reason the task of discovering the truth by its own powers. For the rationalist God reveals himself in the works of creation. He is reflected, so to say, in our own faculties, and it is there that we contemplate the majesty of his attributes. Buddha, Confucius, Mohammed, Moses, and Jesus Christ were simply eminent men, more than others intoxicated with God, and whose superior religious genius has known how to speak of divinity with a greater elevation of view and a more veritable consciousness of his perfections. These great men cannot have a sovereign authority. They surpassed their contemporaries, they have anticipated the ages. In their turn they will be surpassed by others in the onward march of humanity toward higher lights than theirs.

With these confessions, then, there is for rationalism no absolute truth, no religious certitude. The truth of to-day will no longer be the truth of to-morrow. The faiths that have raised the enthusiasm of past ages,

and given birth to the heroism of martyrs, were only illusions, and sovereign wisdom consists only in doubt. One cannot say that God is not, nor can one say that he is. One cannot affirm the immortality of the soul, nor can one absolutely deny it. This is, then, for the moment, the balance of a philosophical conscience—the last word of rationalism.

With such affirmations, or rather with such absence of affirmations, one dries up the very sources of life, and puts an end to the great inspirations of the human soul! If God is a perpetual *becoming*, or a mirage that ever flees from me, I will leave this vaporous God in the clouds whence he cannot issue, and, instead of living in him and for him, I shall shut myself up in a repulsive egoism. Rationalism, if it could ever govern as a master, would compromise the future of humanity. Religion has sometimes begotten crimes—rationalism would provoke a universal suicide.

A NEW BOOK.

In Germany the book of the hour is entitled, *The Social Significance of the Evangelical Church of the Present.* It is by Guido Wächter, and from a Leipsic press. With an incisive tone, and not seldom humorous, the author lays bare the evils of the period, and shows how, in his opinion, a cure may be applied from the inner life of the Church. He deems this the duty and the opportunity of the evangelical Church, properly so called, because it is comparatively free from the trammels of the State, and best qualified, therefore, to take up the matter with a free lance. The author maintains that all external strength for material alleviation of social evils must proceed from a moral renovation of the nation, which is only to be obtained on a religious and churchly platform.

The procedure of the book is, that in the introduction the evangelical Church and the Social Question are considered in their respective relations to each other. Then the contents are grouped in three parts. The first treats of the social question within the Church; and first of its present organization and of the external relations of the pastor, and the limits of his spiritual field of labor—of his general social position and political activity. The second part takes up the direct social activity of the evangelical Church, and its general social task as effected by the sermon, the religious care of souls, Church discipline, the Sabbath and Church festivals, the care of the poor, and the mission work at home and abroad. In the third part the author treats of the position of the Church to the remaining refining and civilizing influences that it may permeate and modify; namely, the family, in marriage and all its relations, education in all its phases, and especially the duty of the school as an assistant to the Church. Then follow the questions of labor in all their varied phases; then the State in the matter of social reform, and especially its duty toward the terrible social evil of the period; and, finally, suggestions for the more direct culture of society by associations of science and art. A rich table of contents!

PROGRESS OF CIVILIZATION.

Civilization is a study. Is it under law, or is it the accidental result of forces that, turned in another way, would precipitate nations into barbarism? Is it the product of influences operating in a miscellaneous and hap-hazard manner, or are they under the control of a power ever working for the great end, and accomplishing it among a people susceptible of improvement and alive to possibilities? Great national movements that suddenly change the conditions of races or nations—are they those of divine ordaining, or are they to be credited to human ingenuity and the benevolent designs of mankind? In all resultant facts of the world's activity we must recognize God and man as co-operating agencies; but this recognition is not a solution of the problem: it is little more than a statement of it. In what proportion these agencies co-operate, or to what extent they are manifest, or by what laws they are governed, are the profounder aspects of the historical movement. We observe the movement; but what underlying principle is governing it, or who initiated it, and how long it will continue are not readily stated. We note the great results and the differences of one age from another; but it is not easy to establish that a particular principle produced one age and a very different principle produced another, and yet hold that one principle, operating throughout all ages, produced the successive forms and manifestations known to us through written history. If we attribute civilization to the intellectual spirit, we must account for the decadence of intellectual nations; if we say the scientific law of the survival of the fittest explains the progress of the world, we must account for degraded nations which, in spite of the law, have held on to time without relaxing their grip; if we say the art-loving impulse is at the bottom of all national glory then the decay of Mexico with its architecture and of Greece with its sculpture makes a troublesome problem for the theorist; if other theorists insist that the religious principle is the explanation of nations, civilizations, and all history, with its varied content of change of order and disorder, and withal of progress, we are tempted to acquiesce; but just how religion in its monotheistic, polytheistic, and Messianic aspects has operated upon inert nations, touched and quickened some into life and overturned and extinguished others, is an enchanting study, full of reward for those who will prosecute it in the spirit of a philosopher and with the devoutness of a theologian. Explained or unexplainable, civilization is the product of law, of the invisible law of the Almighty, and of the progressive spirit of mankind. and is as inevitable as the recurrence of the seasons or the revolution of the planets. It is the goal of human history; and, though centuries of time may be required, and chaotic conditions may alternate with orderly processes, the end of all active or latent forces will be the civilization of the world. In regular order barbarism, slavery, oppression, ignorance, and calamity will disappear, leaving the earth a fruitful field and man in harmony with righteousness, and the enjoyer of liberty. Herbert Spencer,

believing in the outcome, declares it will be the result of the natural evanescence of evil; but evil does not naturally evanesce. God and man are united against it, and together will celebrate its extinction.

The archæologist is the unique servant of history. He is eclipsing the geologist, the chemist, and the naturalist, who, whenever they have spoken to the earth, have been answered by facts, laws, and systems that, constructed into sciences, have entered into the world's knowledge and guided it in further aspiration and achievement. Archæology, no less scientific in method, is more vitally related to history, and is searching the underground records of cities and nations for confirmation and elaboration of the scanty literature that survived their wreck and burial. Greece is a prolific field for the antiquarian, rewarding him with historic treasures wherever he chooses to excavate, whether in plain or mountain, in the interior or by the sea-shore. At this time Delphi, the site of Apollo's temple, is the objective point of the student, and preparations are making for a most thorough examination of the remains of the ancient city known to be buried beneath the village of Kastri. The discoveries at this point will revive an interest in classical literature and illuminate the religious customs of the most intelligent and æsthetical people of the antichristian world. Egypt is equally an interesting country for the historian and the archæologist. Herodotus, Pliny, and Strabo speak of a canal dug by the Israelites, and mention in particular that it was useful in conducting the surplus waters of the Nile to a lake over four hundred miles in circumference, and producing meteorological changes that contributed to the welfare of the country. Surviving for four thousand years, the canal has been doing its friendly offices for Egypt, the people, meanwhile, not knowing who built it, except that a tradition attributed it to Joseph, the prime minister of Pharaoh, and making no effort to ascertain its history. Within eight years it has been surveyed, the lake examined, the country studied, and the conclusion is that it was built by Joseph, and is a monument of his sagacity and statesmanship. In a visit to that country a few years ago we saw what, according to tradition, was a wall of one of the warehouses of Joseph, built for the storage of corn against the years of famine. Thus, little by little, some Old Testament history has confirmation in the discoveries of the nineteenth century. Nor is the New World, particularly Mexico and the Central American States, barren of evidences of an ancient civilization that, when profoundly studied, may certify to its kindredship with some of the early Asiatic or Egyptian institutions and governments. American scholars, eager enough to go to Babylon or Athens, are too negligent of countries quite as rich in archæological promises as the classical fields of antiquity, and situated within easy reach by railroad or steamer. Recently Guatemala and Mexico have responded to the archæologist with a disclosure of old paved roads, ruined cities, pyramidal houses, sculptured figures, bronze lamps, and an architecture that points to a scientific civilization. Much of what was found was suggestive of Egyptian styles and customs. Let the archæ-

ologist continue; he will prove history where it needs proof, and make history where it has been unwritten; and in the end he will solve the enigma of historians: the relation of the one hemisphere to the other.

The world has underestimated China because it has been persistent in underestimating itself. With a vast population of nearly four hundred millions; with natural resources equal to those of any country in Asia: with a long sea-coast prophetic of commercial possibilities; with a climate as favorable to longevity and enterprise as that of any other country on the globe, and quite as well situated, geographically, as the United States, China might soon bound into greatness, and rank with the superior nations. If it would, it might be the controlling power of the continent. The reasons for delay are not external but internal. The ancestral spirit, which has ever turned the thought of the people backward; the belief that the Flowery Kingdom was established by the gods and that it would exist forever; and the self-satisfaction that was perpetuated from generation to generation, operated against all change, checked all ambition, and lethargized both the government and people. At last, however, a new idea has broken through the crust of centuries and entered into the living thought of the kingdom. The gods, Confucius, the Chinese wall, and the conservatism of the fathers are losing their hold upon the younger race now in power, and, indeed, upon the people at large. China is learning of Occidental greatness, and is imbibing the secret of national development. The school is the center of the new movement; universities in which Occidental sciences are taught have been established; and the native scholar is demanding conformity to modern systems and modern ideas of life. The military spirit, which has quickened all nations, has seized the rulers, and they have resolved upon and are supporting a military establishment of a million men, and are providing a large and efficient navy. Internal improvements, including railroads, telegraphs, canals, and all the appliances of civilized countries, are in process of adoption, giving idle hands something to do, and invigorating the people with the progressive spirit of the present century. Christianity, too, is playing its part in the transformation, quietly but systematically undermining faith in the institutions of idolatry, lodging the thought of the Messianic religion in the public mind, and introducing agencies for evangelization that, under divine providence, will not be allowed to fail. Religious persecution, still a probability in that land, and legal opposition to the presence of the American in retaliation for American restriction upon Chinese immigration to our shores, may stay for a time the progress of Christian civilization; but in spite of obstacles the upheaval will go on until the overthrow of paganism will be accomplished. Whether rejuvenated by scholarship, quickened into fraternal relations with the world by the military contagion, or fashioned into a Christian civilization by the all-powerful forces of the true religion, China is to be congratulated on these initial steps, and should be assisted out of its great darkness into the light that shines from the eternal throne.

The inventive faculty of man was never in more lively exercise than it is at the present time. This is a day of ideas, and the old or unsuitable apparatus of a former period must give way to something new; something simpler in construction, and wider in the range of its utility. We may admire the skill that constructed an Assyrian war-chariot or battering-ram, the pharmaceutical knowledge that in Egypt devised successful embalmment of the dead, the art of the Phenician in extracting dye from a fish's mouth, and the chemical ingenuity of the Rome of the Cæsars that provided imperishable colors for palace and capital; but none of these things will compare for utility with the Gatling gun, the mower, the reaper, the sewing-machine, the thread-cutting machine, the submarine telegraph, the steamship, the locomotive, the telephone, the phonograph, the printing-press, and the photographic camera of the nineteenth century. In minor inventions, such as the making of pressed glass, and paper from wood-pulp, and wood-carving, steel-engraving, electric light, lucifer matches, and perfumes, the list is exhaustless, showing the superiority of the moderns over the ancients, and that the chief end of these is to reduce labor to a minimum, and afford mankind time for intellectual and religious development. The latest invention in printing is the autostereotypic process, by which books and papers may be reprinted from stereotype plates obtained from the original, a process now in use in Switzerland, and which, adopted every-where, will again revolutionize the printer's art. The majority of inventors are men, but it is worth noting that since 1790 at least twenty-five hundred women have obtained patents from Washington for their artistic inventions, many of them being useful, and displaying a scientific ability that is suggestive of further successes in the domain of matter. To be sure, every inventor is not of the first rank, as every discoverer or scientist is not a giant or a revealer of great secrets. One astronomer will discover an asteroid, another a planet. One inventor will proclaim something new in mowing or horse-shoeing; another will give the world an ocean cable or a phonograph; but, with these divergencies in value, inventions are in progress and serving a purpose that the race appreciates. The outcome is the subordination of matter to the influence of mind and the service of humanity. In the olden time the inventive spirit was largely engaged in the science of idolatry or oppression, images and instruments of torture being the chief products; hence an inventor was limited in his operations and rendered little of permanent value to the race. That inventions were once denounced in the biblical period is proof that they rather corrupted than elevated the people, and turned their thoughts away from benevolence and religion. In these times the inventor ranks with the discoverer and the benefactor, obtaining recognition from his government and from all peoples, provided he has added to man's capabilities for improvement, relieved him of exacting labors, and furnished him a new agent for his prosperity and happiness.

SPIRIT OF THE REVIEWS AND MAGAZINES.

When one finds a telling paper on the suppression of intemperance, in a review or magazine devoted to ethical and religious discussions, it causes no surprise, because that question has rooted itself in the Christian conscience, and naturally finds a place in such periodicals. But when one stumbles on such a paper in a review which is characteristically *literary*, he accepts it as evidence that the intellect of the times is beginning to perceive the need of doing something to reform the drinking habits of the people. Hence the temperance reformer will be pleased to find a paper of uncommon pith and merit in the *Contemporary Review* for October, entitled, "The Ethics of the Drink Habit," written by a man who says of himself, "I have come through the valley of the shadow into which I ventured with a light heart, and those who know me might point and say what was said of a giant, 'There is the man who has been in hell.' Through the dim and sordid Inferno I moved as in a trance for awhile, and that is what makes me so discontented with the peculiar ethics of society which bows down before the concocter of drinks and spurns the lost one whom drink seizes." This writer paints a thrilling picture of "the drink habit," which reminds one of De Quincey's *Confessions of an Opium Eater*, in that, though lacking that writer's graces of style, it yet brings out, with thrilling distinctness, the effects of the kindred vice of drunkenness, as experienced by one of its victims. It also treats, with burning irony, of the social and political honors often conferred on rich distillers and brewers, and of those legislators who gloat over the millions paid into the public exchequer for licensing this "state-protected vice." Singularly enough, this writer underrates the potency of law to fight this vice out of existence, thinking it may be uprooted by individual effort to keep the many from falling into it, and to pluck out of the horrible pit those already fallen. He would have shown higher wisdom had he insisted on both prohibitory law and personal effort. In another paper, on our "State Legislatures," the *Contemporary* strongly defends the right of prohibition by *constitutional* amendments, because (1) the sale of liquors involves public and social interests; (2) it is a question which commends itself to the comprehension and convictions of ordinary citizens; (3) it is of sufficient importance to be determined by the direct authority of the people; and (4) it is a matter which the welfare of society requires should be made more stable than ordinary statutes. Thus, in these two papers, the *Contemporary* indicates at least the birth of sound opinion in the British literary world on the temperance question, which is, perhaps, the vital question of the hour. The drift of thought on this question among American thinkers is forcibly set forth in *Our Day* for October, which contains Joseph Cook's views on "The Sunday and the Saloon as Rivals." Its key-note is in this pregnant sentence, "The citadel of lawlessness in the American Republic is the Sunday saloon." He proves the saloon to be, in most of our States and

cities, sovereign in politics, and that in most of our great municipalities the saloon is now stabbing Sunday, "the white angel," in the back. He contends that to prevent Sunday lawlessness the churches must carry Christianity to the masses by supporting law and order leagues, inasmuch as "bondage to bummers is the broad road to barbarism."

The *Fortnightly Review* for October has: 1. "The Labor Problem;" 2. "Plain Words on the Woman Question;" 3. "The Armed Strength of France in 1889;" 4. "Progress in China;" 5. "Some of Balzac's Minor Pieces;" 6. "Eastern Women;" 7. "In the Forests of Navarre and Aragon;" 8. "Last Days of the Ottoman Empire;" 9. "African Development: the Soudan;" 10. "Russian Characteristics." The first of these papers, by D. F. Schloss, commends itself to students of social science. Starting with an appalling picture of the distress of the laborers and of the loss of capital caused by the London dock workmen, its writer claims that the strike calls for very serious attention to the necessity of a fairer distribution of profits between labor and capital. He contends for the principle of giving employees a percentage of profits in addition to liberal wages, and shows by several striking examples that so far as this principle has been adopted it has worked beneficially to all parties. It has satisfied workmen, and made them so much more industrious and efficient that business has yielded larger profits and enabled capitalists to pay labor a bonus without diminishing their own dividends. He concludes by claiming, with some force, that profit-sharing is destined to give labor-strikes their death blow! The fourth paper, by R. S. Gundy, is a luminous setting forth of current facts which prove that the venerable Chinese empire is waking from its age-long slumber and preparing to clothe itself in the garments of modern civilization. It is creating a formidable navy, with a fine mercantile fleet for its coast and river trade; a railway system is begun; the electric telegraph exists; cotton and silk mills are to be built; her vast mines of gold, silver, copper, and coal are to be developed; her tea trade is being pushed; migration to her outlying provinces is being encouraged, and, in short, this vast old empire is giving signs of self-adaptation to the conditions of this progressive age. How important, therefore, it is for the Churches to make renewed efforts to give this ancient people the Gospel, without which their material progress will fail to yield its richest fruits. The eighth paper, by John Walsh, claims that the Ottoman empire is so financially and morally rotten, so lacking in national spirit and in fidelity to the faith of Islam, that it lives only by sufferance of the great nations of Europe. It contends that if England would consent to let Russia occupy Constantinople, would herself annex Crete, occupy Gallipoli, and keep Egypt as her possession; if Greece would annex parts of Anatolia and Macedonia with the whole of Albania; and Austria take Servia for her share of the spoil; the Sultan, with his Turks, would be obliged to cross the Bosphorus, the old Arabian caliphate be revived, and the dominion of the Turk be brought to an inglorious end. All this makes very interesting reading; but it is, after

all, only pen-and-ink statesmanship based on the immoral adage that might makes right. Nevertheless, it illustrates the thought of the times, which may be unconscious prophecy. Who knows!

The *Contemporary Review* for October has: 1. "The Triple Alliance and Italy's Place in It;" 2. "Cheap Missionaries and Missionary Education;" 3. "The Latest Life of Steele;" 4. "Two Years of Naval Maneuvers;" 5. "Ethics of the Drink Question;" 6. "American State Legislatures;" 7. "Small Latin and Less Greek;" 8. "Our Great Philosopher;" 9. "Is a Soldier's Life Worth Living?" 10. "The Irish University Question." The first of these papers attempts to prove that Italian statesmen, in entering the Triple Alliance and in grasping territory in Africa, perpetrated political blunders which, by involving the nation in crushing taxation, put its future in imminent peril. In the second paper Principal Miller defends the policy which establishes educational institutions in heathen lands in connection with preaching the Gospel, against the criticisms of Mr. Meredith Townsend on missionary work in India. He rightly contends that the Christian educator and the preaching evangelist are both necessary to the speedy Christianization of that great country. The sixth article, by Albert Shaw, LL.D., is of special interest to American readers because it treats judicially and intelligently of "the methods and conditions of legislation and of certain matters affecting the initiation and assimilation of laws," in our State Legislatures. It is a condensed "comparative study of constitutions and legislation in the United States." The seventh paper, by H. Arthur Kennedy, is directed against the recent craze which, because of certain classical, legal, and theological phases found in Shakespeare's plays, sought to transfer the laurel from his to Bacon's brow. Such prodigious learning, it was said, was impossible to Shakespeare's limited opportunities. But Mr. Kennedy, after a pretty thorough analysis of such phrases and an inquiry into the prevalence of translations of the classics in the Elizabethan age, finds nothing more in them than Shakespeare, with an ordinary English education, and his marvelous capacity for assimilating the thoughts of others, might have learned from these existing translations of the Greek and Latin classics. Hence he argues that Ben Jonson was only speaking the truth when he credited him with only "small Latin and less Greek." It was not profound scholarship, but matchless genius, that gave Shakespeare his preeminence as a poet and dramatist. Nature more than culture made him a "myriad-minded man."

The *Nineteenth Century* for October treats of: 1. "The Attack on the Native States of India;" 2. "The Universities in Contact with the People;" 3. "Rome in 1889;" 4. "Journal de Marie Bashkirtseff;" 5. "A Résumé of the Irish Land Problem;" 6. "The Comparative Insensibility of Animals to Pain;" 7. "On Some War Songs of Europe;" 8. "Old Country Houses;" 9. "Mental and Physical Training of Children;" 10. "Lady Toad;" 11. "The City of Shádá;" 12. "Water

Poachers;" 13. "The Middle Class and New Liberalism." Of these excellent papers we note, as of special interest to our readers, the second, in which J. Curton Collins gives the history of a movement, begun some fourteen years ago by the University of Cambridge, to impart the benefits of higher education to the working classes and to young persons engaged in business during the day. A curriculum of study was prepared, lectures provided, examiners appointed, certificates awarded, associations organized to provide funds and lecture halls, and a plan adopted by which local lecture centers could be affiliated with the universities. The success of this movement has been very marked, not less than twenty-six thousand persons having been greatly benefited by it. We are glad to learn that the managers of our Chautauqua reading circles have planned to expand their circles into lecture centers, and thus to bring them into affiliation with our colleges. The sixth article, by Dr. W. Collier, taking as its basis the facts that the brain is the source of pain, that sensibility to pain is in proportion to brain and nerve activity, and that in animals the brain and nervous system are less developed than in man, reaches the conclusion that the lower animals are far less sensitive to pain than human beings. He justly regards this as an evidence of the beneficence of the Creator. In the ninth article, which is by a daughter of Professor Huxley, parents and educators will find valuable suggestions respecting the education and training of children.

The Bibliotheca Sacra for October discusses: 1. "The Future in College Work;" 2. "The Idea of Law in Christology;" 3. "The Book of Esther and the Palace of Ahasuerus;" 4. "The Genesis of the Oxford Movement of 1883;" 5. "The Philosophy of Perception;" 6. "The Affinity of Science for Christianity." The first of these papers, by the Hon. J. D. Cox, contains suggestions respecting the methods of instruction best fitted to produce thoroughly educated men in our "smaller colleges." It is of value to every friend of higher education. The second paper, by Professor E. H. Johnson, discusses with remarkable acuteness and rare logical ability the relation of the divine to the human side of our Lord's nature. But after reading it carefully one rises from its perusal, not with clear conceptions of the union of the divine with the human in Christ, but more deeply convinced than ever that there is a mystery in the incarnation which human examination cannot fathom. Discussion, however profound, only serves to make its darkness visible. The third article is by M. Dieulafoy, whose excavations at Susa show how minutely correct the Book of Esther is in its descriptions of "Shushan the palace," and of the dress and customs of the period to which the history of Esther belongs. It adds another evidence of the truth of biblical history to the many which modern explorers have dug from the ruins of the past. In the fifth paper Professor Day writes with philosophic accuracy, nice discrimination, and depth of insight on a question which is interesting to every reflective mind. The key-note of his paper is, that "*we are conscious of perceiving.* . . . Perception is the object of consciousness; it is, therefore, not iden-

tical with consciousness." The seventh paper, by Professor Wright, defends the claim of Christianity to a place among the inductive sciences because it rests on facts which demand scientific proof, and because it "submits itself to a remarkable series of inductive verifications." This paper is happily conceived; its points are lucidly put and ably maintained. Taken as a whole, this number of the *Bibliotheca* amply sustains its high reputation.

The *Presbyterian Review* for October contains: 1. Dr. Schaff's "Reasons for the Revision of the Westminster Confession of Faith;" 2. Prof. J. De Witt's Argument against Revision; 3. A suggestive paper by Dr. A. Gosman on "Churchly, Christian, and Scriptural Modes of Ethical Work;" 4. A lucid article on "the Atonement," by Prof. R. B. Welch; 5. A plea for the establishment of "the female diaconate" in the Presbyterian Church, Dr. B. B. Warfield, in the Editorial Department, strongly opposes the revision of the Westminster Creed, and insists that the formula which requires its ministers and office-bearers to accept, not all the *words*, but only the *system of doctrine* contained in the creed, ought to satisfy all who are really Calvinists. Probably the whole argument, *pro* and *con*, on the revision question is contained in the above-named papers of Professors Warfield, De Witt, and Schaff. The knot of the controversy among our Presbyterian brethren is the tolerably obvious fact that Calvinism as a system of doctrine has lost its hold on the convictions of very many among both their clergy and laity. The Arminian system, slightly modified perhaps, is likely to supersede it in a short time. One regrets that division of opinion among the editors and supporters of this very ably conducted review has brought it to the end of its career. It is to be hoped that the God of all peace will guide our Presbyterian brethren to a right and peaceful conclusion respecting the creed, from which both the intellect and heart of the mod ern Christian world justly recoils.

Christian Thought for October has: 1. "The Necessity of Faith;" 2. "Woman's Work in the Modern Church;" 3. "Remarks on the Previous Paper;" 4. "Is there any Other Science than Physical Science: If so, What and Why?—A Symposium;" 5. "American Institute of Christian Philosophy—What is It?" 6. "The Cash Value of Conscience;" 7. "Men's Inheritance in the Sabbath;" 8. "No Substitute for Christianity;" 9. "Views and Reviews." Of these papers we note as of special value the second, in which Jane M. Bancroft, after glancing at the diaconate of women in the Eastern and Latin Churches, gives a succinct statement of the modern movement for restoring the order of deaconess in the Christian Church. Beginning with the Kaiserswerth Mother-house, she traces its progress from Europe to America. This mode of woman's work promises great results to Protestant Christianity. The paper on the "Cash Value of Conscience," by Mr. G. M. Powell, is a timely and caustic criticism on the ethical corruption which has wormed its slimy way into the business life of the country. It is justly severe on the sins of cor-

porate bodies, and convincingly clear that ethical rectitude has an inexpressibly higher cash value in the end than the more cunningly devised rascality.

Our Day for October discusses: 1. "Prospects of Unitarianism in Japan;" 2. "National Defense Against Ultramontanism;" 3. "Educational Ideals in Miss Brigham's Life;" 4. "French Canadian Romanists in New England;" 5. "Industrial Schools in Missions;" 6. "Boston Hymn;" 7. "Boston Monday Lectures;" 8. "Robert Elsmere's Successor." *Our Day* is a vigorous assailant of the evils of the hour. Its attitude against Romanism deserves especial commendation. It recognizes the deadly power of that Jesuitically governed organization, and in trumpet tones bids every American patriot watch its subtle political movements. Through its control of the consciences of superstitious Catholic voters that hierarchy is striving to determine elections, to shape public law, to destroy our common-school system, and to secure such State recognition for itself as will enable it to live on the money of the State. The second, fourth and seventh of the above articles merit the thoughtful consideration of every American Protestant.

The *American Catholic Quarterly Review* for November treats of: 1. "The Struggle for Christian Schools in France;" 2. "The First Christian Northmen in America;" 3. "The Holy See and the Gentiles;" 4. "The Uniate Catholics in Russia;" 5. "The Relation of the Church to Human Progress;" 6. "The Relativity of our Knowledge;" 7. "Mont St. Michel;" 8. "Will the Pope Leave Rome?" 9. "The Columbus Centenary of 1892;" 10. "The Faculty of the Catholic University;" 11. "Giordano Bruno;" 12. "In Memoriam — Monsignor Corcoran." There is an aggressive spirit in this *Review* which indicates a consciousness in its conductors that American Romanism must fight vigorously or be overcome by that awakening, already begun, of American Protestants to a perception of the deadly hostility of its Jesuitically guided hierarchy to their form of government. Forecasting, it may be, that their plans are destined to ultimate defeat, they write as armies are apt to fight when in desperate circumstances. Our space compels us to limit notice of its papers to the fifth one, which treats of "The Relation of the Church to Human Progress." Its writer draws a picture of the Catholic Church as it was in the Middle Ages and in the era of the Reformation, which shows that in those epochs its clergy of all grades were shamefully corrupt, and its laity, from the noble to the peasant, generally given to the lowest vices. No Protestant ever charged more wickedness on the Catholic Church than Dr. H. A. Brasen concedes in this paper. He uses these facts as a background to the better state of piety and morals existing in his Church to-day, which he claims as evidence that she is progressing. But what a boomerang his concession is seen to be when one remembers that during those times of almost universal wickedness Rome held the intellect and conscience of Europe under her control! She made Europe

what it then was. And if she is to-day better fitted to guide men than in her shameful past, she is largely indebted for her improvement to the influence of Protestantism, which, in spite of herself, has given light and moral aspirations to her followers. When Protestantism bends its forces anew to the evangelization of her people, who are better than their priestly leaders, she may be quickened into a new life which may yet make her a power for good among the nations.

The *Theological Monthly* for October has: 1. "Definitions Wanted;" 2. "The Epistle to the Ephesians Self-Interpreted;" 3. "The Question of Inspiration;" 4. "Demoniacal Possession;" 5. "David's Golden Psalm;" 6. "The Choice of Moses." In the first of these papers James McCann critically and acutely examines the inaccurate but prevalent definitions of the words knowledge, agnosticism, causation, nature, laws of nature, order of nature, and evolution. In the second the editor illustrates the self-interpretative effect of displaying the text of Scripture on the principle of grammatical analysis—a novel but suggestive article. In the third paper Professor Watts, having in a previous article determined the estimate of the Old Testament writers entertained by our Lord and his apostles, discusses the task, the native qualifications, and the culture of the writers of the New Testament. He next inquires into the views they entertained regarding their relation to the inspiring Spirit, and of his actuating energy. He then finds them claiming that the record they made was divinely determined in its form and manner, in its language as well as its thought. His conclusion, logically reached, is, that "the rejection of the doctrine that the Scriptures are the offspring of an inspiration which determined the sacred writers in the choice of the language they employed, involves logically the rejection of the Bible as the word of God." The professor "spurns with holy aversion the faith-subverting theories of the newer criticism." This monthly is able and orthodox.

The *Century* for November is at its best. Among its more thoughtful papers one notes "The Problems of Modern Society," by W. C. Langdon; "The Newness," by Robert Carter, and "Prohibition by Law or Constitution," by the editor. Its principal illustrated articles are "The Autobiography of Joseph Jefferson;" "Street Life in Madrid;" "The Grolier Club;" "Adventures in Eastern Siberia," and Mark Twain's "Connecticut Yankee in King Arthur's Court." The *Century* informs, amuses, and instructs, catering judiciously for all classes of readers.

The *Forum* for November has eleven valuable papers; to wit: 1. "American Rights in Behring Sea;" 2. "Public Opinion and the Civil Service;" 3. "Modern Claims Upon the Pulpit;" 4. "The Owners of the United States;" 5. "Industrial Co-operation in England;" 6. "Municipal Control of Gas-works;" 7. "The Cost of Universities;" 8. "Wendell Phillips as an Orator;" 9. "Requirements for National Defense;" 10. "The Domain of Romance;" 11. "Types of American Women."

Of these very able articles the first, second, and ninth commend themselves to students of political questions; the fourth and fifth touch points of importance to sociologists; the sixth discusses a matter relating to municipal governments. General readers will be more or less interested in all the others.——The *Chautauquan* for November appears in the stately guise of a monthly magazine. It is edited with rare taste and great ability. Though specially designed to meet the needs of the Chautauqua Literary Circle, the literary worth of its articles, the amazing variety of its topics, its high moral tone, and the polished vigor of its style commend it to all classes of intelligent readers. We note that its accomplished editor, Dr. Flood, is sound in his views of the higher criticism, albeit, in apologizing for professedly orthodox critics who "seem disposed to accept the theories of rationalists," he fails to note the assured fact that such men, by seeming to favor rationalism, are often more influential in begetting doubt in unsophisticated minds than outspoken rationalists themselves. A suggestion from the pen is often more destructive of other men's faith than a volume from Kuenen or Renan.——The *Andover Review* has: 1. "The Minister's Study of the Old Testament;" 2. "The Problem of the Modern City Church;" 3. "One Aspect of Spenser's Faerie Queene;" 4. "The Aberrations of Democracy;" 5. "A Doctrinal Test as a Condition of Church Membership;" 7. "Editorial."——The *Church Review* treats of: 1. "Revelation and Discovery;" 2. "Should the General Convention Set Forth a Course of Study for Sunday-schools?" 3. "Voice of the Church on Episcopal Ordination;" 4. "Prayers for the Dead;" 5. "Should our Church Name be Changed?" 6. "Our Church Name Should be Changed;" 7. "Freemasonry and the Roman Church;" 8. "Roman Church Against Secret Societies." 9. "Bishop Kingdon on Confirmation;" 10. "How the Church may Retain her Hold upon Young Men;" 11. Another Voice for Reunion."——The *African Methodist Episcopal Church Review* has eleven papers—literary, scientific, legal, philosophical, educational, and religious. Its Miscellany contains a noteworthy address to a literary society by Frederick Douglas, in which, after discussing the present *status* of the Negro in the Southern States, he expresses the opinion that, despite the determined purpose of Southern whites to oppress the Negro, the nation is sufficiently just to maintain his political rights.——The *English Illustrated Magazine* has: 1. "On the South Coast;" 2. "Children in the Theaters;" 3. "Ceylon;" 4. "English Girlhood;" 5. "Pamela;" 6. "A Rondeau;" 7. "A Homeless Love;" 8. "Wagner at Bayreuth;" 9. "The Ring of Amasis."——*Harper's New Monthly Magazine* for November displays an attractive table of contents. Among its illustrated papers we note: "The Mexican Army, by T. A. Janvier; "York," by Richard Wheatley; "At Grand Ause," by Hearn; "A Century of Hamlet," by Lawrence Hutton; "Bird Notes," by W. H. Gibson, and "The Building of the Cathedral at Chatres," by C. E. Norton. As usual its Editor's "Study" and "Drawer" are characterized by literary excellence and spice.

BOOKS: CRITIQUES AND NOTICES.

THE ETHICS OF THOUGHT.

THOUGHT is an ethical force and the index of moral character. Hamlet says to Rosencrantz, "There is nothing either good or bad, but thinking makes it so." This may not be theology, but it is philosophy and history. The book is a blessing that excites pure thought; the book is an enemy that breeds corrupt thought. The following are as safe on their ethical as intellectual side, and deserve special mention: *The Gospel of Common Sense as Contained in the Canonical Epistle of James*, by Dr. Charles F. Deems; *Jonathan Edwards*, by Dr. A. V. G. Allen; *Old Heroes; the Hittites of the Bible*, by Dr. J. N. Fradenburgh; *The Reconstruction of Europe*, by H. Murdock; and *Jacob and Japheth*, by an anonymous writer.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Systematic Theology. A Compendium and Commonplace-Book, Designed for the use of Theological Students. By AUGUSTUS HOPKINS STRONG, D.D., President, and Professor of Biblical Theology in the Rochester Theological Seminary. Second edition, revised and enlarged. 8vo, pp. 760. New York: A. C. Armstrong & Sons. Price, cloth, $5.

Notwithstanding the temporary pre-eminence of higher criticism, theology proper, as a distinct branch of study, has not lost its charm or its power over the deeply-persuaded Christian student of the Holy Scriptures. It must be confessed that it has often been written in a monotonously insipid style, with recondite and circumlocutory digressions into patristic views of disputed passages or doctrines; and every particular of faith has been so dogmatized into endless elaboration that the reader, unless buoyed up by a resolute will, has felt more than once like abandoning the subject and giving himself to a more practical phase of life. It has come to pass, however, that theologians have dropped the ancient models and have taken to writing more in accordance with modern styles and in sympathy with the advanced age to which they belong. There is no reason why theology should not be as interesting as botany, geology, biography, and history; there is every reason why, as it comprehends the greatest problems of life, it should abandon the archaic form and come forth in all the beauty and majesty of truth. Dr. Strong has aimed to relieve the great theme of its antiquated dullness, and to impart to it some of the elegant touches of a modern master. He does not offer a ready-made theology, or a theology grounded in the deep-toned convictions of the logicians and dogmaticians of the past; but, respectful of conservative influences, he writes as if the present age had its convictions, and as if present thought had a right to be heard. The book is really the product of the class-room, which accounts for its didactic freshness and originality, and makes the greater part of it palatable even to those who differ with him for exegetical or other reasons. If theology itself were

new we should epitomize the contents of this volume, but as it treats of the usual divisions and subdivisions of the great subject, it is enough to commend the scholarly style, the progressive method of treatment, and the large and liberal expositions of particular phases of theology. Where he is not new in idea he is strong in expression, and guides the reader in the direction of truth. His Calvinistic propensities require him to combat certain Arminian positions, but these are so rapidly gaining in the world's thought that no alarm is felt as we read the arguments against them. It is a coincidence of some value that from so diverse stand-points as Calvinism and Arminianism the fundamental doctrines of the Scriptures, such as the existence of God, the inspiration of the Scriptures, the fact of sin, the plan of redemption, the deity of Christ, the divine institution of the Church, and the revelation of final things, may be sustained, and so aptly that if the inquirer should fail to be convinced by the arguments of the one system he would certainly be captured by those of the other. The great value of Dr. Strong's work is, not merely its exposition of theological truth, but its vindication of the Scriptures as the source of truth, and of Christianity as the religion of God. Incidentally he considers the questions of the rationalists, and in all cases is compelled to antagonize them. As to the Mosaic authorship of the Pentateuch, he stoutly defends it (pp. 80–83) against Kuenen and Robertson Smith, and concludes that "we may expect to see the speedy collapse of the destructive criticism" against it. The author is openly oxthodox, and reverent of those traditions that the *ipse dixit* of the critics would overthrow.

In view of its general modern character, its evident breadth of learning, its omission of none of the essential doctrines of theology, its logical acumen in defense of truth, and its pronounced affiliation with the orthodoxism of the Christian Church, we welcome this treatise to our table, and commend its use to those who aspire to be theologians.

Whither? A Theological Question for the Times. By CHARLES AUGUSTUS BRIGGS, D.D., Davenport Professor of Hebrew and the Cognate Languages in the Union Theological Seminary. 12mo, pp. 303. New York: Charles Scribner's Sons. Price, cloth, $1 75.

Apropos of the discussion going on in the Presbyterian Church looking to certain proposed changes in its Confession of Faith, Dr. Briggs issues this book, not so much with reference to special points in the creed, as to the relation of the Church to the original Westminster Confession, and its duty to return to the old symbols. He is a radical of the severest type, and pronounces upon changes, movements, men, and policies with the *ipse dixit* of a Cæsar, and with a self-confidence that brooks no questioning. In antithesis with this bold and independent spirit we discover a devoutness that somewhat neutralizes the irresistibility of the dogmatician, and a sincerity of purpose that entitles his proposition to some consideration by those to whom it is addressed. The particular meaning of the book is a direct arraignment of the Presbyterian Church in America for its departure in doctrine, symbols, government, ethical

teachings, and biblical views from the Westminster standards, and a direct assertion that the Westminster divines held other conceptions of the Bible and its teachings than the Princeton professors and the Presbyterian divines of to-day. This raises an issue between himself and the Presbyterian Church which they may settle at their leisure. We have nothing to do with it, only to say that if the Presbyterian divines submit to this charge it will be understood as needed, by the "looker-on in Venice." It strikes us, however, as singular, that as Dr. Briggs is a "higher critic," pleading for progress in biblical science, and repudiating traditionalism in the Church, he should now ask his Church to go back two hundred and fifty years for a statement of doctrine and instruction as to the proper form of Church government! The Presbyterian Church has advanced beyond the Reformers, but the higher critic would lead the Christian world *backward*, and restore the crystallized traditionalism of incipient Protestantism to the front seat in the forum of biblical investigation! It is an excellent illustration of the value of traditionalism after all, but in this case it has an explanation that is as significant as the fact of the backward movement itself. Some of the Reformers were higher critics, holding to the loose notions of the rationalists; and in fact initiated rationalism into the Church. This is the reason that Professor Briggs is anxious to go back nearly three centuries for instruction as to what the Bible is, and what it teaches. We may pardon the Reformers for imperfect and rationalistic notions; but, after the lapse of centuries, and after the Church has gone on developing its faith, it is passing strange that a higher critic should denounce the advance and demand a restoration of traditionalism to the highest seat in the synagogue.

In his exaltation of the Westminster theology Dr. Briggs makes the mistake of almost regarding it as divine. Arminians have no such conception of it, nor do we consider it the rule of three for Christians at all. It never had any persuasive influence in our ranks; and if the American Presbyterian Church has thrown it overboard, the eulogy of it is a literary and a theological blunder, and the clamor for its introduction to our modern age savors of a conservatism or a Philistinism that must astonish even the sober-minded of the elect. It may be that the Presbyterian Church is drifting backward; it may be that it is making its faith as it goes along, but it is not retreating; it may be that it is getting nearer to Arminianism, but if so this is to its credit. We shall not defend the venerable Church, for it is well able to take care of itself; but we mildly suggest that Professor Briggs should adjust himself to modern Presbyterianism, or modern Presbyterianism should adjust itself to the abandoned Westminster symbols.

The mistakes of the author in his references to Arminianism are simply ludicrous, but as they are incidental to the main point they are passed without exposure or censure. The Methodist Episcopal Church is not drifting, but holds to its theology with a tenacity that the conviction of its truth inspires, and on that theology, with modification of indifferent points, the Presbyterian Church can unite with it. Dr. Briggs has pro-

duced a valuable book. Its effect will be largely confined to the Presbyterian Church, whose divines well know how to deal with its assumptions and presumptions, who will correct its history, revise its interpretations, and show whether the Church, so solid in doctrine, so useful in its way, and so respected by the world, is in the *drift period* of its history. Other Churches will observe the conflict in proportion to their interest in the triumph of the common faith.

The First Epistle to the Corinthians. By the Rev. MARCUS DODS, D.D. 8vo, pp. 399. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

A Critical and Grammatical Commentary on St. Paul's First Epistle to the Corinthians. By CHARLES J. ELLICOTT, D.D., Bishop of Gloucester and Bristol. 8vo, pp. 342. Andover: W. F. Draper. Price, cloth, $2 75.

These two works might be read or studied in close connection, for, though confined to the same epistle, they are so unlike in method of treatment, in style of expression, and in the actual results reached as to render each necessary to the other if a full exposition of the epistle be desired. Taken together, they furnish a large amount of original, useful, and independent material that the Christian student will appreciate as he comes in possession of it.

Each book has its literary peculiarities and individual ends. Dr. Dods's work is not a commentary, and does not deal in textual criticism. It consists chiefly of scholarly dissertations on the subjects that were before the apostle's mind when he wrote the letter, and is intended, in addition to stating facts, to elucidate the principles involved and emphasize the lessons taught in the settlement of the ecclesiastical and other questions considered by Paul. The Church in Corinth, with its factions, receives close attention; the ministry, with its prerogatives, is discussed with an open hand; the legal troubles and the iniquities of the nascent Church are exposed and condemned fully and freely; the abuse of the Lord's Supper and its original meaning are made plain in language of striking discrimination; the character and limitation of spiritual gifts are set forth with perspicuity and exactness; and the resurrection of Christ is amplified with all the resources and ability of the writer. The real strength of the author is apparent in his elucidation of our Lord's resurrection and the inferences he draws from it, though there is no waning of interest or want of able exposition of other subjects; but the climax of the epistle is the resurrection, and the author rises to its height in his treatment of that important event. Dr. Dods gives us an inside view of the Church in Corinth, depicting its moral frailties, its crudeness in doctrinal intelligence, its vagaries in ceremony, and the necessity of a larger faith in the crowning fact of Christianity, the resurrection of the divine Master.

Bishop Ellicott's work is what it professes to be, a critical and grammatical commentary on Paul's epistle. As an exegete, the author has been in the first reputation for thirty years, and has produced a long list of most valuable works bearing evidence of a trained mind and most thorough scholarship. As an independent student, he has faithfully

monuments, and throws light upon their heroism, their art and literature, and the semi-idolatrous character of their religion. The results have a bearing upon biblical criticism, which, as he shows, has been disposed to charge an "unhistorical tone" upon the Old Testament, but which is refuted by the facts as soon as they are discovered. He takes issue with Professor Cheyne and others, and counsels scholarly caution when the critics are tempted to announce biblical mistakes and inaccuracies. "Our confidence," he says, "in the inspiration of the word is strengthened with every discovery in every department of knowledge." As a contribution to archæology and history, and also to the defense of the historical accuracy of the Old Testament in refutation of destructive criticism, we commend this volume to the Christian public.

The Church School and the Sunday-School Normal Guide. By JOHN H. VINCENT. 12mo, pp. 410. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Of the few men of to-day who rightly comprehend the Sunday-school as an institution of the Church Bishop Vincent is confessedly first in conception, suggestiveness, and scientific method respecting it. He has been the presiding genius of its activities, the magician who aroused it from stagnation, and imparted to it a vigorous and expanding life. In his larger sphere of episcopal duty he keeps his eye on the working of this section of the ecclesiastical machinery, being anxious as aforetime for its greater efficiency and the more definite progress of the youth of the land in spiritual culture. Hence he issues this book, partly new, and partly a recapitulation of his well-known views touching the possibilities of the Sunday-school as an agency of moral instruction and of reformatory influence in the world. Recognizing the necessity of improved methods in teaching, he urges them with strong arguments, in the face of the conservatism that is satisfied with the uniformity that has already obtained too long among us; and believing that the Sunday-school might be made more attractive for adults, he would transform it into, or supplement it with, the Church school, adding to its dignity and to its resources. This widened view of the school, theoretically accepted by earnest teachers and the progressive element of the Church, has not generally been put in practice; but it is gaining in favor as it is studied, and this book will assist in removing any objections that may exist to the broader work of the Sunday-school. The author is specific in his instructions to superintendents and teachers, and clear and vigorous in his statement of the needs of the times and the necessity of the introduction of some secular methods in the school of the Church. No one can read the text of this book without being quickened in his faith touching the power, beauty, and inspiration of the Scriptures, and in this respect it is as stimulating to all Christians as to the particular class for which the book is intended. It is difficult to decide which is the more important part of the book: the first part, which is a discussion of the Sunday-school in its character, relation to the Church, and needs, or the second part, which

is called a "normal guide," and is packed with information concerning the Scriptures. The first part is philosophical; the second theological. The one is logic; the other a budget of facts. The one is a plea for progress; the other is a course of study. The first is ecclesiastical; the second biblical. In the first part Bishop Vincent exhibits originality, versatility, definiteness, a progressive purpose, and a love of the Church; in the second he towers as a master in Israel, a student of the Scriptures, and a devoted friend of biblical learning. The book has a mission. Its place is not more in the Sunday-school library than in the Christian family; not more in the hands of teachers than of parents; not more in the hands of youth than of adults, who need to expand their views and add to their attainments in the Scriptures. It should have a wide circulation, because of its inherent value and the opportuneness of its publication.

Von Krippe und Kreuz zum Thron. Charakterzüge aus dem Leben und der Zeit Jesu sowie der vier Hauptapostel. (From the Cradle and Cross to the Throne: Character-Sketches of the Life and Times of Jesus and of the Four Chief Apostles.) By W. FOTSCH. Basle: C. Detloff, 1890. 12mo., pp. 716. Price, $4. Cincinnati: Cranston & Stowe.

The author of this work is a German Methodist preacher and a member of one of our Western German Conferences. It contains a series of articles on the subjects indicated on the title-page, most of which had appeared in an independent German theological periodical published in Cleveland, O. It is neither a "Life of Christ," nor a history of his times, nor yet an analysis of his character and teaching. It is sketchy throughout. Most of his materials the author has drawn from the works of Josephus, Bengel, Riggenbach, Ullmann, Stier, Gess, Godet, Pressensé, Bushnell, Delitzsch, Geikie, Farrar, Nast, and others; hence there are few original ideas. Yet a mass of interesting information is brought together and elaborated, interspersed with appropriate and devotional reflections, that the reader's mind and heart cannot but be enriched and encouraged thereby. These articles seek to exhibit the life and work of Christ and of his four chief apostles (James, Paul, Peter, and John) on their practical side—the significance they have for individuals, as well as for the human family. They are full of the comparative and illustrative allusions of a wide reader and earnest believer. They contain no criticisms, for they are not addressed to a critical public, but to plain, thoughtful believers. While they are characterized by good sense and fairness, they exhibit few gleams of imagination and no literary felicities; and while they show on the part of the author a large-hearted, evangelical sympathy with Christ and his chief apostles, they are deficient in analytic insight into his and their characters and doctrines. It also lacks unity and conciseness—the result of his failure to properly distill the quintessence of the mass of materials in the alembic of his own mind. But the design of the author was not to furnish a learned work for scholars, but a work of a devotional and apologetic character for unlearned believers. On the title-page he includes in his sketches the "four chief apostles," James, Paul, Peter, and John; but in his sketch of James he makes him to be "the brother of the Lord,"

the first bishop at Jerusalem, and the author of the epistle bearing that name. This little discrepancy will no doubt be corrected should a second edition become necessary. It is gratifying to know that some of our German Methodist preachers are making attempts at authorship. German Methodism will be raised thereby in the estimation of the literary public in the Fatherland as well as in this country. The work under consideration cannot fail to strengthen the faith and intensify the love of the readers for Christ and his Gospel.

The Epistles of St. John. Twenty-one Discourses, with Greek Text, Comparative Versions, and Notes, chiefly Exegetical. By WILLIAM ALEXANDER, D.D., D.C.L., Brasenose College, Oxford, Lord Bishop of Derry and Raphoe. 8vo, pp. 309. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

St. John so surpassed himsef lin his gospel that his epistles never have received the recognition they have deserved, except at the hands of occasional writers. In the presence of his superior work they are in eclipse, as the stars are hidden in the presence of the sun. Still, they were the output of the same spiritualized mind, and contain, not only supplementary developments of truths stated in the gospel, but also certain original teachings that give them an original force and an independent value. Bp. Alexander is impressed with the affinity between the gospel and the epistles, and seeks in part to interpret the latter by his understanding of the former. He also deems it important to ascertain the historical surroundings of the writer, as they undoubtedly gave truth to phrases, lines of argument, and the general purpose of the epistles. While he discovers a polemical spirit in them, showing that John was combating contemporary error, such as Gnosticism, Docetism, etc., he finds that his great aim was the elucidation of the Christian life, which images itself in all true believers. With this preliminary understanding of the epistles, the author has a somewhat easy task in making plain the particular teachings embodied in them; and whatever differences of view others may take of these teachings, all will agree that he has produced a very scholarly and spiritual exposition of these wonderful writings. Consulting Tischendorf's correct Greek text and Jerome's superb Latin text, and also various authorized readings, he has based his reflections on as solid versions and translations as it is possible to find, and his work, therefore, is to be commended entirely from what it is in itself.

The Kingdom of God; or, Christ's Teaching According to the Synoptical Gospels. By ALEXANDER BALMAIN BRUCE, D.D., Professor of New Testament Exegesis in the Free Church College, Glasgow. 8vo, pp. 344. New York: Scribner & Welford. Price, cloth, $2.

It is amazing that instead of going directly to the fountain-head of all truth the Christian minister usually seeks the theological streams of the desert, and slakes his uncomfortable thirst with their shallow and brackish waters. In its present chaotic state theology does not correctly represent the teachings of Jesus Christ. It is divided into schools and parties and sects, and is self-contradictory, and darkened by words with-

out knowledge. Fortunately, Dr. Bruce resorts to the gospels to find what Christianity is, how it is taught, and who taught it. Far better is it to know Christ's idea of the kingdom of God than John Calvin's or John Wesley's idea of that kingdom. Far better is it to know Christ's opinion of the Mosaic law, his doctrine of God, his doctrine of man, his idea of Messiahship, his conception of the Church, his interpretation of his death, and his view of the future, than to know what the theologians from Augustine to Joseph Parker have thought of these things. Dr. Bruce's introspection of the divine kingdom and of its purposes, illuminated by the truths enunciated by the Master, is very helpful to a mind struggling with conceptions, fancies, and theological chimeras. Christ is the teacher of Christianity. "Hear him!" was the Father's command, and it behooves us to obey it, and reverently to sit at the feet of Jesus and rejoice in the light that shines from his eye and the words that proceed from his lips. The only danger in fully trusting to the leadership of the author is that he innocently writes under the influence of prepossessions that are in his case unavoidable. Certain it is that he undertakes to extract from the gospels the real meaning of the great Teacher, and if all his interpretations cannot be accepted the spirit that led him to the source of truth may also awaken in the reader the desire more fully to understand the religious system of the greatest sage that ever lived.

The Gospel of Common Sense as Contained in the Canonical Epistle of James. By CHARLES F. DEEMS, D.D., Pastor of the Church of the Strangers. 12mo, pp. 332. New York: Wilbur B. Ketcham. Price, cloth, $1 50.

Even Luther, who on first examination pronounced the epistle of James an "epistle of straw," so modified his view on repeated study of it as to allow it a place among the canonical writings of the Bible. It is pre-eminently the ethical book of the New Testament, and is to be studied, not from the high theological starting-point of Paul, or from the early Judean sectarianism of Peter, or from the mystic splendor of the view-point of John, but as a rule of life adapted to its most practical phases, and helpful to average human experience. Dr. Deems, from long-continued brooding over its teachings in the Greek, caught its ethical tone, and sharpened his pen to announce to the world that without the intricacies of theology the epistle of James is a hand-book of morality, and should find its way as a governing factor into the commonest life. Of necessity he discusses the pedigree of James and the origin of the epistle before he expounds its precepts, or points out its delicate distinctions between right and wrong. In the latter as well as in the former the spirit of the scholar is ever present, though the author is more attentive to the practical development of ideas than to the scholarly display of the processes of thought or the basis on which the exposition rests. He is the thinker in his discussion of temptation and the genesis of evil, and is particularly felicitous in his analysis of fanaticism and the sinfulness of uselessness. Though the presentation of the ethical idea is the controlling purpose of

the author, he never forgets its relation to or incumbency upon the higher religious principles of the Gospel, and so is ever devout and in the highest sense religious in all that he finds and teaches from James. Dr. Deems needs no formal introduction to our readers; his book needs no special commendation from us. It speaks for itself, and if read will be valued and held tenaciously as by one that findeth great spoil.

The Book Divine; or, How Do I Know the Bible is the Word of God? By JACOB EMBURY PRICE. 16mo, pp. 194. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, 75 cents.

The chief aim of the author is to establish the inspiration of the Bible as against the "filtered agnosticism" of the day, that professes to know nothing of the supernatural. He sketches the divine origin of the great Book; the confirmation of its historical contents from institutions, monuments, and unearthed cities; its agreement with physical science; the design of its prophetical element, and the power of Christianity as centered in the person and work of Jesus Christ. In its general aspect it is a defense of the orthodox position respecting the Bible; but in its minute discussion of particular points it establishes them by the most recent evidence, and in this way extinguishes adverse criticism both against religion and the book that reveals it. Dr. Price has not indulged in an elaborate or critical analysis either of the evidences of Christianity or the objections made to it, but in a fervent, careful, and reverential way he has indicated the divine method in the preparation of the priceless Book, and is justified in pronouncing it the product of one supernatural mind. Adapted especially to younger minds, it is stimulating to those who are familiar with the "evidences" and "have kept the faith" in the solid doctrine of the inspiration of the Scriptures.

Jacob and Japheth: Bible Growth and Religion from Abraham to Daniel. Illustrated by Contemporary History. By the author of *God in Creation. God Enthroned in Redemption*, etc. 12mo, pp. 255. New York: Thomas Whitaker. Price, cloth, $1 25.

The title does not adequately express the design or the contents of this book. The author is a strong defender of the inspiration of the Bible, and antagonizes Renan, Kuenen, Wellhausen, and the naturalistic school with arguments that are uniquely framed and appear unanswerable. He finds that the Old World monuments contradict the assumptions of the critics; besides, the Bible itself is a demonstration of inherent supernaturalism. Acknowledging the existence of myths and traditions in the early ages, he insists that they were the outcome of antecedent facts, which faded away through the ignorance of the Hebrews, and were transformed into fancies and legends. The critic holds that the myth preceded the fact, but it is clear that without the fact there would have been no myth. Hence, to stop with the myth is to go only half-way into the investigation. The inquirer must probe the myth, and get back to the fact from which it sprang, in which case he will find himself on true biblical ground. "Jacob" stands for the Old Testament, or the religion of

Abraham, and its development through the prophetical period, as a preparation for the bright religion of redemption for the Gentile world as taught in the New Testament. As the author annihilates the critics, and maintains the integrity of the Bible by facts well established and by a logic that cannot be overcome, we cheerfully give it a place among the books to be consulted in our studies of higher criticism.

To Meet the Day Through the Christian Year. By the author of *The Recreations of a Country Parson*, etc. 12mo, pp. 408. London and New York: Longmans, Green & Co. Price, cloth, $1 50.

This book is intended to stimulate devotion every day through the year. If used regularly, it will aid the mind in fixing itself every morning upon a special truth or teaching; but if regarded as a book to be read at one's leisure it will prove almost valueless. Every page is devoted to a verse of Scripture with appropriate comments, which generally are very apt and striking. The arrangement was suggested by the Book of Common Prayer, and indirectly will educate the reader into sympathy with liturgical worship. It may very properly have a place in the Christian family.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Man and His Maladies; or, The Way to Health. A Popular Hand-book of Physiology and Domestic Medicine in Accord with the Advance in Medical Science. By A. E. BRIDGER, B.A., M.D., B.Sc., F.R.C.P.E., Author of *The Demon of Dyspepsia, Diet in Epilepsy*, etc. 12mo, pp. 593. New York: Harper & Brothers. Price, cloth, $2.

Health is a proper subject for personal study, and any book that will enlighten the individual as to the cause of disorder in the physical system and the remedy which he can apply for it, without too much circumlocution or too frequent use of scientific terms, will earn the approbation of a race diseased from the beginning and doomed to die. In great measure this book seems to meet this necessity. The author is not wanting in an earnest philanthropic spirit, and writes with an intelligence that commands the confidence of the reader. In definitions he is clear and explicit, and in the discussion of the principles of life he exhibits the enthusiasm of the specialist. It is not enough to say that "ill-health consists in a disturbance of the equilibrium of health," for we must know how to detect the first symptoms of disturbance, and then what to do to remove them. It is in this order that the physician writes of man, his diseases, the principles of scientific medicine, and the agencies for the accomplishment of restored health. He is very minute in tracing diseases to their sources, finding them due to excess or deficiency of food, imperfect digestion, abnormal condition of the heart, living and non-living poisons in the blood, degeneration of the throat and lungs, and functional disorders of the nervous system. As the reader plods through the long list of disorders to which the body is subject, and which may be superinduced by food, climate, or personal habit, he discovers that the preservation of

health, or the avoidance of disease, is largely in his hands, and he is stimulated to a closer attention to his physical life. The hints on diet given by the author are of the most practical kind, and all his suggestions as to personal care are worthy of remembrance and observance by those who would not be a prey to the disorders of the race. Saying this much in general appreciation of the contents of the book, we should add that the author is too presumptive and too critical in his estimation of the medical science which has centuries of approval behind it. Though he insists that *man* must first be understood before medical knowledge will avail any thing, implying that the medical schools have ignored anatomy and physiology, he says nothing new on these sciences or as to man; and he follows in the track of physicians who lived before he was born in his observations on food, climate, and personal life. He cannot build up his theory of medicine by ignoring every previous theory, nor can he establish his medical science by despising the medical science that preceded him. We do not discover that he has reversed any well-established judgment of the medical world, or really propounded any new method for the extinction of disease. He has mastered his subject, but others have done even better. The time has not arrived for the overthrow of the historical science of medicine, and new writers, though they be experts, should humbly acknowledge their indebtedness to predecessors, and walk in the light that is around them.

A Popular Treatise on the Winds. Comprising the General Motions of the Atmosphere, Monsoons, Cyclones, Tornadoes, Water-spouts, Hailstorms, etc. By WILLIAM FERREL, M.A., Ph.D., late Professor and Assistant in the Signal Service, Member of the National Academy of Sciences, and of other Home and Foreign Scientific Societies. 8vo, pp. 505. New York: John Wiley & Sons. Price, cloth, $4.

Like the other sciences, the science of meteorology is in the progressive stage, with full promise of reaching an approximately accurate solution of its difficulties and of settling upon a definitely expressive terminology. Hitherto it has been more speculative than practical, and its results have been more superficial than profound, more curious in form and statement than valuable in any point of view. Within twenty-five years, influenced by contact with adjunct sciences, the meteorologist has stirred himself in search of facts and principles, and in the study of the mechanics of the atmosphere he has reduced the chaotic elements to an orderly system, and shown the possibilities of the scientific method in this department of nature. Though a scientific subject and unavoidably technical in description, the author has simplified the discussion of principles and stated facts in as plain and popular a way as the case will admit. He first acquaints the reader with the constitution and nature of the atmosphere, then considers the causes of its circulation, the effects of climate, and the varied phenomena of the atmospheric sphere, elaborating on monsoons, cyclones, tornadoes, and thunderstorms. Facts, causes, effects, laws, conditions—all are defined with exactness and furnish the reader with abundant information. It is difficult to popularize so common and indifferent a

subject as the winds; but with copious learning, an industrious spirit, scientific insight, and a purpose to teach facts as he found them and laws as he understood them, the author has succeeded in preparing a readable, and in not a few instances a very helpful and engrossing, volume.

Institutes of Economics. A Succinct Text-book of Political Economy for the Use of Classes in Colleges, High Schools, and Academies. By E. BENJAMIN ANDREWS, D.D., LL.D., President of Brown University. 12mo, pp. 228. Boston: Silver, Burdett & Co. Price, cloth, $1 30.

We have here a scientific treatment of the questions of political economy. While there is no omission of matters proper to the science itself, the author has avoided the unnecessary discussion of cognate inquiries, so that neither is the book loaded with contingent material nor is the mind of the reader confused with burdensome facts and teachings. The aim of the author is a strong presentation of the status of the economic problem, with its differentiated forms, and in its relation to the industrialism and commercialism of the country. In explaining the conditions of production he is concise and explicit; but when he considers wealth or money in all its aspects, nature, history, theories, distribution, etc., he shows the ability of a master, and the book rises to the highest grade of literary achievement. The arrangement of the text is admirable, and, while designed for schools, it is rich and comprehensive enough for the mature scholar. Its brevity is a virtue; its analysis of the subject is concrete and complete; and the logic of the system is conclusive and unanswerable. The author is one of the few scholars of the country competent for his task.

Helps to a Correct Understanding of Nature, on the Basis of Realism. By Rev. BARTON S. TAYLOR, M.D. 12mo, pp. 316. Albion, Mich.: Rogers & Wiersema. Price, cloth, $1.

Nature, with its seductive enigmas, still exercises an attractive power over the scientist and philosopher: over the scientist who is anxious to discover its facts and determine and codify its laws; over the philosopher who strains his thought in the hopeful attempt to interpret its process and explain its existence. Idealists, phenomenalists, materialists, agnostics, and realists have probed its mysteries to the center, and have announced valuable conclusions respecting matter, its origin, essence, purpose, and destiny. So long as a scientific difference of view is admissible, any new venture in this field, or any new and tentative explanation of the universe, will be welcomed by scholars, and especially by scientists who are neither too conservative nor too radical. Without controverting the conclusions of thinkers, Dr. Taylor undertakes to throw light upon the great problem from the stand-point of the absolute reality of nature, and this, too, in as scientific a manner as those with whom he differs. Recognizing that the idealist is a theorist, he also must expect to be regarded as a theorist, though his interpretation being less metaphysical, and more in accord with the practical reason, will be less open to common criticism than the other. At this point, however, there is danger, for the metaphysical aspect of the universe can never be determined by

the ordinary principles of common sense, or by a majority vote of the inhabitants of the earth. We cannot take science from the multitude, or the *consensus* of civilization; nor can nature be understood from the opinion of the average mind. The reality of nature must be demonstrated, not from outside testimony respecting it, but from its own impulse of being, its vital principle. The author, though making something of common opinion, aims at a true philosophic conception of the physical world, considering motion, inertia, and energy, as well as organic phenomena, with scrupulous care and fidelity to the facts as science has contributed them. His "solution" is certainly plausible. He holds that "matter is never a doer," and hence he distinguishes between matter, or the non-ego, and the ego. Energy, he also holds, implies an energizer, but this is the old idea of Paley, who taught that design implies a designer, which our later science refuses to accept. The statement (p. 145) that the "theory of the divine doing meets all the requirements of the case" is open to the objection that, while theologically true, it may be repugnant to the scientific taste and therefore fail of its point. In a scientific work theology cannot preside, though in a theological work the scientific spirit should have influence. Dr. Taylor's view is congenial, but he will have to answer to the idealist before he can be sure that it is unimpeachably correct. The book excites thought, even though it may not satisfy all the conditions of an exact science of nature.

The Great English Writers. From Chaucer to George Eliot, with Selections Illustrating their Works. A Text-Book of English Literature for the Use of Schools. By TRUMAN J. BACKUS, LL.D., President of Packer Collegiate Institute, Brooklyn; and HELEN DAWES BROWN, teacher of English Literature in the Brearley School, New York. 12mo, pp. 410. New York and Chicago: Sheldon & Co. Price, cloth, $1 50.

The book is well described by the full title here given. Its place is in the school. It contains biographical notices of twenty or more pre-eminent English writers, such as the poets, philosophers, historians, and novelists, with appropriate selections from their works, illustrating style, logic, and the general culture of the period to which they belong. Though others had written before Chaucer, English literature properly commences with this poet, and diverges into an extended variety of literary forms, interesting to those who are fond of *belles-lettres*. From the poet's day until now the English writer has made himself felt in the world; it is therefore surprising that this book stops with George Eliot. It opens the literature of the dead, not of the living. We state this as a fact, not as a criticism, and commend the text-book for its value in stimulating the literary spirit of the reader.

The Chautauqua Course in Physics. By J. DORMAN STEELE, Ph.D., F.G.S., Author of a Popular Series in Natural Science. 12mo, pp. 326. New York: Chautauqua Press. Price, cloth, $1.

To the self-educating man or woman this book is quite indispensable. Not an exhaustive treatise on physics, Dr. Steele has given it scholarly strength, and adapted it to the progressive aspirations of the persevering

student. It contains an epitome of the best that may be said on matter, force, pressure of liquids and gases, sound, heat, light, navigation, and electricity, and is sufficiently illustrated to make the study of the science a pleasure rather than a burden. The reputation of the author for accuracy of statement and familiarity with the exact sciences is a guaranty of satisfactory work in what he undertakes to do. This volume is worthy of its authorship.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Cathedrals and Abbeys in Great Britain and Ireland. With Descriptive Text. By Richard Wheatley, D.D. Pp. 272. New York: Harper & Brothers. $10.

In a single sentence we might say that this volume is a rare combination of æsthetics, architecture, history, and biography; but it would not adequately represent the book, or give the reader any commensurate idea of its great value. If not unique in its structure, it surpasses books of its class to such an extent as to justify us in setting it apart from all others on account of the intrinsic value of its descriptions and teachings. In the general sense it aims to furnish a concise study of the cathedral system in England, with finely engraved illustrations of the more imposing edifices, both old and recent, which are carefully and elegantly delineated by the accomplished author, the Rev. Dr. Wheatley. The great work has all the mechanical fascinations that art can give it; the paper, type, engraving, and arrangement being such as to captivate the eye and at once please the most cultivated taste. It is as picturesque as the "garden of the gods," and as elevating and refining as the most exquisite products of the book-maker's handicraft. But the broad, open page, with its artistically wrought engraving of cathedral or abbey, while it would be pleasing, would scarcely be instructive without the equally brilliant literary interpretation of its meaning by one well acquainted with cathedral history, and its relation to the national religion of England and the disestablishment in Ireland. If the text points to the engraving for an illustration of its mathematical and architectural statements, the engraving requires the text in order to be understood, or lifted above the level of a beautiful picture for juveniles. We highly esteem both for their excellence, but cannot dispense with the text, because it concretes the history and the cathedral science of centuries. The preliminary chapter, on the "Cathedral System," is explanatory of the rise of the cathedral before the Reformation, its later accommodation to religious thought in England, and the advisability of particular forms of church architecture to suit English-speaking peoples. This prepares the reader for the minute study of various structures in England and Ireland, from the older architectural forms of the thirteenth century, as the Salisbury and Lichfield cathedrals, to the later abbeys and cathedrals, which, however, have not parted with the older styles of the basilica, or conformed more to modern notions of simplicity and uniformity. If not the most elaborate, the descriptions of St. Paul's, Westminster Abbey, and the Canterbury Cathedral, taken

in connection with their larger than local history, are the most interesting and instructive; but it is not too much to write that, as a whole, it is a volume of cathedral literature that conformist and non-conformist in all lands must greatly prize. Notwithstanding mathematical dimensions, description of geometrical outlines and the essentials of historic changes and growths constitute the staple of more than forty articles, the author has skillfully avoided repetition of verbal statements, relieving the volume of wearisome monotony, and tempting the reader to go on from one narrative to another until the last one has been reached. In method of arrangement and style of expression he has achieved a distinguished success. Without saying so, it is evident the author has written from the Protestant Episcopal stand-point; nor could he have written from any other, for the cathedral system of England, though not the cathedral *institution* of the Christian Church, is decidedly a Protestant Episcopal development, and marks the different stages of its history with the unique process of disestablishment in Ireland. In its final aspect, therefore, the volume traces the growth of the Established Church in England by the indirect method of exhibiting its progress in church extension. Even if this were not a consideration in the preparation of the volume the effect could not be otherwise, for the architectural church is the sign of the standing of the ecclesiasticism of which it is the exponent. It is quite as helpful, therefore, in its ecclesiastical aspects as a volume of statistics, or a more direct history of the evolution of the national form of Protestantism in England. In all respects the volume reflects unusual credit upon the publishers, and adds permanent honor to the well-established literary reputation of the author.

Martin Van Buren. To the End of His Public Career. By GEORGE BANCROFT. 8vo, pp. 239. New York: Harper & Brothers. Price, cloth, $1 50.

As one of the more recent historic characters of the republic Mr. Van Buren is an interesting study. His life covers the eventful period of civil and political discussion from 1782 to 1862, though he does not appear in public affairs until 1812, when he becomes a member of the legislature of New York. He was an apt pupil of political teachers, and soon caught the spirit of political life, learned its methods, and affiliated with the party that promised the readiest promotions. His eight years in the Legislature fitted him for eight subsequent years of service in the Senate of the United States. His political progress was rapid, and in great measure deserved, for he was a faithful student of current events, an industrious servant of the commonwealth, and was possessed of magnificent abilities and those general qualifications that were in keeping with official life and the highest places of responsibility. As secretary of state, as minister to England, and as vice-president he was a useful officer, serving the country with the strictest fidelity and a good degree of impartiality. His democratic instincts made him popular with his party, which, after previous years of demonstrated ability, elevated him to the presidency; but he was unable to secure a re-election to this high position, and soon

lost much of the influence he had commanded in the country. His biographer, with letters, papers, and manuscripts of Mr. Van Buren and other parties in hand, has traced with sufficient minuteness the career of this great leader from its beginning to its close. The book is history interwoven with biography, for in this case they are inseparable. The motives, methods, and results of political parties; the aims and labors of political leaders; the strength and weakness of political policies and the final influence of political action are photographed with a skillful hand, and are the key to Mr. Van Buren's life. We hold that the great leader was rather the result of his environment than that the period was the result of the manipulation of the leader, though the reciprocal influence of the man and his times is often quite evident. In this monograph we miss a definite characterization of Mr. Van Buren's personal qualities, habits, and idiosyncrasies, which are matters for inference from the more important public activity of the subject. The book is merely an exhibition of the public servant in his various capacities, being instructive as to an historic period and historic events, and is condensed into a readable space and written with the rhetorical elegance and biographical suavity that characterize the literary work of the venerable historian.

Jonathan Edwards. By ALEXANDER V. G. ALLEN, D.D., Professor in the Episcopal Theological School in Cambridge, Mass. 12mo, pp. 401. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1 25.

Jonathan Edwards was the principal theological figure of New England in the middle of the eighteenth century. He was born to leadership, and early commanded public attention by the energy and boldness of his preaching, the strength and extent of his literary accomplishments, and the controversial attitude he occupied in defense of the ultra-Calvinism of the day. He obtained his intellectual inheritance from his mother, his philosophical equipment from the contradictory philosophers, Locke and Berkeley, his theological bent from the German writers, and his religious spirit from the true source of the spiritual life. He was studious in youth, earnest in manhood; as a preacher profound and fiery, and as a polemic fierce and revolutionary. He was so related to New England life that, as Mr. Bancroft says, he that would know the workings of the New England mind in those days "must give his days and nights to the study of Jonathan Edwards." Dr. Allen here attempts to reproduce the thinker and the theologian, drawing largely from his books, and inferring therefrom what kind of a man he was, both as to character and aims of life. In this respect the book is a disappointment; for while the writings of a man reflect the writer, there are those idiosyncrasies, or personal features and private habits and tendencies, that never find exact embodiment in the literature of an author. If, however, we do not see Jonathan Edwards as he really was, and as he lived, we do see the imperial scholar, theologian, and polemic, and discover his methods, his purposes, and his achievements. Merely as the parish minister, or when he first poses as a reformer, he exhibits the birth-mark of an agitator and the badge of a

thinker. His severe theology soon takes shape, and directs his public movements. Starting with the doctrine of the divine sovereignty, he accepts all that logically goes along with it, attacks Arminianism, and declares the future punishment of the wicked in terms too awful to repeat. He was in a storm before he knew it was brewing, and met attack with attack, fearing nothing, and seemed to believe that the truth could best be elicited by controversy. Singularly enough, the conflict of the period resulted in a great spiritual awakening, which gave to New England a turn in the right direction. The religious revival for the time tended to relax the theological rigor of the pulpit, and to give Christianity some kind of chance with the people. But Mr. Edwards was less affected by the spiritual movement than many others; for he modified none of his doctrinal positions, but rather emphasized them all the more as the producing cause of the revival. Subsequently he gave himself to literary work and produced his great argument against the Arminian doctrine of the freedom of the human will, which was unanswered until our Dr. Whedon annihilated it. He also issued a powerful argument in support of the Calvinian doctrine of original sin, and followed these with writings on "God's Last End in the Creation" and "The Doctrine of the Trinity." In these wonderful works the mind of the philosopher is ever in action, the arguments being of that rigid cast that the philosophical spirit is sure to produce. No one will deny the intellectual greatness of Jonathan Edwards, or the extent of his influence in giving shape to the theological dictum of New England. He did much to show what genuine Calvinism is, and thus prepared the way for the Arminian theologian to get the victory over it. The tracing of the career of this eminent theologian has been well done by the author, but as we follow him we are impressed that the theology here represented is a thing of the past, and the theologian himself is remembered only as an ultra thinker without caution or reserve, and mistaken both in his philosophy and theology.

America. A History. By ROBERT MACKENZIE. 12mo, pp. 571. London and New York: T. Nelson & Sons. Price, cloth, $2.

Since the discovery of America history has expanded into world-wide proportions, and proved itself to be the evolution of a providential purpose. The new world was evidently foreordained to be the theater of stupendous events which would ultimate in republics, the freedom of man, and the reign of the Protestant conception of Christianity. The Old World has a mission, and it slowly evolves; the New World is on a different errand, and it is swift to perform it. Hence the energy of American civilization and the intensity of individual life. "America" includes the United States, the Dominion of Canada, and South America. The author considers the countries in this order, giving most space to the great republic. To European readers the delineation of the historical progression of this country, from its incipiency in New England types, through the molding process of the Revolution and the purifying process of the Rebellion to the developed republicanism of these days, may read

like a fairy tale, or they may look upon it as a fancy picture, entrancing but unreal; while to American readers it may have the charm of reality, but will be lacking in novelty of statement and the usual surprises of history. The author excels in historical composition, but we are too familiar with our progress to be startled by fabulous narrative or aroused by the semi-miraculous features of our history. In writing of the Dominion of Canada he has a less exciting and more subscribed subject; and when he takes up South America he must impart some of his animation to save the record from natural dullness. The book, therefore, loses interest as the reader proceeds, because its subjects are of the constantly descending order; but, true to facts, it does not lose its importance. It is unnecessary to characterize the volume further, except to write that the author has combined in compact form and in a pleasing style the essential facts of the history of America, and is entitled to the appreciation of his readers, both here and in the Old World.

The Reconstruction of Europe. A Sketch of the Diplomatic and Military History of Continental Europe from the Rise to the Fall of the Second French Empire. By HAROLD MURDOCK. With an Introduction by JOHN FISKE. 12mo, pp. 421. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $2.

Europe, chiefly in its military movements, from the presidency of Louis Napoleon in 1850 to the fall of Paris in 1871, is here sketched by a masterly hand, and is also fully described as to the reconstructive processes which suppressed the despotic instincts and introduced more moderate monarchical and republican tendencies to both rulers and peoples. France is made the central point around which the Continent revolved for twenty years, and is itself at last the theater of the mightiest political change in Europe. In keeping with her precedents and traditions France adopted a vigorous foreign policy, the president by a *coup d'état* became emperor, the Eastern question was revived, the Crimea was invaded, and Europe was under the drum and trumpet. As participants in the great conflict Germany and Italy were particularly prominent, with England and Russia playing their parts when the opportunity was favorable. War established some things, among them Italian unity, German supremacy, and French republicanism. Cavour and Bismarck were the statesmen who piloted Europe away from papal rule and the dogmatism of Napoleonism. The author grasps the situation in its successive stages of progress, and details with a brilliant exactness the forces and movements that relieved Europe of the conservatism that had oppressed it many years, and gave it the spirit of reform and reconstruction. Diplomacy was as potent in securing the final results as the military arm was effectual in initiating them. The soldier and the statesman are visible in every movement to shape its purpose and to gather the fruits of victory. Considered as to its scope, the book covers an interesting period; as to its method of treatment, it is scientific in spirit and historical in order; and as to its purpose, it fulfills it in that it exhibits progress through fiery trial, exalting discipline as the law of national development and the divine agency of world-building.

The Popes and the Hohenstaufen. By UGO BALZANI. 16mo, pp. 261. New York: Anson D. F. Randolph & Co. Price, cloth, 80 cents.

The struggle between the papacy and the cause of empire in Italy and throughout Europe for the last seven hundred years furnishes many chapters of human history. The monarchical tendency is subject to vicissitude: sometimes it is heroic and asserts itself with tremendous force, and then the papacy quails; sometimes it is irresolute and feeble, submitting to humiliation and compromising its inheritance; but the papal spirit, whatever its fortunes, is unbroken and maintains its purpose throughout all generations. This record of the differences of the popes with the Hohenstaufen, or the descendants of the house of Weiblingen, is the record of antagonistic principles of authority in civil government, and illustrates the capacity of the Roman hierarchy for making mischief in human affairs. The book is both minute and compact in substance, tragical in the movements and outcome of historic changes, and instructive in the lessons of the centuries it represents.

MISCELLANEOUS.

Thomas Nast's Christmas Drawings for the Human Race. Harper & Brother. 4to. Price, $2.

Mr. Nast is an artist *sui generis*. He is neither painter nor sculptor, but he knows how to sketch events, persons, movements, conditions, and institutions, and give them the impressive qualities of life-like realities. In satire as in the setting of sober truth; in representing the comical as in picturing the tragical, and in reproducing the mischief-making spirit in humanity as in eulogizing the benevolent exhibitions of the godly he is without a rival. He sees at a glance the picturesque, the infirm, the quaint, the regular, the expedient, and the inexpedient in human life, and as quickly commits it to the canvas or the printed page. In his way he is a teacher of morality and a benefactor to the human race. He rebukes vice, political, social, and moral, and encourages all the virtues, patriotic, philanthropic, and religious. The collection of his drawings offered by the Messrs. Harper are of one class, but they are expressive of his genius, and indicate his appreciation of the fireside and the Christmas celebration. In nearly every "drawing" he exhibits the *genre* of the finished artist as well as a kindly interest in the throbbing aspirations of childhood and the home. Full justice is done Santa Claus in these pages; the old philanthropist, perhaps, was never so adequately represented in all his maneuvers as in this book. Christmas, too, appears in all its realistic joyousness and variety; and childhood rings with laughter, while its expedients for outwitting parents and the basket-laden visitor at midnight will remind readers of their own attempts, in the days of youth, to capture the toy-bringer, or induce him to do more than the occasion required. The book, though in form a collection of drawings, is in spirit a reproduction of the fairy Christmas ideas that belong to childhood. In this respect it is more than ornamental; it is a souvenir of the Christmas of every year.

The Quiet Life. Certain Verses by Various Hands: the Motive set forth in a Prologue and Epilogue by AUSTIN DOBSON; the whole Adorned with Numerous Drawings by EDWIN ABBEY and ALFRED PARSONS. 4to, pp. 98. New York: Harper & Brothers. Price, morocco, $7 50.

The book-maker has reached a climax in this ornamental volume. The binding is exquisite; the white, stiffened, and gilt-edged page would be winning if there was nothing on it; the wood-engravings are perfect in outline and significant in expression; and the poetry—choice selections from distinguished composers—corresponds to the pictorial representation, suggesting pleasant themes for quiet and private meditation in the midst of the busy world around us. Yet, soothing in effect, there is nothing in the book that engenders a somber view of life, or that encourages a dissolution of partnership with human affairs, for in an instance or two the comical is on the surface and in the depths. It is a book for the drawing-room, enticing by its loveliness of form, and ministering to the artistic tastes of people by its simple but beautiful contents of art and poetry.

The All-Father. Sermons Preached in a Village Church, by the Rev. P. H. NEWNHAM, with Preface by EDNA LYALL. 12mo, pp. 209. London and New York: Longmans, Green & Co. Price, cloth, $1 25.

The sermons revolve around the single conception of God as the Father; hence, "Fatherhood," "Our Father's Name," "Our Father's Kingdom," "Our Father's Will," "Our Father's Gift of Bread," and "Our Father-Educator," are not inappropriate titles of the discourses in the book. In substance they are scriptural, and based upon the petitions of the Lord's Prayer; in style they are clear and simple; and in general effect upon the reader they are very impressive. As an exposition of the great Prayer we cannot say that the book is specially strong or new, but it is devotional in spirit, and sufficiently exegetical to set forth the evident meaning of every petition ordained by the Master.

The Christian Educator. Illustrated. Editors: J. C. HARTZELL, D.D., GEO. W. GRAY, D.D., J. S. CHADWICK, D.D. Cincinnati, Ohio.

This is a publication issued quarterly in the interest of Christian education, especially in the Southern States. The first number proves its right to exist and establishes a good claim upon the patronage of the Church. The editorials have a wide range, and the contributions are of a sterling character, the whole making a very readable collection of articles concerning the work of the Methodist Episcopal Church in the South. The magazine starts well in every respect, and will be useful in disseminating information, and suggesting the best means for advancing our work, both among the whites and colored people in the great South land.

Minutes of the Third Session of the Central Conference of the Methodist Episcopal Church in India and Malaysia. C. P. Hard, Secretary.

A valuable document, containing, besides the record of the proceedings, the admirable opening address of Bishop Thoburn, and the Constitution of the Conference.

Christianity in Earnest. Authorized by the Board of Church Extension of the Methodist Episcopal Church. A. J. KYNETT, D.D., LL.D., Editor. Philadelphia, Pa.

The work of our Board of Church Extension is faithfully represented in the bimonthly magazine bearing the above title. It is edited by the able and laborious corresponding secretary, Dr. Kynett, who has put his life into this great connectional movement. The contents of each number consist of editorials bearing upon some phase, or method, of the movement, of reports from the churches, of suggestions in the way of church building and architecture, and of general observations respecting the religious needs and the progressive conditions of the country. No pastor can understand the movement without this periodical. It will furnish him the facts his people ought to know, and inspire his own devotion to the great cause. It should have a wide circulation.

World-wide Missions. Edited by the Corresponding Secretaries of the Missionary Society of the Methodist Episcopal Church. New York.

The best monthly missionary paper in the world. With its one hundred thousand subscribers, it is exciting more interest in the missionary movement than any other literary organ in the Church. It deserves a still wider circulation.

Bishop Foster's Heresy. By Rev. JAMES E. LAKE, B.D., of the New Jersey Conference. Price, $1.

The writer attempts to combat some of the positions of Bishop Foster as they appear in his *Beyond the Grave.* He is a sincere, conscientious, and zealous writer, but his readers will first examine the bishop's book before entertaining a criticism of it.

Life's Possibilities. A Series of Sabbath Evening Addresses to Young People. By Rev. WILLIAM SMITH, A.M., Ph.D., of Detroit Conference. With Introduction by Bishop THOMAS BOWMAN, D.D., LL.D. Cincinnati: Cranston & Stowe. Price, cloth, $1.

These addresses are models of their kind. Dr. Smith understands the difficulties of youth life, and has adapted his discourses both to the thinking capacity and the exigencies and varied discourses of the young people under his charge. He has much to say of culture, character, recreation, business, religion, and personal responsibility, and has rendered the Church a service by publishing the addresses in book-form.

Our Youth. The Organ of the Epworth League. The Methodist Young People's Paper. JESSE L. HURLBUT, D.D., Editor. Subscription price, $1 50 per year. New York: Hunt & Eaton.

This paper is no longer an experiment. It has passed the uncertain stage of *its* youth and with 1890 enters upon full manhood in the literary world of Methodism. The prospectus for next year indicates abundant provision for the intellectual tastes of our young people. The various departments have been arranged with the greatest care, and subjects and writers have been chosen with a view to the highest results. There is no paper in the country that should supersede *Our Youth* in the Methodist family.

Franklin Square Song Collection. Two Hundred Favorite Songs and Hymns for Schools and Homes, Nursery and Fireside. No. 6. Selected by J. P. McCasky. New York: Harper & Brothers. Price, paper, 50 cents; boards, 60 cents; cloth, $1.

A collection of superb songs, worth many times the price.

Bedford Street Record. New York: JOHN J. REED, D.D., Pastor.

This is the name of a twelve-page periodical published by the authority of the Quarterly Conference of the Bedford Street Methodist Episcopal Church in this city. It is historical, biographical, and ecclesiastical in contents, and it also devotes space to the local affairs of the church, making it specially valuable to the membership and congregation. It is one of the best of local Church publications.

Uncle Peter's Trust; or, Following the Drums. By GEORGE B. PERRY. 12mo, pp. 283. New York: Harper & Brothers. Price, cloth, $1.

This is the latest of "Harper's Young People's Series," and is very pleasant reading. The story is entertainingly told and the moral outcome is wholesome.

Exodus. With Introduction, Commentary, and Special Notes. By Rev. JAMES MACGREGOR, D.D., Oamaru; Sometime Professor of Systematic Theology in the New College, Edinburgh. 16mo, pp. 181. Part II. New York: Scribner & Welford. Price, 80 cents.

This "Part" is taken up with the routes to Sinai and the happenings there, the giving of the law and the building of the tabernacle. The commentary is simple in plan, but thorough in structure, showing insight, and the learning of a scholar.

Spurgeon's Gold. Twenty-four Hundred Selections from the Works of C. H. Spurgeon, Pastor of the Metropolitan Tabernacle, London. 12mo, pp. 204. Selected by EDWARD HEZ SWEM, Pastor Second Baptist Church, Washington, D. C. New York: Robert Carter & Brothers. Price, cloth, $1.

Mr. Spurgeon's ideas are superior to his rhetoric. The sayings here collected are instructive and reflect the thinking mind. Many of them, however, are in crude form and would gain by polish.

Light on the Path. With Notes and Comments by the Author. A Treatise for the Personal Use of Those who are Ignorant of the Eastern Wisdom, and who Desire to Enter within its Influence. Written down by M. C. 16mo, pp. 68. Boston: Theosophical Book Company. Price, paper, 30 cents.

Theosophy is a spurious philosophy. We cannot recommend this tractate on the "Eastern Wisdom."

Counting the Cost; or, A Summer at Chautauqua. By CORNELIA ADELE TEAL. Introduction by the Rev. FRANK RUSSELL, D.D. Illustrated. 12mo, pp. 316. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Some Friends of Mine. By ELEANOR A. HUNTER. 12mo, pp. 159. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 70 cents.

The first book is instructive reading, with some valuable hints and suggestions. The second contains brief appreciative sketches of pet birds and animals, and is useful.

Echoes from Palestine.

BY J. W. MENDENHALL, D.D., LL.D.,

Editor of the "Methodist Review."

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The Publishers take pleasure in re-issuing this work on Palestine, which, notwithstanding all that has been written, is still the freshest and most informing book which they have sent forth on the Oriental world. It is remarkable as a record of observations, and even more remarkable for its originality of statement, being eloquent, scholarly, profound, and comprehensive, especially in the philosophic and theologic range of its thought. It is regarded as the strongest characterization of all that country, customs, inheritance, education, people, prophecy, and prophetic fulfillment have done to establish Christ as the colossal figure of history—a figure without which all history would be of no value to the highest needs of humanity. The author has deviated in his methods from previous writers, intermingling with the narrative cogent discussions of the truths it suggests, or basing theological and philosophical considerations upon topography, history, and the physique of Palestine. The whole descriptive portion of the book is plain, graphic, instructive, and entertaining; the critical studies are careful and discriminating, and the volume presents the picture of a real country, and an embodiment of the highest truths.

A map of Palestine in the time of Christ adds to its value, and the text is helpfully elucidated with seventy illustrations.

Echoes from Palestine is printed on fine-toned paper; the type is clear; the illustrations are first-class; it is handsomely bound in cloth, with sides illuminated with ink and gold. It is an octavo of seven hundred and forty-two pages. Price, $2.

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METHODIST REVIEW

ANNOUNCEMENT FOR 1890.

The year 1889 closes with the largest subscription list for the METHODIST REVIEW in its entire history of seventy years. Six numbers are now issued each year—the whole making a volume of 960 pages. While the REVIEW will be valuable to our laymen, it is published chiefly in the interest of Methodist preachers, and to them we must look for its maintenance. Arrangements have been made for a series of articles by eminent scholars on Old Testament books, with special reference to higher criticism, to appear in the REVIEW next year. Important social and national questions, as well as critical and theological, will receive attention. The Editorial Department is conducted by the editor personally, and is conceded to be managed with great ability. Every number will contain a synopsis of foreign intelligence regarding questions affecting both the Church and the State. Notices of magazines, reviews, and books will be sufficiently full and complete to enable scholars to understand current discussions and to select from the large list such books as they may personally need. The REVIEW will be free yet loyal; conservative yet progressive; and will maintain the cause of Christian truth amid opposing unbelief—of evangelical life and spiritual Christianity in contrast with rationalistic deadness and cold formality. The form in which the REVIEW is published is a convenient one for preserving in bound volumes.

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J. W. MENDENHALL, D.D., LL.D., Editor.

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Introduction to the Study of the Holy Scriptures.

By Henry M. Harman, D.D., Professor of Greek and Hebrew in Dickinson College. 8vo, pp. 798. $4. New York: Hunt & Eaton.

From the Andover Review.

There are great difficulties in the way of an ideal introduction to the Bible. Cost, bulk, pedantry, superficialness, radicalism, may mar a guide otherwise excellent. Professor Harman has shunned these quicksands. He has combined many of the positive essentials which a reader looks for in a work on this subject.

His book is marked by lucid statement, ample learning, sober criticism, and masculine force. The plan is well ordered. The spirit is one of modesty and candor, coupled with decision. If the author has reverence for the divine, he has also reverence for the human element of Holy Writ.

It requires courage to ascribe the Pentateuch to Moses in the teeth of Graf, Kuenen, and Wellhausen. Professor Harman has this merit. Having examined the new critical theories, and "studied nearly the whole Hebrew Bible with special reference to them," he tells us, "it seems to me perfectly clear that the entire Pentateuch is older than any other part of the Old Testament." He argues stoutly for the probability that Moses, as legislator, would have written his laws, and also the annals of the Hebrew people. He presents convincingly the claim of the Pentateuch to have been composed by Moses, and arrays boldly the internal evidence of Deuteronomy itself to its Mosaic authorship. According to his terse but telling logic, the theory that the early legislation of the Pentateuch consisted of only Exodus xxi–xxiii is false. The twenty chapters discussing the Pentateuch criticism are the freshest and strongest in the book. It is unfortunate that the chapter purporting to give the testimony of Christ to the point at issue should be so brief and unsatisfactory.

Professor Harman has utilized the results of Egyptology with skill in treating of Genesis. When he comes to the Book of Daniel he wields Assyriology with like effect. The Greek names for musical instruments are thought by many to relegate this prophet to a date subsequent to Alexander the Great. But "long before the Greeks began to write history they had, as friends and foes, come into manifold contact with the empire of the Assyrians. The battle and victory of Sennacherib, in the eighth century B. C., over a Greek army which had penetrated into Cilicia, is fully attested by a relation out of the Babylonian history of Berosus. On the other hand, the extensive commerce of Greek colonies must not unfrequently have led Greek merchants into Assyrian territory." The quotation is apt. He follows it with a query: "Why should two or three Greek words in Daniel, the names of musical instruments, which would travel with the instruments themselves, be thought to indicate that the book was written long after the Babylonian captivity?" One echoes the author's "Why?"

The Introduction to the New Testament is less full than to the Old. Perhaps it is less valuable. What can be said about Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, in thirty pages? Such meagerness is tantalizing. We may single out for praise two chapters elsewhere. The first is on the "Diffusion of the Greek Language in the Roman Empire at the Christian Epoch." The second is on the "Evidence of the Genuineness of the Gospels from their Superscriptions." Both are piquant and instructive. The author meets well the objections of Baur and Hilgenfeld to the genuineness of the Pastoral Epistles. The Apocalypse, contrary to Luther, Neander, Lücke, and Ebrard, but with Eichhorn, Stuart, Lange, Gieseler, and Luthardt, he ascribes to the apostle John.

John Phelps Taylor.

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METHODIST REVIEW.

MARCH, 1890.

ART. I.—THE PROPHECY OF ISAIAH.*

THE wide scope, far-reaching perspective, and remarkable vividness of the visions of this Hebrew seer mark them as the culminating point of prophetic ken, even among the extraordinarily endowed guides of the chosen people in their high national and ecclesiastical mission; while the brilliancy of his diction, the sublimity of his theism, and especially the spirituality of his lessons, have not only delighted the reader and charmed the philosopher of all succeeding ages, but have gained for him the distinguishing epithet, in later times, of "the evangelical prophet." Of his early circumstances we scarcely know more than the name of his father; but from the day of his youthful consecration in Jehovah's temple to his traditionary martyrdom in advanced age, we find him a polished courtier and sagacious statesman, yet a sturdy reformer and public censor, as well as a gifted poet and careful annalist, in the eventful medial period of the Judaic monarchy which witnessed the civil and religious fluctuations arising from the contest for mastery between the sovereigns of Egypt, on the southern border, and those of Assyria and Chaldea, successively, on the northern. Shut in on the west by the Mediterranean, then navigable by Greek pirates and Phenician merchants alone, and by the ever impassable desert on the east, Palestine was the great natural highway, from the days of Sesostris to those of Alex-

* The series of critical articles on Old Testament books to appear in the *Review* this year was introduced by Professor Harman in the January number; the second article is now presented to our readers.—EDITOR.

ander, for the battalions that tramped and the squadrons that rolled to and fro, in cycles of conquest, over the elevated plateau of Western Asia, from the teeming valley of the Euphrates, the cradle of the post-diluvian race, whose huge mounds still entomb, amid the now solitary landscape, the libraries that chronicle its early grandeur, to the garden-plot of the Nile, memorable in later ages only as the still more superb cemetery of remote but equally populous antiquity, the vaults and walls of whose mausolea are the other vast gallery, portraying those gigantic tournaments of the most powerful and cultured nations then extant. Isaiah's times were fraught with the elements that wrought the downfall of the kingdom of Israel in his own day, and which portended the Babylonian captivity in the future; namely, moral and political degeneracy in the chosen people, and ambition and profligacy in foreign powers. Both sprang from the common root of human depravity, and both were to be used by divine Providence in punishing the guilty subjects of it as well at home as abroad. Isaiah's prophecies, accordingly, are a rapid, but often minute, panorama in advance of this great scene, and both Jew and Gentile are delineated in graphic touches as figuring together upon it; while the grand outcome is at length displayed in the lowly person and theocratic rule of the Messiah; and his tragic career is the key to the whole story. The scheme does not end until the millennial glory is attained, and scarcely stops until the very gates of heaven are reached. It is our purpose to survey briefly, but critically, these splendid cartoons, especially in view of certain opinions of late propounded concerning their unity, purport, and value in the line of Christian evidence; and we hope to close with some practical inferences on the subject.

I. Statement of the Case.

The book in which these prophecies are contained naturally divides itself into two main portions, the separating line being at the beginning of the fortieth chapter. We offer a brief analysis of each part, couched in popular style, as we wish our article to be a generally readable one, although it is the result of a long and painstaking study of the book.

The first portion opens with a general rebuke of the apostasy of the times, especially in the form of hypocrisy (chap. i), for

which Judea in particular is threatened with the oncoming captivity, intermingled with sketches of comfort from the prospect of the future glory (ii–iv). Then follows a beautiful allegory of the sacred vineyard so soon to be desolated (v). After this we have a series of historical utterances, giving, first, the prophet's own commission (vi) and personal relations, namely, the sign of Immanuel, both in its immediate and its distant import (vii–ix, 7); and, secondly, a lesson to the effect that the divine supremacy was to be maintained through the near agency of the Assyrian invaders, and their summary check (ix, 8–x). The third section is a purely prophetic one, giving a bright picture of the Messianic age (xi), followed by a jubilant hymn on the same theme (xii). Next comes a dirge over the several nations, far and near, that should be overthrown in the interval (all as a preparation for the aggrandizement of the chosen people); namely, Babylon herself (xiii–xiv, 27), Philistia (xiv, 28–32), Moab (xv, xvi), and Damascus (xvii); followed by intimations, more or less severe, to Ethiopia (xviii), Egypt (xix), Egypt and Ethiopia again together (xx), Babylon once more totally (xxi, 1–10), Idumea eventually (xxi, 11, 12), likewise the nomads of the desert (xxi, 13–17), with delineations of the stirring scenes at home in connection with the approaching Assyrian invasion (xxii, 1-14), including the deposition of the prime minister there for official corruption (xxii, 15–25), and closing with the temporary blow upon Phenicia at the hands of the Babylonians (xxiii). The fifth section consists of mingled warnings and encouragements to the chosen people, such as the desolation of the land meanwhile (xxiv), praise and hope for the preservation, nevertheless (xxv, xxvi), a prefiguration of the release from captivity (xxvii), denunciation of both kingdoms for their impious sensuality and worldly confidence (xxviii), a threat of punishment, especially upon Jerusalem, until she should at last repent (xxix), the futility of dependence upon Egypt against the Assyrians (xxx, xxxi), a promise that Jehovah would still be the Saviour of his people (xxxii, xxxiii), and an assurance that Idumea should not escape the ravages of war (xxxiv), the whole rounding up with a pæan of the glorious return from exile, foreshadowing its Messianic consummation (xxxv). The sixth and last section of this first portion of the book is made up entirely of narratives of events that occurred under the prophet's own observation, and which are evidently transcripts from the public archives, probably those written by himself, as they are almost verbatim copies of the records found in the Second Book of Kings; they rehearse the failure of Sennacherib's expedition against Jerusalem (xxxvi, xxxvii), the miraculous cure of Hezekiah (xxxviii), and the rebuke of his royal vanity as displayed to the Babylonian envoys (xxxix). The second portion of the book, which occupies nearly as much space as the first, is of a more purely didactic and spiritual character, and falls into a less number of subdivisions. Still, perfectly harmonizing with Isaiah's way of discriminating, the subdivisions are distinct and as instructive as they are clear.

Section one may be entitled a treatise on the moral import of the near future; comprehending the return from Babylon as a vindication of Jehovah's goodness and power (xl), the release from exile as to become a refutation of idolatry (xli), Jehovah's servant, that is, Israel, and especially its representative, the Messiah (xlii), Israel amid varied experience a witness for Jehovah (xliii), Israel therefore exhorted to confide in Jehovah (xliv), Cyrus as the destined deliverer of Israel from Babylon (xlv, xlvi), Babylon's bitter reverse as sure to come (xlvii), and the lessons from all this for Israel (xlviii). Section two foretells the evangelization that will at length follow; comprising the expansion of Zion by the admission of the Gentiles (xlix), the only Saviour from the bondage of sin, as well as from national servitude (l–li, 8), the glorious change awaiting Zion on the return from exile and afterward (li, 9–lii, 12), the mission of the Redeemer, that is, the Messiah, to suffer for the sins of men (lii, 13–liii), Zion consoled for all her afflictions in the exile and later (liv), and the general invitation to share Zion's immunities (lv–lvi, 8). Section three details the then existing degeneracy of the nation, and its cure; embracing a description of the prevalent immorality as requiring severe correction (lvi, 9–lvii), that worship thenceforth was to be rendered sincere (lviii), and that public crime should be purged away (lix). Section four concludes the book with glimpses of the distant exaltation through the coming distress; including a prefiguration of the full prosperity of Zion (lx), a prediction of the inauguration of the Gospel (lxi), a solemn promise of the expanded honor of the Church (lxii), a declaration that the heathen (even the rancorous Edomites) should yet join reclaimed Israel in acknowledging Jehovah (lxiii, 1–14), a bemoaning in prayer of the approaching penalty of captivity (lxiii, 15–lxiv), an announcement of the calling of the Gentiles with the remnant of the Jews, so as to usher in a new era of finally universal peace (lxv), and lastly, Jehovah's permanent discriminations in the spiritual reign of the Messiah (lxvi).

From this necessarily rapid review of the main outlines of Isaiah's brilliant book, which is essential to a comprehension of the argument we are about to adduce, it will readily be seen that the two halves are considerably different in some respects; the former being, generally speaking, incoherent, political, and denunciatory, while the latter is mostly systematic, cosmopolitan, and ethical. On the ground of this difference a theory has been propounded in modern times of the twofold authorship of the book, the former half being still conceded to the Isaiah of history, while the latter is accredited to some unknown and later writer, whom the theorists, for lack of any other name, usually designate as the *Pseudo-Isaiah* or the *Deutero-*

Isaiah. It is to the consideration of this question that we now address ourselves.*

II. Discussion of the Subject.

Our first remark is, that the difference claimed is, in general terms, at once freely admitted; it is patent on the face of the

* Delitzsch (*Commentary on Isaiah*, Clark's edition, i, 57) gives a pithy account of this hypothesis: "The critical treatment of Isaiah commenced as follows: It began with the second part. Koppe first of all expressed some doubts as to the genuineness of chap. l. Döderlein then gave utterance to a decided suspicion as to the genuineness of the whole; and Justi, followed by Eichhorn, Paulus, and Bertholdt, raised this suspicion into firm assurance that the whole was spurious. The result thus obtained could not possibly continue without reaction upon the first part. Rosenmüller, who was always dependent upon his predecessors, was the first to question whether the oracle against Babylon, in chap. xiii–xiv, 23, was really Isaiah's, as the heading affirms; and to his great relief Justi and Paulus undertook the defense of his position. Further progress was now made. With the first oracle against Babylon in chap. xiii–xiv, 23, the second, in chap. xxi, 1–10, was also condemned; and Rosenmüller was justly astonished when Gesenius dropped the former but maintained that the argument with regard to the latter was inconclusive. There still remained the oracle against Tyre, in chap. xxiii, which might either be left as Isaiah's or attributed to a younger unknown prophet, according to the assumption that it predicted the destruction of Tyre by Assyrians or by Chaldeans. Eichhorn, followed by Rosenmüller, decided that it was not genuine. But Gesenius understood by the destroyers the Assyrians; and, as the prophecy consequently did not extend beyond Isaiah's horizon, he defended its authenticity. Thus the Babylonian series was set aside, or, at any rate, pronounced thoroughly suspicious. But the keen eyes of the critics made still further discoveries. Eichhorn found a play upon words in the cycle of predictions in chaps. xxiv-xxvii, which was unworthy of Isaiah. Gesenius detected an allegorical announcement of the fall of Babylon. Consequently, they both condemned these three chapters; and it had its effect, for Ewald transferred them to the time of Cambyses. Still shorter work was made with the cycle of predictions in chapters xxxiv, xxxv, on account of their relations to the second part. Rosenmüller pronounced them, without reserve, 'a song composed in the time of the Babylonian captivity, when it was approaching its termination.' This is the true account of the origin of the criticism upon Isaiah. It was in the swaddling clothes of rationalism that it attained its maturity. Its first attempts were very juvenile. The names of its founders have been almost forgotten. It was Gesenius, Hitzig, and Ewald who first raised it to the eminence of a science."

A copious discussion of the minutiæ of the controversy may be found in Lange's *Commentary on Isaiah* (Am. ed., pp. 12–25). Näglesbach himself there supposes that transpositions in Isaiah's text have been made by transcribers, and he thus seeks to explain the chronological difficulty of chap. xxxviii, 1. He seems to have overlooked the fact that this solution will not apply to the parallel statement in 2 Kings xx, 6, nor to the corroboration of the present reading arising from a comparison of 2 Kings, xx, 6, with xviii, 2.

book, and has always been observed; no competent expositor denies it, and we have above frankly granted it, and even laid bare its foundation. The real question at issue under this head is this: Is the disparity so radical and extensive as to justify the supposition of a diversity of authorship? We maintain that it is not, and for the following reasons:

1. *The external testimony is overwhelming against the hypothesis of a duplex authorship.* Not a whisper or suspicion of such a theory is to be found, so far as we can discover, in any ancient writer, many of whom were quite as well qualified and fully as acute as any modern critic to suggest and decide upon such a question. The Jews of all ages, including our Lord himself and his apostles, cite abundantly from both parts of the book, often by express name, without the least discrimination, or showing the slightest symptom of misgiving as to the authorship of either. In like manner religious teachers and scholars of the highest grade in modern times quote and expound passages from both parts indifferently in this respect, intentionally ignoring the theory in question, although aware of it. The great mass of professed critics at the present day repudiate the hypothesis altogether, and the few that openly espouse and advocate it are almost, if not altogether, of the negative or destructive school, who are ready to pick nearly every other book of the Bible to pieces on the most frivolous pretext.

Moreover, no manuscript or version exists, or at least has yet been brought to light, which at all countenances such a dismemberment of Isaiah's book. It stands in every canon, ritual, and service volume an entire and complete unit, without bracketed diminution or apocryphal addition, or any other mark whatever of doubt as to the authenticity of either portion.

In fact, the originators and supporters of the opinion in question rest their whole cause upon internal evidence, not presuming to claim external testimony for it. They admit that it is merely an *hypothesis*, and seek only to fortify it by magnifying the variations already pointed out. They really have nothing new to offer beyond what has always been known, and, as we hope to show, can be satisfactorily explained on other principles. It requires some more palpable and positive proof to overthrow such a mass of unanimous conviction on a matter that has stood the scrutiny of ages.

2. *On the other hand, we contend that the two portions of Isaiah's prophecies are not only not discrepant, but actually harmonious, and that they mutually sustain each other.* For this purpose we will compare them more closely and exactly in the light of the foregoing analysis. The argument is a brief one, however, and we do not need to go into tedious details. A comparatively small number of clear coincidences will be decisive, in the acknowledged absence of direct contradictions or manifest incongruities.

In the first place, scarcely any new topics are introduced in the latter half of the book that were not at least hinted at or germinally contained in the former half. For example, the great lessons of legal and moral purity are plainly alluded to and earnestly enforced repeatedly in both halves; hypocrisy, luxury, and cruelty are emphatically denounced in both; and Jehovah's worship alone is pointedly and imperatively required. The Messianic nature of the Jewish economy and destiny is clearly unfolded in both, and it is in the former portion (vii, 14, ix, 6) that those striking passages concerning Immanuel, the God-man, occur. Even the calling of the Gentiles, that so-esteemed innovation of early Christianity, which is prominent in the latter part of the book, is more than adumbrated in the former part also (ii, 2–4; xi, 10; xix, 18–25). The millennium is not foreshadowed in the latter half of the book only, but is decidedly intimated in the former half likewise (ii, 4, xi, 6–9, compared with lxv, 25).

In the second place, to the objection that the great stumbling-block of Judaism—the doctrine of a suffering Messiah—which is stated so conspicuously and mostly in the *past tense*, as if an accomplished fact, in the central chapter of the second portion (liii), is not distinctly intimated in the former portion; we reply that nevertheless we find passages in the earlier part of the book which not very obscurely imply the cognate truth of the patient character of the Redeemer (xi, 4, xxxii, 2), and thus ally themselves to kindred ones in the later part too (xlii, 2, 3; lxi, 1–3). In like manner is the famous prediction of Cyrus *by name* (xliv, 28, xlv, 1–4) as the future deliverer of the captive Jews, especially pointed to as marking a different epoch in the history of prophecy. Indeed, some go so far as to infer that it must have been written *after the*

event, reasoning on the perverse principle of the improbability, or rather impossibility, of such a preannouncement. This is to take the old infidel position, assumed by Celsus and Porphyry against the genuineness of certain parts of Daniel, especially the eleventh chapter, which so minutely traces the course of the Ptolemaic dynasty. But why should it be thought impossible for God to inspire a prophet with a knowledge of Cyrus's *name* centuries before his birth any more than to inform him of the *events* themselves? The fact of the Jews' deliverance from the Babylonian exile is clearly foretold in the first half of Isaiah (xi, 11–16, xiv, 1–4, xxxv, 10), and the agency of the Medes and Persians is explicitly mentioned as effecting it (xiii, 17–19, xxi, 2, 9); and why might not the same prophet go on in the latter part of his book to give further details? It seems to us the most natural and consistent thing in the world for him to do so. In a similar way, after having given some particulars concerning the birth of the Messiah in his earlier prophecies, he might well be supposed to add others concerning the Messiah's death in his later prophecies. So also he might very rationally and appropriately supplement the account of the Messiah's advent, prefigured in the earlier portion of his book, by specific allusion to his forerunner—the Baptist—in the later portion (xl, 3). No one can deny the feasibility or credibility of such a course except on the *à priori* principle of denying real foreknowledge by inspiration to the prophet. To such a miserable shift are unbelievers at last reduced.

In the third and last place we perceive no distinctive peculiarity in the style or phraseology of the writer in these two portions of the book, such as to negative his identity. Both are splendid in their execution, the first half certainly not the least so, in parts at least; for example, chap. xxi–xxii, 14, which is unsurpassed, if equaled, by any passage of Scripture for boldness of conception, magnificence of imagery, vividness of portrayal, and terseness of diction. Nor is there any thing remarkable in the variation of plan and method adopted in the two parts of the book—one miscellaneous and the other consecutive. Such an arrangement might easily be paralleled in the works of many an author. Indeed, it would be the most simple and self-prompted proceeding imaginable for the prophet, in his declining years, to gather up in a somewhat promiscuous

manner, the *effata* of his previous career, uttered or written on various occasions and in disconnected records, and to supplement them by the mature ratiocinations of his later reflections and communings in an orderly and more complete form.

In short, we have in the work before us nothing more than a collective and revised edition, by the author himself, of his own effusions and fugitive pieces, with a copious appendix expanding, continuing, illustrating, and completing his various themes. Even if there were something entirely new in this additional part it would not be at all remarkable; for surely the same writer may be supposed to be competent to improve upon the productions of his earlier years. We conclude, therefore, from this legitimate process of sifting, collating, and deducing, that the book is, in all probability, the work of a single individual, as it purports, and has almost universally been held, to be; and that we have no occasion for the hasty and gratuitous supposition of two independent writers consciously or unconsciously co-operating in producing it.

We may add that we do not deem this question of the identity of authorship an idle or unimportant one; for although we are not sure who wrote certain others of the books of the Bible, and yet do not on that account discard them from the canon, the case is different with apocryphal additions, such as this in that case would prove to be; and in fact it is evidently for the very purpose of invalidating the authority of these latter chapters that the theory in question has been propounded. The skeptical spirit has taken offense at their explicitness, especially in predicting the very name of Cyrus and the passion of Christ; and seeks to destroy this clinching proof of inspiration and religious doctrine.

III. The Testimony of Prophecy.

Not content with assailing the integrity of this most eminent of all the prophetical books of Scripture, certain parties have gone so far as to insinuate doubts concerning, and even openly to deny the validity of, prophecy altogether as an evidence of the truth of the Bible or as a ground of revelation.* Religion, ac-

* We intentionally abstain from citing, by name, writers who espouse or indorse the opinions here combated, partly because we do not wish to become involved in a personal controversy with individuals, but chiefly because we hope that in most

cording to them, is henceforth to rest upon a subjective basis, and Christianity is to depend wholly upon the "inner consciousness" of its subjects. A quicksand foundation truly for the world-wide and sky-capped structure! On such a theory there may be as many creeds as there are persons in the world, and one faith is just as good as another. The unity of Christendom is lost, and any doctrinal or experimental certainty is impossible. In fact, this very sentiment is practically adopted, and occasionally not obscurely avowed, by the school in question—an extremely broad-church set of men verily.

The incentive to this radical and dangerous position is obvious. Unable to convince the mass of Christian believers that the Old Testament is a congeries of apocryphal or mythical fragments by unknown hands, and not daring to repeat the Jewish and heathen assertions that their predictions have not been fairly fulfilled, they at last retreat to the desperate resort of averring that the prophecies are, after all, of no essential importance in these days of religious enlightenment. This is about as logical as Paddy's depreciation of the sun as being unnecessary in day-time, when it is so light already! The Bible itself has shed all the moral and spiritual luster which the present age enjoys, and if it were blotted out, or its rays temporarily or partially obstructed, we would revert immediately to the darkness of heathendom and to the frosts of impiety. If an open enemy had dealt this dire blow at our holy religion we could have borne it in silence as an eruption of malignant spleen; but that professing Christians, members of evangelical communions, even teachers of youth, ay, of candidates for the sacred ministry, should have thus gone over to the aliens, is, indeed, an alarming and melancholy development, against which we enter our solemn and earnest protest. It is our object to show very briefly, under the present head, that it is at least directly contradicted by Isaiah himself.

In order to do this we have but to quote his own language,

instances this may have been done incautiously, and that the expressions used do not reflect the deliberate conclusions of their authors. If any one finds that the indictment includes himself, he must not complain of the verdict. Nevertheless, it is a significant and painful fact that writers, sometimes of high rank and official station, allow themselves, if but occasionally, to be drawn into unguarded statements and expressions on these important subjects.

which still rings as a clarion note out from the far-off times and scenes that were signalized by an apostasy not unlike the one we are now rebuking. Jehovah had set his people as witnesses to his truth, and they had been unfaithful to the trust. Self-confidence, in grosser forms, indeed, than skepticism now exhibits, but the same at heart, called for a punishment of bondage under pagan auspices as idolatrous as themselves. The captivity underlies his entire series of prophecies, as the minor key running through the whole dirge of his people's future, and preparing the ear, by way of contrast, for the joyful hosannas of the return. It forms the dark background of his picture of the Church's destiny, which brightens as the foreground of the Gospel looms up to view. It is the refrain of his epic of the world's moral history, in which war and rapine, as of the Middle Ages, give place to the peace and plenty of the Reformation era. That restoration was to be effected by a monotheistic prince, and the unity, sovereignty, and purity of the national Deity were thus to be again vindicated, and his government over the lives and hearts of his true servants to be consummated perpetually in the person of the Messiah. Judaism should burst its chrysalis shell, and Christianity would soar on beauteous wing to its empyrean, leading all nations of the earth to the skies. Now mark how Isaiah repeatedly strikes the key-note to all this diapason of melody—how he limns the central figure of the diorama—how he points the essential lesson of the grand poem. The one God is his cardinal theme, and the crowning proof of his existence and agency is to hinge upon the exactitude and verity of his own utterances by the mouth or pen of the prophet, as here recorded in advance of the event. No wonder he is explicit, even to the personal name of the political deliverer, as he is definite in the personal titles of the spiritual Redeemer:

"Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that showeth, yea, there is none that declareth, yea, there is none that heareth your words" (xli, 26). "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them" (xlii, 9). "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me"

(xliii, 10). "Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me" (xlv, 21). "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (xlvi, 9–11). "I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. . . . Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me" (xlviii, 3–7, 16). "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I" (lii, 6).

How entirely in keeping with this appeal to prophecy as the great evidence of divine truth in the latter part of Isaiah's book are the insistency upon giving a "sign" to Ahaz (vii, 10–16), and the typical character of the prophet's own marriage and offspring (viii, 1–8), in the earlier part. Precisely so our Lord himself was wont to refer to his own predictions of his death and resurrection as "the sign of Jonas the prophet," solely vouchsafed to his countrymen as the evidence of the truthfulness of his mission (Matt. xii, 38–40, xvi, 4): and to his own disciples he likewise declared, "And now I have told you before it come to pass, that, when it is come to pass, ye might believe." John xiv, 29. So again an apostle teaches, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Pet. i, 19);

and so, finally, the Revelator writes, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. i, 3. Let us hear no more disparagement, then, from sciolists like those to whom we refer, of the unimportance of prophecy as an evidence of Christianity, when the highest authority has thus emphatically pronounced to the contrary.

IV. Homiletical Remarks.

We have thus carefully and minutely traced out the inaccuracy and unjustifiableness of these aspersions upon scripture prophecy in general, and upon this one of its most leading exponents in particular. It remains for us to characterize suitably those who, at the close of this nineteenth century, come forth as the public defenders of the seemingly novel, but really exploded, hypothesis that would so fatally undermine the foundations of our beautiful temple of Christianity. The animus of the movement is but too plain. Prophecy has always been one of the main buttresses of biblical truth. Miracles, which may be called its right arm of defense, have been openly denied, or else practically eliminated, by the neologistic school of interpreters, and now they aim to cut off the left arm of its power likewise. Is this, we may well inquire, the proper way to protect the citadel of faith and piety? Can we not clearly discern here the trail of the Edenic serpent? Satan is re-appearing in the garb of an angel of light; he has stolen the livery of the servants of God; he has instigated Christian teachers to do his nefarious work. Ashamed or afraid to show his own cloven foot, he borrows the gloves of the professor as a cat's-paw to mask his unholy efforts. The day has gone by, in the progress of literature and refinement, when the vulgar jibe of a *graffito blasphemo* can be safely perpetrated in public, representing the crucifixion surmounted with an ass's head. The coarse invectives of Voltaire and the ignorant objections of Paine have given place to the elegant travesties of Renan and the scholastic quibbles of Strauss. But the spirit of the arch-enemy is still abroad, subtle and destructive as ever. What avail vows of orthodoxy or professions of loyalty from those who are abetting such antichristian movements? Do they not rather aggravate the crime? It was Judas, a regularly chosen apostle, who betrayed his Lord

with a kiss. We tremble for the fearful responsibility of those watchmen on the walls of Zion who not only fail to warn the inhabitants of the holy city of their peril, but actually invite and co-operate with the enemy. Their name will go down to posterity with an infamy like that of Benedict Arnold. Are we too severe in our denunciation? We but echo the wail of the great apostle to the Gentiles, when we declare "weeping, that they are the enemies of the cross of Christ." With him we write these bitter things more in sorrow than in anger. The words of the blessed Master himself ring in our ears, "Whosoever shall break one of these least commandments, *and shall teach men so*, he shall be called the least in the kingdom of heaven." Out, then, with the pseudo-critic who wantonly removes the ancient landmarks of sacred truth and capriciously discards its venerable safe-guards, whether by flippant sneer or erudite disquisition! We have no sympathy with the imposture, nor patience with its effrontery. It is a gratuitous thing to deny or impugn well-established opinions; but unbelief never converted a soul to the Redeemer, and negativism will never win the world to his cause. The Old Testament is the basis of the New, acknowledged as such by Christ and his apostles; and whoever invalidates the former is really undermining the latter. It is time for the true friends of both to rally to the defense, when not only infidels, but unfaithful professors, crowd to the assault. It is prudence, and not timorousness, to ring the alarm-bell and call the muster-roll.

The decadence of private and personal piety is sufficiently threatening, and the effect is obvious upon public morals; but these are ordinary dangers in human nature and chronic in earthly history. When, however, a throb is felt at the central point of divine revelation, it is a symptom of acute disease, a sudden stab in a vital part; and this demands prompt and vigorous treatment. Whatever palliatives may be externally applied in either case, the radical cure, the true *vis medicatrix*, can only be found in a toning up of the system by a revival of faith in the word of God, pure and entire.*

* The heaviest anathemas of the Bible seem to be reserved for false teachers, whether the "lying prophets" of the Old Testament, or the "scribes and lawyers" of the New. The only caustic language on our Saviour's lips was uttered in withering rebuke of the Jewish "doctors;" and Paul's ministerial career was a lifelong battle with the Judaizing sectaries of his day, who were their successors.

It is noteworthy that all these errorists were opponents of "the faith;" that is, they were skeptical. But the modern doubters only claim to be *inquirers*, forsooth! As if it were the great merit of a public teacher to be uncertain of the topics which he is expected to discuss! Ignorance is a pitiful avowal on their part; but it would be well if they were not so confident and loud-mouthed in publishing it. Better keep their doubts to themselves until they have solved them. One would think they ought to have been well posted and thoroughly convinced on these fundamental points of their profession before they entered upon it, especially as they are but the old topics of the Church in all ages. To them we may justly turn with the cutting retort of Jesus to Nicodemus: "Art thou a master of Israel, and knowest not these things?" Such a plea is a very feeble excuse for unsettling the faith of young believers and simple souls by their crude inquiries and misdirected investigations. As a madman who casteth fire brands, arrows and death, so is the man that deceiveth his neighbor, and saith, "Am not I in sport?" They mean no harm! but they are doing immense harm, and they are an intense scandal to the Christian name besides. Listen again to the words of our common Lord: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Wolves in sheep's clothing! It is the old story over again: "Ever learning, and never able to come to the knowledge of the truth." If the cross-examination now going forward have but the effect to draw them forth into explicit avowals of their real views, it will not have been in vain. Let none think to hide himself from the public scrutiny by assuming the lofty air of a maligned person. He owes it to himself, to the Church, and to the world, at least to set himself right on the record upon these basal principles, especially if his utterances have been at all dubious, or his position equivocal. In this warfare with error all who are not positively with Christ are virtually and actually against him. "Higher criticism," indeed! That title is rather a bold assumption on the part of those who are stealthily sapping the basis of all sound doctrine, and endeavoring to overthrow the pillars of that sacred edifice in which unsuspecting men have for ages been reposing in the above ground-light of Christian experience. St. Paul does not seem to have thought very highly of the "advanced scholarship" of similar parties in his own day, who were misleading the Hebrews from their ancestral standards, or he would scarcely have written to them, "For when for the time [that ye have been studying] ye ought to be teachers [fully equipped, and not mere *inquirers*], ye have need that one teach you again [what ye ought to have learned long ago] which be the first principles of the oracles of God." Such students are "advancing backward," and not progressing forward. In plain language, we Methodists would call it *backsliding*—a genuine scriptural term, too, in honest old Saxon phrase.

James Strong.

Art. II.—HOMER AND LONGFELLOW.

Longfellow is reported to have said that he longed to make a translation of Homer in the English hexameter. Had he done so, there is good reason for believing that we would have had a version of the "Iliad" closer to the charming rhythm, the simplicity, and the nobleness of the original than in any other version in the English language. In the poetic temperament of Longfellow we recognize an imaginative grace, a nobleness, a simplicity, a rapidity, an easy rhythmic diction that reminds us of these same peculiar excellences of Homer. He is less rapid than Homer and not as majestic; but if, after reading "Evangeline" and "Miles Standish," one should read the "Iliad" in the Greek text with a scholarly knowledge of that language, the reader would be justified in affirming that these were the writings of kindred epic poets. We do not claim that the modern American is the poetic equal of the ancient famous Grecian, but only that in the "Evangeline" and "Miles Standish," which are the poems that admit of a comparison with the "Iliad," he stands closer to Homer than any other writer of English epic.

Matthew Arnold, in his essay "On Translating Homer," gives the following as his characteristic qualities: "He is eminently rapid; he is eminently plain and direct both in the evolution of his thought and in the expression of it; he is eminently noble." Then, as illustrating these qualities, he quotes a version of some lines of the "Iliad" rendered into English hexameter by Dr. Hawtry, Provost of Eton. It is a part of the speech of Helen, that "long-robed and divine of women," who is naming and describing the Greek leaders to Priam and his companions. Mr. Arnold cites the translation as producing in himself something of the feeling of the grace, the clearness, and the nobleness of Homer—such as we may suppose to have been produced in a reader of the age of Pericles. We use it also as a specimen of the capacity of English hexameter for rendering the Homeric mode of thought and expression:

"Clearly the rest I behold of the dark-eyed sons of Achaia;
Known to me well are the faces of all; their names I remember;
Two, two only, remain whom I see not among the commanders—

Castor, fleet in the car;—Polydeuces, brave with the cestus,
Own dear brethren of mine,—one parent loved us as infants.
Are they not here in the host from the shores of the loved Lacedæmon,
Or, though they came with the rest in ships that bound through the waters,
Dare they not enter the fight, or stand in the council of heroes,
All for fear of the shame and the taunts my crime has awakened?
So said she: they long since in Earth's soft arms were reposing
There in their own dear land, their fatherland, Lacedæmon."

The dactylic hexameter, in which the above is given, is the only metric form that will give a fair rendering of the easy, fluent, Homeric movement of expression. And in illustrating the epic kinship of these poets we cannot use Pope's translation, for that is not much more like the Homeric text than the tripping trochees of "Hiawatha" are like the metric measure of "Old Hundred." Pope's "Homer" is Pope's "Iliad," not Homer's. The Greek text is there with something left out and much put in, and expressed in a poetic style that conceals the directness and the simple grace of the original. To show the unfitness of Pope's style and his iambic measure to be a fitting transcript of the Homeric verse, we cite a passage from the interview between Achilles and Priam; the latter having come to the tent of the former to ransom the body of his dead son. The translation is given in hexameters, and we have sought in it for a fair fidelity to the Greek text, but not being a poet—either by the happy accident of birth or the laborious method of culture—the translation will lack something of the easy grace, the completeness, the imaginative richness that would come from the rendering of one "born with the golden stars above." We cite from Book XXIV, 564–567:

"One of the gods has led thee to the swift-sailing ships of the Grecians,
For to this army no mortal would venture to come, even were he
In the prime of his youth, for unnoticed the guards he could not pass,
Nor could he easily push back the bolts of our doors."

Pope's translation is in his tripping iambics:

"Nor comest thou but by heaven; nor comest alone,
Some god impels with courage not thy own:
No human hand the weighty gates unbarr'd,
Nor could the boldest of your youths have dared
To pass our outworks, or elude the guard."

This is poetic, but it is not Homeric; it has too much of the ballad mannerism, and that is decidedly un-Homeric. Bryant's

translation has a much greater fidelity to the text, and its style is much more Homeric; but in using the iambic pentameter something of the peculiar rhythmic fluency of the dactylic measure is lost. The marked difference between Greek and English meter, in which quantity is replaced by accent, renders impossible the transfer of the Greek musical rhythm, based on quantity, to the English, based on accent. But, after all, the Homeric verse is best rendered, as to its movement, by the corresponding English measure, even though the use of trochees in place of dactyls, and other "metric misdemeanors," make occasional metric failures inevitable in the use of it.

In regard to these poets we state the following points of likeness: (1) the simplicity and directness of thought and its expression, (2) the ease and grace of diction that keep out of sight the stiffness that often attends scholarly elaborateness, (3) the dignity that is in contrast with the fanciful and the grotesque, (4) the completeness of poetic pictures, (5) their use of similes; or, briefly, both are eminently clear, simple, direct, fluent, dignified, imaginative. Pope speaks of the "impetuosity" of the Homeric verse, and Arnold describes it as pre-eminently rapid; but, while we admit the rapidity, the "impetuosity" and "pre eminent rapidity" are terms entirely too strong for the rhythmic elegance of the "Iliad." The evolution of thought is rapid, but only as "Miles Standish" and "Evangeline" are rapid. Both poets are realistic; neither indulging in speculations as to the origin of the world, the nature of things, or the essence of mind. Homer is spoken of as one of the "ancient theologians," but he did not philosophize on the nature of the gods, but was rather the poetic reciter of the traditions concerning them. In the "Hymn to Apollo" the traditions as to his birth, deeds, person, and character are spoken of in the same realistic way with the events of the Trojan war. Longfellow also was too realistic—knew too well the limits of human knowledge—to affirm, after the style of mystics, even in his mood of strongest poetical inspiration, that the poet was one who

> "Saw thro' his own soul.
> The marvel of the everlasting will
> An open scroll
> Before him lay."

Neither was given to comic humor. We accept Thersites in the "Iliad," that croaking reviler who was the

> "ugliest man that
> Came to Ilium, lame in one foot and bandy-legged was he;
> Round in the shoulders, that toward the breast were twisted, his head was
> Peaked at the top, whereon lay thin the woolly hair,"

but the humorous serio-comic poem, the "Battle of the Frogs and Mice," sometimes classed as Homeric, we no more attribute to him than we would assign "Hans Breitmann's Party" to Whittier.

While we place the ancient Greek and the modern American as epic brothers in the same poetic guild, we recognize in the elder a pre-eminence in a peculiar air of majesty and a tone of masculine vigor, but not any notable pre-eminence of beauty, directness, simplicity, poetic grace, and nobleness. The terms Greek and American, as applied to these poets, indicate a fact of birthplace rather than any thing distinctively national. Both are cosmopolitan; not clannish or provincial. And although many centuries apart, although trained in diverse educational methods and taking as story-topics subjects differing as widely as the wrath of Achilles, a barbarian warrior, and the love of Priscilla and the wanderings of Evangeline, Christian maidens, and although taught under religious systems differing as radically as a credulous paganism differs from a rational Christianity, yet both have the same easy mastery of language, that is about equally enriched by the use of similes and other rhetorical forms of speech, and both are eminently clear, simple, direct, graceful, and dignified.

In making a more direct comparison of their epic writings the Greek text should be translated into the English form that will best express the form and spirit, the rhythmic grace, and the poetic realism of the original. This can be best secured by the so-called English dactylic hexameter. We cite from the "Iliad" the assembling of the Greeks to take counsel as to the proposal to return to Greece and leave Troy untaken, and from Evangeline the gathering of the people of Grand Pré to hear the commands of their English conquerors. Agamemnon, the leader of the Greeks, having been warned by Jove in a dream, summoned the people to an assembly, to which they came in excited and disorderly crowds.

"As the bees by the multitude come and keep ever coming
Out of the hollow rock, and in swarms darting hither and thither
Wing their way to the flowers of spring, even so from the vessels
And from the tents on the shore of the deep sea came many nations,
Rushing in crowds to the place of the meeting. And Rumor came with them—
Servant of Jupiter—spreading reports like the wildfire, inviting
Them onward. Thus they were gathered, but gathered with wildest of tumult.
Underneath groaned the earth as they passed to their seats with an uproar;
Heralds nine, calling loud, checked their outcries, that the Jove-favored princes
Might be heard. With much trouble the people were seated, and, clamor
Ceasing, were kept to their seats. Then arose Agamemnon, the ruler,
Holding the scepter that Vulcan with greatest labor had fashioned—
Scepter that Vulcan had given Saturnian Jove; and he in turn
Gave it to Mercury, slayer of Argus; and Mercury, king-like,
Gave it to Pelops, skillful with horses; Pelops to Atreus,
Prince of the people; Atreus, when dying, gave to Thyestes
Rich in flocks, and Thyestes left it to King Agamemnon,
Bearing which he would be master of many isles and all Argos.
He, on this leaning, thus spake to the Argives: 'O friends, servants of Ares,
Brave sons of Danaus, Jove, son of Saturn, has bound me in evils
Hard to be borne, and cruel is he who did promise with an oath
That I, having destroyed the strong-walled Troy, homeward should go."

Continuing his speech, he roused so much excitement among them that

"The assembly was moved like the waves of the sea of Ægeum
Raised by the winds from the south and the east, that impetuous break out
From the clouds of Jove, the sender of storms; or like grain-fields
Swaying with billowy motions under the sweep of the strong wind:
Thus the assembly was moved, and some with loud outcries
Rushed to the ships, and from under their feet rose the dust-clouds, and others
Urged to seize the ships and to draw them down to the great sea.
Channels were dug, and the clamor of those who were hastening homeward
Rose up to heaven."

We cite a passage from "Evangeline" relating to the gathering of the people in the church to hear the decree of their expatriation.

"Sounded the bell from the tower, and over the meadows a drum-beat.
Thronged ere long was the church with men . . .
Then came the guard from the ships, and marching proudly among them
Entered the sacred portal. With loud and dissonant clangor
Echoed the sound of their brazen drums from ceiling to casement—
Echoed a moment only, and slowly the ponderous portal
Closed, and in silence the crowd awaited the will of the soldiers.
Then up rose their commander, and spake from the steps of the altar,
Holding aloft in his hands with its seals the royal commission:
'You are convened this day,' he said, 'by his Majesty's orders.

Painful the task is I do, which I know to you must be grievous,
Namely, that all your lands, and dwellings, and cattle of all kinds
Forfeited be to the crown, and that yourselves from this province
Be transported to other lands' . . .
As when the air is serene in the sultry solstice of summer,
Suddenly gathers a storm, and the deadly sling of the hailstones
Beats down the farmer's corn in the fields and shatters his windows,
Hiding the sun and strewing the ground with thatch from the house-roofs,
Bellowing fly the herds and seek to break their inclosures,
So on the hearts of the people descended the words of the speaker;
Silent a moment they stood in speechless wonder, and then rose
Louder and ever louder a wail of sorrow and anger,
And, by one impulse moved, they madly rushed to the doorway;
Vain was the hope of escape, and cries and fierce imprecations
Rang thro' the house of prayer."

In both of these extracts there is the same clear, simple, direct, rapid, easy, and graceful expression. We do not mean that these qualities exist in the same degree in each, but that they are characteristics of each. To illustrate in another point of view the likeness of Longfellow to Homer, we may set in comparison Milton's Invocation to the Muse, in Book I. We read:

"Say first, for heaven hides nothing from thy view,
Nor the deep tract of hell; say first, what cause
Moved our grandparents, in that happy state
Favored of heaven so highly, to fall off
From their Creator, and transgress his will
For one restraint, lords of the world beside?"

One cannot read these lines rapidly. The thoughts are involved and their expression is slow and heavy, partly by frequent phrases tersely expressed, and partly by dropping a thought before its completion and taking up another. We have first the appeal to the Muse, then that is dropped to state the reason therefor, and then resumed; again, we have the objective noun, "grandparents," and its predicate, "to fall off," separated by phrases, and the sentence ends in a phrase the subject-element of which is in apposition with a word in the third line preceding. This terse, elaborate, slow, involved style is in marked contrast with the straightforward, easy, simple style of Homer and Longfellow. The Invocation to the Muse from the latter reads thus:

"Let me essay, O Muse, to follow the wanderer's footsteps,
Not through each devious path, each changeful year of existence,

> But as a traveler follows a streamlet's course through the valley;
> Far from the margin, at times, and seeing the gleam of its water
> Here and there, in some open space, and at intervals only;
> Then drawing near its banks, through sylvan glooms that conceal it,
> Though he behold it not, he can hear its continuous murmur."

And this from Homer, Book I.:

> "Sing, O Goddess, the baneful wrath of Achilles, the son of
> Peleus, which on the Greeks brought countless woes, and to Hades
> Hurried the souls of many brave heroes, and gave to the dogs and
> Birds of prey their bodies for food, while the purpose of Jove was
> Reaching its end from the time when Achilles divine, and Atrides
> King of men, first quarreling, parted company and counsel."

Another eminent quality of the "Iliad" is its *dignity*, or that which stands in contrast with the odd, the fanciful, and the grotesque. Horace says that great Homer sometimes nods (*bonus dormitat Homerus*), but in what respect may be this Homeric drowsiness, it certainly is not in the direction of the undignified. Simple and noble always, Homer keeps clear of the fantastical, the "wordy rainbow methods;" he never indulges in the strained Elizabethan conceits, never descends into slang. He writes like one having something to say, and says it clearly and nobly. The same is true of Longfellow. If we could read the "Iliad" as Pericles read it there would come to us a sense of rhythmic melody, easy grace and dignity such as meet us in reading "Evangeline" and "Miles Standish." The Acadian maiden and the Puritan boy differ as poetic subjects from the princely Achilles and the queenly Helen, but dignified naturalness is an eminent quality of all. We assert this, even though Matthew Arnold says that "Evangeline," with all its fluent, rapid, and graceful movement, is sometimes "lumbering" because of its metric failures. But then Mr. Arnold has his strong, personal biases, as other critics have, and many of his critical judgments cannot be accepted without qualification.

Poetry is a human device for securing a form of speech more pleasing than prose, and figures of speech, as simile and metaphor, give aid to this end. Now the "Iliad" abounds in similes, and their clear, felicitous presentation, combined with a certain completeness of picture and an appropriateness in the objects selected for comparison, have given no small part of the lasting fame of that work. These Homeric similes are fully matched in profusion, appositeness, felicity of statement, and complete-

ness of picture by those of Longfellow. In this respect they are poetic princes and poetic peers. We give some illustrative passages from each. From Homer, the famous five consecutive similes referring to the gleaming of the armor of the soldiers, the clamor and the confusion of their assembling, the transition from shifting crowds to orderly battle-lines, the eagerness of the Greeks for fighting, and the pre-eminence of King Agamemnon, as given in Book II, lines 455–483.

The Greeks, instead of returning home, had resolved to continue the siege of Troy; and, as they moved about on the plain, the gleaming of the sunlight on their armor is compared to the glare of a great fire on the crest of a mountain.

"As when a great fire burns the vast woods on the top of a mountain,
And from afar its brightness is seen, so the gleams of the burnished
Brazen armor illumined the sky as they marched."

The next point of comparison refers to the numbers, the clamor, and the confused movements of the Greeks while getting into battle array.

"As near Cayister's streams, in the Asian meadows, the many
Flocks of birds, whether geese, or cranes, or slender-necked swans, fly
Hither and thither, sportive of wing, then alighting with screaming
Noisily fill the meadow, so numerous tribes of the Argives
Passed to the plain of Scamander when coming from tent and from vessel.
Meanwhile beneath them the earth was fearfully shaken by tramp of
Horses and men that in myriads stood on blooming Scamander's
Plain, as many as are the leaves and the flowers of summer."

The next likens the numbers and the spirit of the Greeks to the swarming of hungry flies about a shepherd's pen at milking time.

"Like the manifold swarms of flies that gather about the
Sheepfold in spring-time when the pails are filled from the milking,
So in numbers, and near to the Trojans, were gathered the long-haired
Grecians, eager to break through the ranks of their enemies."

Next follows a comparison of the marshaling of the Greeks under the tribal chiefs, with the segregation of flocks that had got mixed in pasturing; also the deific likeness of Agamemnon:

"Just as the goatherds easily part the great herds which have got
Mingled in pasturing them, so the chieftains arranged their men to go
Into the battle. Among them King Agamemnon, who in his
Eyes and his forehead was like unto Jove, the lover of thunder,
Like unto Mars in his loins, but in broadness of chest like Poseidon."

The fifth sets forth the pre-eminence of Agamemnon.

"As the bull in a herd is by far the superior of all,
And is the leader of herded kine, such on that day did Jupiter
Set Agamemnon, the chief of the host, and the hero of heroes."

Longfellow uses the simile as a poetic force with the same easy mastery of language, with equal grace of manner, and the same completeness of description. For one illustration we refer to the extended simile already given in the description of the excitement among the people in the church at Grand Pré. We give a few others. Miles Standish, the "stalwart captain of Plymouth," is attacked by the Indians:

"And straight there arose from the forest the awful sound of the war-whoop,
And, like a flurry of snow on the whistling winds of December,
Swift and sudden and keen came a flight of feathery arrows."

Evangeline having sought in vain for years to find Gabriel, the long-lost lover of her youth, seeks a home in Philadelphia, in a mood of mind set forth as follows:

"Thither, as leaves to the light, were turned her thoughts and her footsteps;
As from a mountain top the rainy mists of the morning
Roll away, and afar we behold the landscape below us,
Sun-illumined, with shining rivers and cities and hamlets,
So fell the mists from her mind, and she saw the world far below her,
Dark no longer, but illumined with love."

A pestilence falls on that city of Penn. She visits the sick and the dying in the hospital, and

"There on their pallets they lay, like drifts of snow by the way-side."

She finds Gabriel among them, but dying, yet

"Sweet was the light of his eyes, but it suddenly sank into darkness,
As when a lamp is blown out by a gust of wind at a casement."

Evangeline's father is thus described:

"Hearty and hale was he, an oak that is covered with snow-flakes,
White as the snow were his locks, and his cheeks as brown as the oak-leaves."

We have spoken of the "completeness of poetic pictures" as a point of likeness in these poets. For example, Homer, in the second simile given above, likens the numbers, the confused movements of the soldiers, their clamor and resounding tramp, to the confused flying of immense flocks of birds that fill the air with their screeching when they alight on the plain. Longfellow, in describing the gathering of the people of Grand

Pré, likens their silence and subsequent commotion and uproar to the sultry silence of a summer sky followed by a storm of wind and hail, and the bellowing and stampede of cattle. In both of these complex similes we have a like completeness of poetic picture writing, the same easy rhythmic grace, the same mastery of language, the high creative power of imagination, the same clear, ready connections of thought, and the same simplicity or directness of statement.

"Evangeline" and "Miles Standish" are stories of the affections, of the tender passions, the "Iliad" is a story of war, of the militant passions, and this difference of subject-matter will account in part for certain differences of tone and statement in that ancient and these modern poems; but only in part, for Homer is the more masculine, the more vigorous, the more majestic of the two. We can picture Homer as a man of patriarchal dignity, like Abraham, but not of the rapt, passionate, poetic fervor of Isaiah. Neither he nor Longfellow indulges in the dark madness of Byron, nor in the wild frenzy of the robbers of Schiller. The dignity and simplicity of their style preclude expressions of the passions at their storming points. While Homer has an air of kingly dignity, like his hero Achilles, yet at times there appears in him a pathos deep and tender as the love of woman. When Priam met Achilles, to beg the body of the dead Hector, he moved that stern warrior to tears by appealing to the memory of his father and of his fair-haired mother, and the tent was filled with the pathetic wailing of those kingly barbarians. The lament of the "white-armed" Andromache for her dead husband reads, in tragic pathos, like the lamentation of Evangeline for her lost Gabriel. The speech of Hector to his wife Andromache before going into battle reads in tenderness and resolution and affectional devotion like the speech of John Alden in regard to Priscilla, only it excels the latter in a peculiar and charming air and tone of majesty, as befits the son of a king and an accomplished warrior in contrast with an obscure colonial stripling. Andromache had urged Hector to remain in the city for her sake and that of their child. He answers (Book VI):

> "Woman, I too take thought of this, but then I bethink me
> What the Trojan men and Trojan women might murmur,
> If, like a coward, I skulked behind apart from the battle;

Nor would my own heart let me—my heart, which has bid me be valiant
Always, and always fighting among the first of the Trojans,
Busy for Priam's fame and my own in spite of the future:
For that day will come when second Troy shall go to destruction,
Troy, and warlike Priam, too, and the people of Priam.
And yet not that grief, which then will be of the Trojans,
Moves me so much, not Hecuba's nor Priam's, my father,
Nor my brethren, many and brave, who then will be lying
In the bloody dust beneath the feet of their foeman,
As thy grief when, in tears, some brazen-coated Achæan
Shall transport thee away, and the day of thy freedom be ended;
Then, perhaps, thou shalt work at the loom of another in Argos,
Or bear pails to the wells of Mesais or Hypereia,
Sorely against thy will, by strong necessity's order,
And some man may say, as he looks and sees thy tears falling:
'See the wife of Hector, that great pre-eminent captain
Of the horsemen of Troy in the day they fought for the city;'
But let me be dead and the earth be mounded above me
Ere I hear thy cries and thy captivity be told of."

We have assumed, but do not affirm, that Homer was a person as historically real as Plato or Sophocles, and that the "Iliad" was his exclusive work, as "Paradise Lost" was John Milton's. But, so far as the "Iliad" is concerned, it makes no difference whether we regard the Ionian bard as sole author, or consider him a lucky rhapsodist who, by his poetic genius, tact, and fortunate circumstances, secured for his own name and fame the writings of others as well as his own. In either case the "Iliad" is not Homer's in the same sense that "Evangeline" is Longfellow's, and for the sufficient reason that hundreds of years after the time of Homer the various rhapsodies that passed under his name were collected, arranged, fitted into a connected whole, and, to some extent, revised, by skillful, cultivated poets. The facts in this matter are given in Anthon's Classical Dictionary, article "Homerus." * Doubtless something of the "Iliad's" wonderfully smooth versification and the scholarly connection of its parts as a story are due to the cultivated taste of poets and critics of the post-Homeric time.

* "After Solon had directed that the rhapsodists should, upon public occasions, recite in a certain order of poetical narration, Pisistratus, with the help of a large body of the most celebrated poets of his age, made a regular collection of the different rhapsodies which passed under Homer's name, committed them all to writing, and arranged them very much in the series in which we now possess them."

S. D. Hillman

Art. III.—PHILOSOPHIC PRINCIPLES IN ORTHODOXY.

The human intellect, sharpened by contact with popular and critical science and philosophy, has turned its keen two-edged sword against the ancient records, and the principles therein contained. From the citadel constructed by Descartes, Spinoza, and Locke came the powerful two-armed giant of skepticism. One hand was English deism and the other German rationalism. With the twain he inflicted terrific blows upon the graceful angel of religion. Kant did a profound service for the cause of truth in showing the fallacy of absolute empiricism and the false methods of the sensational school represented by Locke and Hume. His surveying chain defined the boundary of knowledge and showed the exact laws of human thought. He also emphasized the pre-eminence of moral law as the sublime objective end of human conduct, and its correspondence with man's subjective ethical nature. The loud boast was heroically made that religion was to be slain, and its carcass fed to the flock of incoming criticisms, while God was to be taken from his "great white throne," and cast into a bottomless oblivion. Human reason was then to be put on capitals, take the lofty seat of infallible wisdom and spotless purity, and give man a sensible government. The unseen world was to be reduced to limits within the laws of thought, and all would be conducted on a rational basis.

What pure reason is apart from and independent of personality and a living consciousness, or where else it is to be found, were happily ignored by these philosophers. The skilled, doubtless, who could thoroughly question the parallelism between human intellect and the cosmic world, had no difficulty in disposing of the deep principles in man's soul, with all his hopes, aspirations, longings, and beliefs, which reach out like the tendrils of a climbing vine toward the unseen world.

The Tübingen school, with their mythical tactics and glittering blades of new postulates, proposed to make quick work of the "pious Jew" and the "fanciful miracles" born of his "superstitious followers in a credulous age." Through the speculations of Strauss and Renan, Germany and France proposed to turn a twofold electric light upon the profound problem, and show that Christianity is an epic whose value consists

only in furnishing certain moral symbols. The newest weapons are some cosmic guns, which, when first wheeled into line, seemed to have a very long range, with a capacity for most destructive work. The roar was terrific, as great words and loud-sounding terms were shot forth so rapidly that even the heaviest plates of orthodoxy seemed insufficient to resist their might.

For the theistic cosmologist to speak of an intelligent First Cause of the material universe was regarded as an unwarrantable assumption, displaying a profound ignorance of the entire realm of phenomena and empirical philosophy. Even the very elect seemed deceived by such terms as the "atomic theory," "nebular hypothesis," "homogeneity," "heterogeneity," and "evolution." The deeper questions as to how the atoms came to have such marvelous endowments, or by what power the hypothetical nebulæ can make and control suns and systems of worlds, and how the cosmic germ secured the possession of such a content, in view of the fact that a system of any sort can only evolve that which is put into it, seem never to have been thought of. To steadfastly believe that all these things decreed and created themselves, and at the same time dogmatically disbelieve the existence of all supernatural power, is a feat of human credulity before which the most sublime mountain-moving faith of Christianity sinks into feebleness.

After all this it is a really wonderful fact that Christianity is still invulnerable. The system of truth which opens and purifies man's sinful heart ennobles his motives until they rank with the divine, broadening, elevating, and teaching the intellect—touching every department of secular life—to refine it is the highest and truest of all philosophies. It has abiding principles which will not dissolve under the passing breeze. The dashing wave which murmurs "the inevitable surrender of orthodoxy" does not remove this Gibraltar from its base.

The history of modern philosophy establishes two significant facts: (1.) The principles of orthodox Christianity are strictly philosophical. (2.) Every opposing speculative theory has come to naught, the philosophers themselves being judges. The old book in the very outset postulates *the existence* of an intelligent, free, and "absolute world-ground."

This doctrine has been the object of relentless and ceaseless attacks, but it is now conceded by all influential schools of phi-

losophy that neither dogmatic, skeptical, critical, nor practical atheism can be sustained. Inevitable collapse is the fate of every cosmic theory that leaves out the Infinite Cause. Stripped of leaves, flowers, and branches, there are but two views possible. One is that of *intelligence* and the other of *non-intelligence*. Either the cosmos has been produced by an intelligent Creator, or, as a blind and unconscious thing it has made itself, with all its implications. But man is a part of the cosmic system, and has conscious intelligence. To believe that a lumpish thing could produce mind is absurd. The possibility of its not only producing mind, but of its producing it in such endless variety, is still more difficult. To claim that a bunch of stuff destitute of all intelligence produced the human intellect, which not only thinks but thinks correctly, is more than thought can endure. It is suicidal, and reason itself collapses. The human mind, with all its laws of thought, utterly refuses to work, and becomes wholly unreliable and self-contradictory, without an intelligent First Cause. What was not in the system, reason says, can never be gotten out, and whatever develops with the system was in it from the beginning. Every theory of knowledge must include three things: (1.) The thinking ego; (2.) The material cosmos; (3.) The sufficient cause. To omit either is an unpardonable offense to all intelligence. Some philosophers have tried to get rid of the first and second, and succeed fully as well as others do in abolishing the third. Man's entire nature demands God, and without him is enigmatical and wholly inexplicable. His affections and aspirations require the infinite and absolute good. His conscience contains a moral law which can only have an explanation in a moral lawgiver. This peculiar power of discerning the moral quality of an action could not have come into the cosmic system otherwise than by a moral Creator. Human consciousness invariably takes the rank of the finite, dependent, and imperfect. No one is ever conscious of realizing his own ideal of perfection, or of absolute existence. Every soul is conscious of his own inferiority, and also of something or somewhat superior to himself. These are questions which philosophy must handle, and the theism of orthodoxy alone furnishes a satisfactory solution. To affirm atheism, and be able to say that there is no God in any part of the universe, one must assume that he knows all things. To say this intelligently one

needs to know what is in every square inch of substance and space in the entire universe. He must also know that he knows every phase of life and existence, material and immaterial, which is nothing short of omniscience and omnipresence. It would require a God to know that there is no God. Autotheism, by which the self-acting ego is said to produce the non-ego and God, with all else, is a species of solipsism, and not more satisfactory. Man succeeds no better in creating his own God than he does in projecting the physical universe as the objective production of his own mind. One might, by the weird logic of solipsism, persuade himself to believe that his neighbors and all the gods, Jehovah among others, were nothing more than the fanciful creations of his own sensation; but such a theory would hardly be satisfactory to any one else. He could prove by such non-existent neighbors that they are such, quite as easily as he could show the divine Being to have no other existence. All this sort of atheism is "vanity and vexation of spirit." Schopenhauer's idea of the brain producing the cosmos is equaled in absurdity by Helvetius's theory, that the hand originated the mind.

Another principle that endures philosophic scrutiny is the *divine personality.* As our own able philosopher, Professor Bowne, observes, personality is not to be confounded with corporeality, or with form of any sort, and that there are two elements in personality—self-knowledge and self-control. The same author shows that "where these are present we have personal being; where they are absent the being is impersonal." That the Author of all intelligence and knowledge should not have the ability to know himself is impossible. It is equally absurd that he should be able to give freedom to others and not have self-control.

There can be no such thing as *pure being*, either finite or infinite, aside from the individual. There is no pure animal or pure tree, but only animal or tree as found in the particular animal or tree. No more can we speak of pure divinity aside from personality. That would be like pure intelligence or thought apart from a thinker, which is unthinkable. Intelligence is found alone in personality, human or divine. They stand or fall together. In this light the limitations of finite personality are clearly seen.

Two things are apparent: that our personality is limited, and that there is in us a foreign element not ourselves. The only perfect personality is the Absolute. The free and conscious self is the *only true unity* in existence, and this is manifold without being many. This "unity gives birth to plurality without destroying it;" while "the identical changes and yet abides." "But this perennial wonder is possible only on the plane of free and self-conscious intelligence." Such are the conditions found within the finite consciousness. As to a trinity of personalities in the infinite consciousness, philosophy can show nothing to the contrary. When we have a complete knowledge of metaphysics, and a fuller view of divine psychology, these personalities in unity may appear as clear and natural as our own mental pluralities in unity.

The chief difficulty is doubtless in our idea of personality. The human ego has peculiar workings which seem at times to struggle toward an increase of personality. The Logos was with God and it was God; he then became incarnate. The real word is not sound or sign, but spiritual meaning and movement. In every intelligent word there is *thought-content, purpose, will.* These are three—separate and distinct—and yet one. They are all in each and each in all. Abolish one and the very being in which all inhere is destroyed; hence all would vanish. It may yet appear that the *thought*, the *purpose*, and the *will* in the lofty heights of absolute being culminate in separate personalities. The revealed trinity is not yet scientifically shown, for want of more light, but the personality of God is unquestionably established, as philosophy fully attests.

Another doctrinal principle is, *depravity as the result of a fall.* This also is receiving heavy assaults from skepticism. A significant fact which none can dispute is, that depravity is in the world. It is universally admitted, also, to have come with the race from its earliest history. Its black mark is borne by every child of the race. Saints and heroes of past ages have struggled in its desperate grasp, and with all our philosophy, science, art, literature, music, gold, and culture, the human family has not for eighteen centuries produced a perfect human child. Prior to that, just one came from off the long ancestral journey of forty centuries. Saints and infidels now crown him as the *perfect Man*, while *he claimed to be divine.* Every other

child falls below our too humble ideal. Here are facts of profound significance which philosophy is bound to consider. To affirm that this universal sinfulness did not come into the race by some loss of power and purity resulting from human conduct is an assumption which needs the very strongest proofs. The counter theory now set up is "the antiquity of man, and his derivation from the lower forms of life," and that "these facts are demonstrated as conclusively, and in precisely the same way, as is the rotation of the earth on its axis or its revolution about the sun," and that it "means the ascent of man instead of the fall of man." There are at least two weighty considerations opposing this theory: (1.) Facts developed in the history of man; (2.) The course of nature.

Modern archæological explorations have confirmed the earliest literature of the most ancient peoples in some important features, one of which is the lapsing of their first ancestors from a monotheism in which they had a well-defined knowledge of the true God, and a correspondingly high state of morals. That because of yielding to licentious practices and other degrading immoralities they lost this knowledge, and fell into polytheism, pantheism, and atheism, and consequently a low state of morals, culminating in the most appalling beastliness and shameless wickedness. Such a course is clearly seen in the history of the ancient Babylonians and Assyrians and their proto-Chaldean predecessors. The exhumed tablets produce an extensive history of the deluge, which has a remarkable correspondence with the biblical record. Also, in the first period of the prehistoric Accadians and Sumirs belongs the Aryan epic of Izdular. This poem is placed by scholars among the very oldest productions of the human mind, dating back to 3000 or 4000 B. C. In it we find a clearly defined monotheism, and a popular belief in a sovereign and righteous God of heaven, his providential rulings over men, the future life, and final separation of the good and bad. A record of the great sin of their ancestors is also recorded in the form of a penitential psalm. There the expression, "O my God, my great transgression and my sins" is repeated many times. Also, "The forbidden fruit did I eat:" "The [law of the] forbidden thing did I trample upon."* They had the keenest and most dis-

* See *Records of the Past.*

tressing consciousness of sin, and believed in the possibility of pardon. The very earliest historic period of the ancient Egyptians, as shown by Renouf's *Religion of Ancient Egypt*, admitted by all scholars to be a most authoritative work, shows the primitive monotheism of that people. He further says: "It is incontestably true that the sublime portions of the Egyptian religion are not the comparatively late result of a process of development or elimination from the grosser." The same historic trend is seen in the records of the Medes and Persians, and the decidedly monotheistic character of ancient Zoroastrianism is agreed upon by leading scholars.

Chaldean tablets have been found which treat of the creation and fall, corresponding with Genesis. There is now in the British Museum a cylinder of ancient Babylonian workmanship which has a picture of a tree in the middle, with a human couple stretching out their hands for the fruit, and a serpent standing just behind the woman in a whispering attitude. This tells its own story. Haug and others also admit "that the further back we search, the purer appethe 'monotheism.'" The monotheism of ancient peoples is also ably sustained by Dr. Trassen in lectures to his classes.

The above peoples, with the Hebrews, are the oldest historic races, and it is a deeply significant fact that all of them had in their beginnings a clear knowledge of the true God, which, as a faith, invariably produced a higher grade of morality. Each nation also has a record of the falling away of their ancestors from God and high morals into depths of sin, while all, except the Israelites, lost their monotheism. These facts are too significant to be swept away by an *à priori* logic which is driven before the keen points of bristling desires. History, other than sacred, shows most emphatically, in records hagiographal, epigraphic, mural, and monumental, that the ancestors of the race did fall, and that deformity and great wickedness resulted therefrom. The same truth is written within every soul, in that men in opposition to the ethical law, as they are in their actual life, do not correspond with their volition to that law. There is an incongruence of volition with obligation, and, as Ebrard remarks, "If one denies this, and laughs at the idea of a punitive conscience, it only proves his greater incongruence with the ethical law."

The theory of man's derivation from the lower forms of life receives just as little defense from the book of nature. The most having been said for it, the proposition still remains unproven. Development comes by regeneration, the power for which must always descend from the higher upon the lower. Otherwise, when left to itself, the law of nature is *degeneration.* The testimony of natural law is positively against such an ascent of man, and the voice of history is just as clear in proof of the fall, while the soul-record agrees with both. The old doctrine still abides. Another tremendous fact in human history is, that the decline was continuous until the power and truth of the *One Superhuman Life* were emptied into the stream, since which the development and ascension have continued until the present, the agency throughout being traceable directly to his character. He *is* redeeming the race, and his system of philosophy abides as superior to all others. It is the philosophy of truth, love, and self-sacrifice. These will abide as fundamental while humanity appreciates truth, pines for love, or needs help to become holier and happier.

Another vital principle is *retributive justice.* There is a constant effort among would-be philosophers to take this element out of the government of God. After all, however, it is still apparent that if he does not punish wrong-doing he cannot govern human beings, for universal experience demonstrates that this is an essential principle in the family, the school, society, municipality, state, and national government. Each of these has its *hell* as an indispensable necessity. It is a state with place to correspond, as the proper environment of the real character. The guilty soul will have its hell, and when all other beings fail to furnish one it makes its own, and carries its torments with it wherever it may travel in the wide universe. As far as philosophy can see, there is for humanity no state, condition or world where punishment is not an absolute necessity.

It is a safe philosophic principle, that, if there is in the future world any government whatever over man, this principle must be retained. If in the "eternal life" there be an opportunity for souls to climb up out of the ruin of sin, there must go with it also a possibility of falling. This would continue the awful strife, temptations, and struggles of the present life, with their attendant vices and virtues. Would

not a permanent separation of parties be profitable for both? In either case government is essential, and its accompanying retribution. A little deeper view shows this whole matter to be *a question of character;* of soul essence in the profoundest nature and quality of being. It is flippantly said, "Give us one world at a time. When we reach the other side of Jordan we will attend to the next world." No sophism is more absurd. Who dares teach his children that *to-day* has nothing to do with the future? The fact is laid in the deep foundations of the eternal character, that youth cannot be separated from manhood nor school days from after-life. Prepared lessons and hours of idleness both go into the future. Philosophy is most emphatic in its declaration that there is no power, human or divine, able to separate them. Who dares say to the laws of the universe that he will spend life as he pleases and then control the future? Whether in business, health, intelligence, or character, the future is always in the present. The boyhood of time is father to the manhood of eternity, just as truly as that the great philanthropists and criminals of the future are the boys of to-day. A life of vice loses two worlds, and a life of righteousness saves two. The trend of every soul-career is toward a permanent condition of character.

He who will not accept and use the opportunities of to-day shall not in the future have the unseen heaven that is in them. Pass them once, and at that very moment an unalterable seal is put upon each. Sin also destroys capacity for virtue. The decrease is commensurate with the increased ability for sinning. Capacity for loving the good and God is changed by the most accurate proportion into ability to hate them. This fixedness of character is not affected by the finite categories of space and time. In whatever part of the universe man may be placed he is the same. On the remotest star, in the blackness of darkness or among the angels before the throne of the holy God, his real nature abides and will assert itself. Nor can time in any way affect character. Volitions, motives, and actions require time, and they mold and shape character, but time has no effect upon it whatever. Our ideas of time are local, and would be altogether different in some other world. In eternity all measurements of duration are obliterated. Life there is "unmeasured by the flight of years," and consists in soul qualities.

No more can the character be affected by death. This is an accidental circumstance which affects only the body, and that temporarily. The only vital question that concerns the soul is the relation of its life to the life and laws of God. The idea that one can spend this life in self-gratification to the infinite damage of numberless other fellow-beings—sinning from choice in the face of light, purity, and truth; crushing, cursing, torturing and degrading others; insulting infinite love with its deathless pleadings; mocking the justice of God to his very face; blighting and wrecking his own character, inflicting all the damage upon the moral universe of which his nature is capable, and then "jauntily walk away" with perfect indifference, or all of a sudden, with a heart full of the blackness of guilt blossom out into an angel—can never gain philosophic respectability. "Whatsoever a man soweth that shall he also reap," is more philosophical than Condillac's view, that transformed sensation is every thing mental, which leads inevitably to sensualism.

Along with the fact that all the fundamental doctrines of Christianity are thoroughly philosophical, it is of interest to note, also, that *every permanent principle advanced by modern philosophy is in harmony with revelation, and that nothing in opposition has been able to stand.* Descartes broke with the past, but in positing his *cogito ergo sum* he touched the very center of a vital biblical truth. It is with the conscious self, which he could not doubt, that the whole plan of salvation on the human side begins. The principal thing is not simply to think, but to think rightly, for which the philosopher makes no provision, while the system of revealed truth gives complete directions, first for holy living and then for correct thinking. In this thinking selfhood the work of salvation is carried on. Here the kingdom of heaven is set up, and in this domain the witnessing Spirit whispers the voice of God. Descartes also affirms theism as the final warrant for knowledge. From his metaphysics he put out hylozoism, by a final separation of physics and psychology. Spinoza, in his theory of a double-faced substance of thought and extension, has not been able to combine them. His pantheistic idea that such a substance without personality might be called God proved untenable. Pure abstract extension is nothing in particular, which is far from divinity. Besides having two incommensurable attributes in one substance, while

each is supposed to express the essence, it leads to pure thought, which is the absurdity of thought without a thinker. Not even a *deus ex machina* can work such a system. This would also make error cosmic and be suicidal to reason. The biblical theory of evil is a corner-stone of philosophy. Locke's empirical illustration of the soul as a sheet of white paper, upon which sensation does the writing, under the increasing light of psychology has proven radically defective. The old doctrine holds the field, and philosophy agrees that it is a fountain, while "out of the heart are the issues of life." His argument against innate ideas was irrelevant, and he finally had to admit the freedom of willing. Locke never seemed to think of the question how experience is possible, nor distinguish between experience itself and the ideas developed by experience. The Lockean empiricism, which was so vehemently turned against Christianity both in England and France, could not stand the test.

Berkeley showed the distinction between sensation and ideas in the mind. His theory, that the world, while distinct from mind, exists only in and for the cosmic mind, challenges closest scrutiny from profoundest thinkers. When Hume attempted to construe all thinking upon the atomic hypothesis, he became illogical. His effort to account for ideas which transcend experience is a sorry one. He had to come to the fact that past mental states affect or determine subsequent ones, and this, psychologically, is basal to character. The liberal doctrine is that *God is immanent* in all material things, affecting them by his volition according to infinite wisdom and freedom. Leibnitz's theory of the monads and their pre-established harmony was constructed against this teaching. But in spite of his laws of the sufficient reason, continuity and identity of the indiscernible, the most subtle, far-reaching, and perfectly graduated system of cosmic interaction and momentary adjustment, is proven to exist. Some marvelous agency is found to pervade all planets and systems, constantly propelling them and keeping up the nicest accuracy in adjusting every atom in the whole to the movements of every other atom. Monadology had to surrender to a free, spiritual, omnipresent personality. The Christian philosopher, Newton, saw more than monads in the falling apple. The old monotheistic doctrine has been adopted as a philosophic principle with an assurance that is inspiring.

The Leibnitzian theory of the will, which reduces it to a mechanical interaction of ideas in mind, divine as well as human, commands no respect. The stronger would crowd out the weaker thoughts, and really leave no place for volition. His system also makes error and evil cosmic, which takes away free agency and leaves no evil at all. By showing that experience itself implies an organizing and free principle in the mind which conditions it, Kant overthrew empiricism and brought the theory of knowledge back to the Christian stand-point. He does much to show the nature and laws of cognition, and to bring to light the marvelous powers of the mind, which reveals the superior dignity conferred upon it by the Creator. The categorical process by which the intellect works over the raw material of phenomena, thus interpreting cosmic substances and relations, shows a marvelous adaptation of mind to the universe, which can be solved upon no other basis than that of infinite wisdom and benevolence in man's creation. A central point is touched by Kant in showing that the reasons for the soul's beginning, and the ground for its continuing, must be sought beyond itself in the "plan or nature of the Infinite." His ontological, cosmological, and physico-theological proofs are direct arguments for the existence of God. In teleology his "as if" is as conclusive for the divine as for the human soul.

Our neighbors act "as if" they had intelligence, and so does the cosmos; yet we have no more seen the mental agent in one than in the other. His treatise on evil is decidedly evangelical, making it to consist in the subordination of reason to sense. This inversion, adopted by man as a maxim of action, he makes the root of moral evil. His view of evil agrees with the theological doctrine of depravity; and he taught that nothing short of a revolution will reach the difficulty. As long as such men as Kant signalize our doctrine of depravity and regeneration as philosophical principles, we need fear nothing from the speculators. Kant emphasized the intellect, while Jacobi and Schleiermacher called special attention to the heart. The latter based religion upon the feelings, and showed the emptiness of technical rationalism in this realm. Fichte's philosophy is founded on the "universal ego," in which he discusses the ego and non-Ego. His views of God as spatial, and his personality and relation to particular egos were unclear, and so far of no

service to philosophy. Schelling's illustration of thought and things by the two poles of a magnet, making the indifference point between them the absolute, amounts to the notion of pure being, which is only a verbal being, or meaningless abstraction. Amid all the ambiguities and vagaries of the right and left wings of Hegelianism, it is still clear that the author of the system was a Christian, and that in passing on from form to form there is no resting-place for his thought until the Absolute Spirit is reached. Schopenhauer's views of divine personality and the will are as vague as his ethics is pessimistic, doubtless taking root in his own gloomy, passionate, and selfish temperament. The socialist Comte, in his positivism attempting to reduce the science of mind to a special department of biology, evinces a belated mind groping after the false light of empiricism among the ruins of extinct theories of his predecessors.

There are many other profound problems along this pathway which cannot now be touched; among which are the philosophy of the incarnation and atonement. These, together with man's spiritual nature, must yet be thoroughly considered, in which are his sense of dependence, free personal agency, sense of moral obligation, conscious personal guilt, and condemnation. The conclusion must be that man was predetermined for divine fellowship.

The discussion of these questions, in view of the adaptation of revealed truth to them and the entire needs of man, socially, intellectually, and morally, will more and more show the value of Christian principles to the entire human race.

J. W. Webb.

Art. IV.—AGGRESSIVE MOVEMENTS IN MODERN BRITISH METHODISM.

It has been roughly estimated that of the relics of by-gone days now in existence in the Old World three fourths are church ruins. A touch of infinite sadness comes over the reflective mind musing on the causes which produced the decay and downfall of edifices so stately and sacred, and the setting aside of organizations so needful for the world's betterment. If the rays from these beacon lights of ecclesiastical history could only catch the eyes of modern denominations swiftly traversing the down-grade of liberalism and death, and cause them to avoid the process and avert the impending doom, then the ivy-mantled vestiges of European sanctuaries would be invested with charms unknown to the most enthusiastic antiquarian. Of the many stages which might be located along the descending scale of a dying church's history there are few lower than failure in thorough aggressiveness. It will, therefore, be a relief to all who cherish fraternal feelings for the mother Church of all the Methodisms, as well as an incentive to increased self-effort, to note the rise and progress of a mighty movement which places the Wesleyan legion at the front in the victorious conflict. To tabulate what has been done along the new lines in question is comparatively easy. To appreciate the difficulty of attempting any thing in the guise of innovation in English Wesleyanism is, however, a very different thing.

Any one who is familiar with the tradition, the training, and the inner spirit of this venerable society will never dream of charging it with quietly removing the ancient landmarks, or surrendering the faith once delivered to the saints for novelties, however plausible or popular. The fact is, it would be hard to conceive of the system being any thing else than rigidly conservative. The Divinity which brought such a root out of a dry ground, the special providence which developed it into its present form, the wisdom of its founder and administrators, the success of its achievements, added to the veneration natural to the British mind—all these were forces swaying the men who in turn swayed the denomination. Should the impartial student be forced to the conclusion that this particular

branch of the Church has lately lacked some of the vigor, elasticity, and power of adaptation necessary to making the most of its possibilities, the defect must not be hastily ascribed to accident. A truer philosophy will rather find in it an illustration of the principle of evil wrought through good things carried too far.

This method was kept in operation till three monster evils resulted:

1. *Methodism was retreating from the great centers of population.* Charles II. once said that Scotch "Presbyterianism was no religion for a gentleman." Unfortunately, kings are not the only personages in whose eyes dignified ceremony covers a multitude of sins. In the great cities, especially, Methodism aped what Ruskin stigmatizes as "the dramatic Christianity of the organ and the aisle," and adhered to its course till many of its large churches were half empty.

2. *It was totally unrepresented in nine thousand English villages, each with a population under three thousand.* That a Church whose marching orders were to go where it was wanted most, whose mission was to the common people, with a glorious itinerant ministry, nearly sixteen thousand local preachers, and brilliant renown in raising money, should rest on its oars while so much of its field remained untouched reveals something more like lethargy than the consuming zeal of "Christianity in earnest."

3. *It got out of touch with the burning social problems of the day.* To say nothing of duty, it is bad policy in a Church to content itself with maintaining orthodoxy of belief while giant social evils sap the foundation of the national life, and cry loudly for some one to develop the moral sense of the people and apply the resources of public opinion.

Side by side, however, with these growing evils, God was preparing remedies not only to meet the existing exigency, but to change the very tone and temper of the denomination. Reforms in the Church do not leap into light suddenly. For a long time progress is usually imperceptible. To our dim vision remedial measures are often undiscernible, often sadly delayed, but when the hour for effective action has arrived it always brings the man who can lay his hand on hidden corrective forces.

Several things paved the way for the inauguration of a forward movement. One of these was the admission of laymen to Conference; still later came the publication of a pamphlet entitled, *The Bitter Cry of Outcast London*, whose heart-breaking revelations startled slumbering metropolitan churches. Investigations were made with a patience and thoroughness worthy the issues at stake. Bit by bit the miseries of the city were explored to their depths. Then came the recital of toned-down but terrible facts. The columns of the religious and secular press, the Conference floor, and the crowded special gatherings were utilized for this purpose, till men grew desperate in the determination that something must be done promptly and on an unprecedented scale. It was shown that the living Methodist churches in London were located in respectable localities, while districts with four hundred thousand inhabitants, steeped in vice and misery, contained not a solitary Methodist flicker in the Egyptian darkness.

To enter this maelstrom of the world — the established head-quarters of organized immorality, atheism, and socialism, where in some sections as few as three per cent. of the population ever manifested the faintest symptom of regard for the externals of religion—to gain the ear of such a motley throng, to so transform them as to render the multipled allurements of sin powerless to build the crude material into enduring churches—to effect all this in the face of opposition, not all, alas! from without—surely this was one of the most Herculean tasks any Church had addressed itself to since the day when Wesley's little band marched forth from the cloisters of Oxford to make the world its parish.

When we come to study the matter, however, not only in the hopeful light of the truth that what *ought* to be done *can* be done, but in the person of its prime mover and controlling genius—Rev. Hugh Price Hughes, M.A.—we find it hard to fix a limit to our expectations. The existence, the plan, and the success of the London mission are so far due to Mr. Hughes that some items about his achievements must here be chronicled.

He was born at Caernarvon, Wales, in the year 1847. His grandfather—Rev. Hugh Hughes—was a noted Wesleyan minister of the Welsh Church, and the first Welshman ever elected to the Legal Hundred. Hugh Price became an out-and-out

Christian when a mere lad, and, with a view to entering the ministry, sought and secured the most thorough equipment provided by full courses in London University and Richmond Theological College. He entered the ministry in 1867, receiving appointment to Dover, where, under his first sermon, twenty souls were converted. In college days he had repudiated revivalism for intellectual culture and rhetorical effect, but the result of this one service relegated culture and rhetoric to their rightful subordination, and enthroned the work of saving men in lasting supremacy.

As a revivalist his success has been such that he has had to travel over the length and breadth of the land, and occasionally pass beyond English shores to kindle the fires of revivalism on other altars. In the classic city of Oxford fifteen hundred conversions took place under his ministry in a few months. In the work of social reform he has won a national distinction second to none of his contemporaries. As journalist his intense views have found a fitting channel. He started a new weekly Methodist journal—*The Methodist Times*—in January, 1885, with three objects: (1.) To represent the younger and progressive generation of Methodists; (2.) To show sympathy with the working classes in every social and political interest; and, (3.) To bring the resources of cultured Methodists at universities to bear on the masses. The religious press of Great Britain and Ireland has no more live paper on its list than this.

If it be asked to what all this success is due, the secret can be in some measure unfolded. The writer has heard Mr. Hughes on every style of subject he habitually handles, and from an intimate stand-point had opportunity of analyzing the elements of his strength. (1.) First of these we place *purity of motive.* Underneath Mr. Hughes's self-sacrifice is the undying purpose to uplift humanity. It has been finely said of him, "he asks nothing from society but that it will allow him to bless it, nothing from the Church but that it will allow him to serve it, and nothing from the world but that it will listen to his voice, and, responding, free itself from vanity and vileness." (2.) *Tireless industry* takes a prominent place among his characteristics. No less a price could produce such preaching, editing, evangelizing, reforming, and make him the master of such stores of information. He proclaims the gospel of work in a

way that even Carlyle himself could desire no more. It is refreshing to hear him deal with the ease-loving Christianity of the cushioned pew, complacent because as oblivious as death to the tide of sin and sorrow surging round its sanctuary walls. (3.) A third fine quality of his is *passionate earnestness.* Once a conviction has so mastered him as to lay under contribution his resistless logic, his Welsh fire, his momentous magnetic influence and his tender tones, he is an incarnation of force. It is this pre-eminently which makes him one who must be heard and heeded. Courageous in attacking the wrongs which shame a nation, the sworn friend of the weak, uncompromisingly liberal from his sympathy with the masses, fiery in denunciation where any thing less would be cowardice, gentle with the penitent and suffering, bravely fronting the problems of life—the apostle of the forward movement is a man of whom any Church might justly feel proud.

It will be readily perceived from what has already been said, that Conference was seriously unwilling to commit itself to the new London mission. Nor is this to be wondered at when the novelty of the plan and nature of the risks are candidly considered. On the other hand, the eloquence of Mr. Hughes's advocacy had placed him at the head of an immense following, fired, like himself, with the purpose that the cry of humanity and the call of God must be responded to. If Methodism refused its sanction there was an alternative. In any case a grave issue was thrust upon the denomination. When at length the die was cast, and the tidings flashed from the hall of legislation that progress and elasticity had prevailed, the mingled feelings produced cannot well be imagined.

In due course St. James's Hall was selected as the headquarters of operations. Situated in a great commercial center where thousands of young people are employed, in a district embracing the Houses of Parliament, and chief society clubs, with music halls, theaters, and other attractions for pleasure-seekers more elaborate and costly than can be found anywhere else, and with a residential population at the lowest depths in the scale of poverty, the field was well chosen. A sermon preached by Mr. Spurgeon October 21, 1887, formally started the movement. Evangelistic services are, of course, foremost among its many forms of Christian enterprise. Mr. Hughes

holds a revival service each Sunday evening. A Sunday has never passed since the opening of the mission without numbers making public decisions for Christ. Meetings for the deepening of spiritual life are conducted on Friday evenings. To these the workers and converts rally for food and exercise. Under the title of "Sunday Afternoon Conferences," a different type of effort is carried on. Social questions, such as better dwellings for the poor, personal rights *versus* rights of property, the prevention of pauperism, and other moral questions are here discussed.

By means of open-air service the message of salvation has been made to tell with notable effect on the citadel of infidelity. A bare list of the direct aids employed would be sadly imperfect if the music of the mission were passed over in silence. It is contributed by an orchestral band (seventy-two instruments), brass and military bands, a choral society of eighty-seven voices, a choir of thirty-two little girls, and the large choir of St. James's Hall.

Another potent auxiliary has been created in the employment of Deaconesses, or Sisters of the People. Starting with three in Katherine House in November, 1887, the number soon increased to fifteen, and they have since grown to a degree of popularity and usefulness far exceeding the most sanguine expectations. Each sister has her own district where she makes a regular house-to-house visitation, and by lending a hand at such common tasks as scrubbing a floor or minding a baby, as well as in reporting sickness or poverty, and judiciously ministering to higher wants, proves her claim to the beautiful title she wears. In addition they constantly assist in the inquiry room, and carry on a large girls' club and several mothers' meetings. The sisters are under the superintendence of Mrs. Hughes, take no vows, and are at liberty to withdraw from the mission at any time they wish. Mr. Hughes has announced his determination not to rest till he has at least one thousand such consecrated agents employed in this saintly service. There is a medical mission closely affiliated with this, which supplies special cases recommended by the sisters with skilled medical advice, medicine, and surgical appliances, free.

Another new feature is a band of young men, the Brothers of the Mission, who courageously fling themselves into difficult

forms of work. They are chiefly local preachers engaged in various daily callings, but with a common home in Lincoln House. After supper they start out each evening and hold a brief open-air service in some crowded thoroughfare, attracting sometimes as many as six hundred of their hearers to the regular evangelistic service at Wardour Hall. Part of each Sunday they spend in room-to-room visiting in the worst portions of the district.

In the attempt to inoculate the masses with a taste for purer pleasures, and undermine their appetite for coarser ones, the lecture lyceum and stereopticon have been vigorously used. Efforts to thus deal with the appalling intellectual and spiritual destitution are supplemented by the administration of temporal relief. From the soup kitchen of Wardour Hall four thousand gallons of soup were supplied to the poor last winter. The value of such nourishment is enhanced by the warmth and shelter of cheery apartments which form healthful counter-attractions to the glitter of the saloons. Large quantities of clothing have been distributed to needy cases, and hundreds provided with work.

In May of the present year a new branch was opened in Cleveland Hall. The building is in Cleveland Street, in the vicinity of Euston Road. For the sixty thousand English population which surround it there are only three other places of worship—Whitefield Tabernacle, a German Lutheran church, and the barracks of the Salvation Army. The hall was built by secularists, and often re-echoed the utterances of Bradlaugh, Mrs. Besant, and others of their school. Its seating accommodation is six hundred upstairs, with rooms for a similar number and a kitchen down-stairs. Fronting the premises is a three-story building which has been converted into coffee-palace, class-rooms, and place of residence. Just at the start one hundred and fifty workers volunteered to aid the mission in any possible way. The five thousand dollars spent in altering the building was readily subscribed, and the work is to be self-supporting.

So far we have but hastily glanced at some prominent activities carried on in the West End. The London mission, in reality, comprises two other branches equally vigorous in character and rich in fruitage. One of these is in the East End, and embraces six churches or mission halls, two of which—

"Paddy's Goose" and "The Old Mahogany Bar"—were formerly public-houses of the worst description.

Of the handful of stations thus sprinkled amid a dense population, doomed to cruel fellowship in poverty and squalor, and woefully abandoned to lives of vice, crime, and "strange excess of riot," it may well be asked, "What are they among so many?" It is of a truth the lowest locality in the whole of East London. Some idea of its poverty may be gathered from the fact that a few years ago, when the Mansion House Fund was in operation, there were fifteen thousand four hundred applications for relief out of a population of fifty thousand resident in this locality. The Rev. Peter Thompson, one of the very best ministers in the Conference, is in charge of this branch of the mission. Bands of hope, mothers' meetings, sewing classes, soup kitchen, coffee palace, flower missions, childrens' meetings, open-air services, and medical mission are in full swing, while spiritual results are aimed at.

The vast change effected by two years' work in this community contains the promise of a coming day when an overwhelming majority of the multitudes who throng dingy courts and foul alleys will be living illustrations of the ancient promise: "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

A third center is among the artisan population of Central London, with mission-rooms in St. John's Chapel, Clerkenwell. Rev. Edward Smith, author of a famous prize essay on "How to Reach the Masses," is its superintendent. From a congregation of eighty St. John's has grown to a congested condition. There is a congregation of one thousand one hundred, five hundred of whom regularly meet in class. As the place is too narrow for the growing requirements, Mr. Smith has felt compelled to advocate the erection of premises to seat three thousand, at a cost of one hundred thousand dollars.

The financial results, and the mode of raising supplies, are matters specially worthy of notice. In the West End branch fifteen thousand dollars were received from ordinary sources during the first nine months of its history. This included a collection of five hundred dollars from a London Congregational Church and smaller sums from others outside of Meth-

odism. Judging from the printed report, American visitors have not been behindhand in practical tokens of approval. The record of gifts received by the agents in shape of food, clothing, flowers, books, and toys, is an eloquent testimony to wide-spread popularity.

The action of the Congregational Union in placing Wardour Hall, in which a congregation of their own statedly worshiped since 1694, at the disposal of Mr. Hughes, was a rare instance of Christian catholicity. With a rental of six thousand dollars for the use of St. James's Hall it is hard to expect the West-End branch to be self-sustaining from the start. Yet this consummation will speedily be reached.

In East London the annual expense amounts to thirty-seven thousand dollars. With the exception of a small moiety, the ordinary income meets this. Gratuities pour into this wilderness of destitution from every quarter. Viewed from the stand-point of finance Clerkenwell is the most prosperous of any.

If the brief history of the mission proves any thing, it is that the worst outcasts are not devoid of appreciation and responsiveness, and that the Christian public will sustain a scheme wisely directed toward the rescue of the perishing. The core of the problem, however, is not reached till cognizance is taken of the spiritual harvest garnered by these zealous gleaners.

City missionaries in down-town districts, where so many can be found willing to be converted seven times a week at a shilling a time, will readily understand that some discount must be made on the score of material. As stated, there is a crowded attendance at all the branches. St. James's seats two thousand five hundred, and hundreds are turned away from its doors at almost every service. In Wardour Hall three hundred professed conversion in a recent three weeks' mission, and seven languages were found represented in its inquiry room. Within the first few months three hundred women and as many men had been to the inquiry room of St. James's. Members of both Houses of Parliament, journalists, ladies of title, actresses, and visitors from all parts of the world have confessed to finding rest of soul and acceptance with God through the same utterances which melted so many outcasts into penitence and led them into peace.

Mr. Hughes has under his care five hundred meeting in

class, and more than three fourths of these had never heard of Methodism twelve months before the opening of the mission. Out of all the conversions reported in the East End sixty per cent. have been brought into full membership. While all converts are strongly urged to join some church, Methodist ordinances are not obtruded upon them.

Several pages might be devoted to the consideration of flank movements, whose existence is undoubtedly due to the far-seeing wisdom and heroic courage which launched the London mission. The prominence given to the latter in the press has had much to do with kindling the flame elsewhere. Mr. Hughes, too, has held conventions in several towns and cities for the purpose of awakening prayerful sympathy with the great work he has at heart. London has forced other cities to bestir themselves. The condition and possibilities of Methodism in the centers of population have been studied as never before. Discoveries of waste resources and growing willingness to meet the crisis have kept pace with the revelations of stranded churches and unimagined destitution.

After London, Manchester—three hundred and fifty thousand population—was the first city to give shape, on a new scale, to these vitalizing tendencies. There the Oldham Street Chapel was a typical case of thousands of city churches elsewhere. Opened by Mr. Wesley in 1781, it then stood in the midst of green fields.

In time the retired suburb became crowded with fashionable residences, which in turn gave way to stately warehouses. Amid these changes the old mother church, so crowded in its palmy days that applicants for a sitting had to await a vacancy for years, and so fruitful that fifteen circuits with one hundred churches sprang from it, dwindled down to a Sunday congregation of fifty worshipers. And yet there are few places in all England where thorough evangelistic effort was more needed. To meet the new condition of things a noble pile of buildings was erected in 1887 at an outlay of two hundred and fifty thousand dollars. Every facility was provided for the prosecution of a vigorous modern mission. Including regular overflow meetings, it has been computed that the message of life here uttered reaches, on an average, ten thousand hearers weekly. Equally startling and encouraging is the statement that seventy-

five per cent. of these previously belonged to the absolutely non-church-going masses.

The twin mottoes of the workers, namely, "convert in order to fill, and fill that we may convert," have each had gladdening exemplification. It was scarcely expected to gather many into membership in a place like Oldham Street, but a monster church has, nevertheless, been built up and hundreds of other converts traced to other churches. The printed reports show a sum of six thousand dollars contributed at the meetings, and that the work is more than self-sustaining.

Here, as in London, the employment of mission halls instead of churches, free seats, the best possible music, varied aid from large bands of workers, and brief, pithy addresses have had much to do with the astonishing success. It would be hard to find an English city of any importance, where Methodism had failed to keep pace with the growth of population, which has not been reached by this wave of aggression.

In Leeds—three hundred thousand population—some of the older churches have been remodeled and constituted mission centers, and plans for general development adopted. Birmingham—four hundred thousand population—has its Grand Central Hall on the site of a ruinously old church, and with overflowing attendance and revival flame instead of a congregation of fifty!

The forward movement is so leavening the Methodism of Scotland that the neglected populations of Glasgow, Edinburgh, Dundee, and Aberdeen are being sought after with commendable zeal. The Irish Conference, too, has just sanctioned a comprehensive and costly scheme for the city of Belfast, and set apart one of its most successful ministers to take special charge of the enterprise.

Other denominations are getting to work in the same line and adopting the tools that Wesleyanism first taught them to use. The Established Church of England, in particular, by revival missions, founding of brotherhoods, employment of lay evangelists, increased devotion to the social needs of the masses, and attempts to popularize their service by increased simplicity and fervor, has paid significant and eloquent tribute to the timeliness and wisdom of Methodist plans.

From all this one thing is clear. The big city mission, with

its complicated machinery, is not the impulsive craze of some restless genius wreaking his iconoclastic wrath on time-honored methods, but a monument so general and providential as to compel the attention of all who look for the triumph of Christianity on the high places of the field.

In an earlier page of this article reference was made to the failure of modern Wesleyanism to gain a foothold in English villages. The exact facts and figures which form the basis for this conclusion demand further presentation.

Including 868 places in which services have been established during the last twenty-five years, the denomination is now represented in 5,755 villages with a gross population of 3,662,791; 3,486 of these villages have no other Non-conformist services. This degree of success does not look quite so flattering when it is borne in mind there are yet 7,659 villages with a population of over 3,500,000—equal almost to that of all Canada—which, so far as Wesleyan effort is concerned, are literally virgin soil. In other words, Wesleyanism remains totally unrepresented to this day in half of rural England. It is a singular coincidence that simultaneously with the campaign to capture the centers there should be set on foot a scheme to win the feeblest and most distant outpost. But such is the case. Just as in London investigations were made, maps and statistics published, and where it was impracticable to maintain the regular itinerancy on the score of cost, a readier means was discovered for effecting a thoroughly pioneer undertaking. The conception and execution of this scheme are entirely due to the Rev. Thomas Champness, an influential member of the Conference.

Its provisions mainly include the training, under his own supervision, of competent young men as lay evangelists. They must possess special adaptation for mission work, subsist on scanty remuneration, and act under his control. The economy and definiteness of aim thus secured are praiseworthy and profitable. Under the title of *Joyful News* a weekly organ is published in the interests of the movement. It is edited by Mr. Champness, somewhat in the style of the Salvation Army *War Cry*, and has reached a circulation of fifty thousand copies per week.

In setting Mr. Champness free from circuit work, that his undivided attention might be given to the project he has hitherto so successfully carried on, the late English Conference took a

step in the right direction. Eighty-five such evangelists are now employed, and the number will speedily reach a hundred. The new foundations laid, the blessed revivals brought about, and the fresh impetus given to the work at many a weak point, have gladdened the Church from center to circumference. Great care is taken, not only in the selection of suitable men, but in their practical preparation for the work. The result is, that a man accredited as a "Joyful News Evangelist" needs no further guarantee of fitness to extend and strengthen Methodism. One hardly knows which to admire most, the inspiration which led Mr. Champness to initiate the work, or the wise effort which consolidates and sustains it.

As a connecting link between the unoccupied and uncared-for portion of Christ's dominions and well-equipped churches, this latest accession to ministerial auxiliaries seems destined to be a potent and abiding factor within and beyond English Wesleyanism.

The Outlook.

1. What is the probable destiny of the missions already started? It is agreed on all hands that a success resting on the administration of temporal aid, on sensational attractions whose novelty must soon wear out, on any sympathy with the non-church-going classes which would involve the sacrifice of truth or justice, or contingent on the exceptional endowments of the unique men who superintend it, would necessarily be superficial, short-lived, and dear at almost any price.

If any of these are urged against the new movement its friends need not be seriously frightened. Innovations, such as open-air services, lay preaching, and the administration of the sacraments by men not episcopally ordained, wounded the sensibilities and aroused the fears of a horde of Wesley's contemporaries. Yet Methodism lived. At every subsequent stage of its development, where new forces were discovered and utilized, friends and foes have been liberal in predictions of death and downfall. Time has taught us the vanity of their rash calculations. The utmost discrimination is used in distributing gifts of food, clothing, and medicine; the music is never employed as a substitute for the Gospel, and such prominence is given to multitudes of other workers that there is no danger of the future of the mission hinging on any one personality. *There is*

nothing in the nature of the case why a work of the kind carried on as now should not be crowned with permanent stability!

2. The principles of aggression predominate so largely that it is not premature to consider their effect on English Methodism as a whole. Mr. Moody rightly singled out dullness as the great fault of English church services. In Methodist congregations, where men naturally inherit a deep regard for religious exercises, which is fostered by custom and developed by training, the pulpit is exposed to dangers unknown in places where these sympathies have to be created or corrected. This condition, added to the emphasis given from year to year to great preaching by the fathers in the Church, has had much to do with the prevalence of elaborate sermons packed with theological lore, and complacently regarded as an end rather than a means. It is not to be inferred that all English Wesleyan preachers are metaphysical, dry, or dull, but it is none the less true that the prevailing type of ministry, whatever cause produced it, is not proving itself equal to the peculiar needs of this generation. The difference between the preaching of any of the men who are succeeding so nobly in the mission branches and that of the rank and file of their brethren is so strongly marked that the former stand out as pioneers of a new era. This is one direction in which the forward movement will be fruitful of certain good. True, national styles of preaching do not readily change under ordinary circumstances, but the press has given such prominence to the methods employed in these new centers that they are being studied with a confidence that no well-constructed theory could inspire.

The influential laymen have seen the work to be done and the class of agents adapted to it. This in itself is a straw. They largely select the pastors for their respective charges. The demand will be for thorough evangelism, and the demand creates the supply. At present the light may only gleam on distant mountain-tops, but it will not recede till the most obscure valley has caught some benefit from its beams. The movement also bids fair to impart elasticity to Wesleyanism. If it can be shown that later plans out-distance time-honored ones in securing beneficent results, will the practical common sense of Englishmen sacrifice opportunity and certain prospects out of respect for a sentiment? Their traditions and

history do not warrant the presumption. In the interest of this city enterprise the time limit must be changed. Men like Mr. Hughes should be continued at their posts beyond three years, to use with growing effect the experience and influence they have gained. Presumably they will be kept, as far as possible, in the same class of work by sending them from one mission center to another when change *is* necessary. Whatever may be the ultimate outcome of these tendencies the membership of the Wesleyan Conference will show that a new departure has been taken. For the past twenty-six years there has been little or no numerical gain, notwithstanding the rapid growth of population in that period. But, with the forces now at work in city and village, it is safe to affirm the Church has touched the lowest point it will reach in the present generation.

3. Finally, the movement will exert an incalculable influence in the work in cities generally. England is not the only place where Methodism is face to face with the city problem. Recent investigations in New York city show the deplorably inadequate provision of its churches for its people. In the older portions of the city, where the American and church-going population is rapidly diminishing, most of the churches are barely holding the fort. Along the present lines it is only by superhuman struggle that a feeble existence *can* be maintained in such places. The natural outcome is to gradually surrender the field to the alarming forces of evil. Busy and benevolent men seem absorbed in frontier and mission work, while this city problem, which is yearly growing larger and more difficult, is reserved as a heritage for some future generation.

The Church which will win the masses of to-day will fill one of the brightest pages in the nation's history, will gain for itself a power and prestige which will carry it triumphantly through the conflicts of coming generations, and will stand out conspicuous through all time for having achieved one of the most difficult and glorious services ever rendered to the cause of Christianity.

Wm. A. Dickson.

Art. V.—THE CHRIST OF THE CHURCH.

"Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day."—*Articles of Religion.*

"Lo, I am with you alway, even unto the end of the world."—Matt. xxviii, 20.

"Where two or three are gathered together in my name, there am I in the midst."—Matt. xviii, 20.

"This is my body, which is given for you."—Luke xxii, 19.

Is the personal presence of Christ with his people a reality? Such a reality as substantial presence in time and space? Is Christ personally present in the Church of to-day—"with all things appertaining to man's nature, wherewith he ascended into heaven?" The interrogation point is not only the symbol of the nineteenth century, but the index to all healthy mind in all centuries. Socrates said, "A life without inquiry is no life for man." There are still some permanent, hereditary, unanswered interrogations in this age of ripe criticism and bold speculation: the sound mind cannot be satisfied with mere verbal formula, though it be the condensed wisdom of the ages. We must have an intelligent basis for our beliefs. If we cannot narrow the problems of Christianity to fit our philosophy, then we must broaden philosophy so as to include the facts and phenomena of religion. There must be intelligent concepts and intellectual generalizations of the mysterious facts and unspeakable experiences of our holy Christianity. Hence, if religion ventures to have a formulated creed, is she not compelled to have a speculative philosophy? The sound mind cannot think the irrational. In order that God may be worshiped in spirit and in truth must he not be a present, substantial reality for the soul, as well as a clear, formulated thought for the intellect? The problem of Christian worship is related to the metaphysical speculations of materialism, idealism, and skepticism; and the logical mind is forced to inquire, Is there a metaphysics of religion? Can the mysterious facts of Christianity be generalized into philosophic formula for the intellect? The corporate mind of the race has built up great systems of thought, and cut the channels for the future, and fenced in a vast realm of truth. The true spirit is the inquiring spirit. The best

crystallized thought of the past can well afford to be examined; the law by which such crystallization took place at least ought to be known and all the formula be verified. One generation can neither think nor act for its successors; so that every field of thought must be left open for new surveys: new field notes are as essential to healthy mind as new crops are to commerce.

Christianity, as well as philosophy, has its intricate problems; inspiration, resurrection, divine providence, and divine presence invite the thinkers of every generation. What the world needs most is not scientists, speculative philosophers, or theologians; but broad-brained, healthy, spiritual explorers. The age needs to invigorate the intellect, emancipate the conscience, and enthrone Christ.

There is a race-mind, an ideal-soul, which, when awakened, responds to the truth. These great, focal questions come from the mind which lies back of the multitude; they originate in the individual, private heart. The personal spirit passes beyond the speculations of the ages, beyond the deductions of the logical powers, to the transcendent powers of the soul itself. Is there not some broader generalization of the facts and phenomena of Christianity possible?

Religion is one of the great race-facts; man did not invent it, as he did the reaping-machine, for his own use; nor did he discover it, as Kepler did the laws of planetary motion; neither is it a creation of the imagination, as the Parthenon. It is a necessary universal principle of the soul; an essential factor of human nature; indigenous to humanity; therefore it lies somewhat in the realm of philosophy.

Christianity is the purest and most exalted form that religion has yet attained. It purports to be a system of divine facts sufficient to meet all the wants of man's intellectual and spiritual natures; a direct revelation from God himself; a class of sublime truths to be personally realized by the soul and logically verified by the intellect. Christianity, critically and really, is not so much what Christ said, or what he did, as what he is—what he is to-day—to his Church; to the individual; to the nation and the age. His personal presence with his people, his substantial relation with the world as a living, present reality, are the great facts made known in his commission to the men who were to preach the Gospel to all nations. Can there be

any substitute for the divine, personal, substantial presence of Christ? "Lo, I am with you alway!" is Christ's last, most emphatic, and most important message to man. This is the great fact made prominent in his commission to men; the burden of the message, the inspiration of all the ages. Can the Ego of the commission be the Holy Ghost, the Spirit of truth, the Comforter? Is not the Paraclete sent by the Ego to do a specified work of his own: to reprove the world of sin; to guide into all truth; to show things to come, and to glorify Christ? He is not to take the place of the personal, substantial Christ of history. The Holy Ghost is to fill no vacancy. The new economy provides for a new office to be filled by another person; the incarnate God created no vacancy by his mysterious disappearance in the cloud; but remains somehow with his people, a personal presence to "the end of the world." Nor is this Ego to be confounded with the divine Presence of the old economy. "My Presence shall go with thee," and "Lo, I am with thee," are not identical. The Ego is related to the *Me*—"all power is given unto Me"—the incarnate God, the "Emanuel," God with us; the Christ of history must be the Christ of the future Church. The Holy Ghost must not be confounded with the historical Christ, nor separated from him. The Spirit was always present with the incarnate God, and cannot be separated from him even in thought; present in the work of miracles and in the mission to men; but the Paraclete can never take the place of "Emanuel."

The personality of Christ must include his whole being, matter and spirit. Must not this Ego be the corporeal Christ of history, however the fact may lack accord with the accepted principles of philosophy or the commonly received notions of theology? For if there be no way for the reverential reason to expound the plain statements of the Lord Jesus, then intelligent faith must evaporate into unfounded beliefs, and extravagant notions, and strange contradictions; the personality of the Holy Ghost will become an impersonal influence, and Christ himself will be reduced to an historical proposition, to be proved by the syllogism or be rejected by all skeptical minds.

Is not the Holy Spirit a result of Christ's bodily presence instead of a substitute for it? Without the bodily presence of this Ego is there a "Spirit of truth" possible or thinkable?

All the natures of the Godhead are in Christ, "the fullness of the Godhead bodily.". Can, then, the personal presence of the Holy Ghost be affirmed if the bodily presence of Christ be absent? Can the Holy Trinity be divided by time or space, or healthy thought? Or can the mystery of the fact be made less mysterious by reducing the substantial, bodily presence and the personality of the Holy Ghost to a doctrine? Is there any other Christ possible to a sound mind than a bodily Christ in time and space? Do not the facts of Christianity and the necessities of thought demand a metaphysics of Christianity?

The problems of time and space are involved in Christian faith and intelligent worship. "Where two or three are gathered together in my name, there am I in the midst." This "I" is the identical "Ego" of the commission, and subject of the verb (*ειμι*). "Midst" (*μεσω*) is used more than forty times in the New Testament with reference to time and space. The statement contains the problem of time and space with reference to personal communion with Christ.

The manifestations of God to man in time and place are the great mysterious facts of history. From paradise to the flood Jehovah was visibly and audibly present to such persons as were able to apprehend him. Adam held communion with him in Eden, and when sin put out his eyes he heard the voice of the Lord God walking in the garden. Enoch was conscious of the divine presence for three hundred years. He gave Noah the plan for the construction of the ark. Abraham heard his voice on the Tigris, and years afterward he ate butter and milk with him under a tree in front of his tent in Mamre. Jacob wrestled all night with him at the Jabbok. Moses held communion with him in the solitudes of the mountains by the burning bush. He wrote the digest of the laws of the universe on Sinaitic granite with his own finger. He furnished Moses with plan and specifications and detail drawings for the tabernacle. Are these human myths, poetic metaphors, supernatural mysteries, or divine facts in time and space without a satisfactory philosophy? Are not all the theophanies of the Old Testament personal realities—some sort of corporeal Being in time and space? Revelations of the Infinite in forms of the finite? Christ is the most complete theophany; the best understood, yet the most mysterious. Christianity is the only religion which rests on historic facts;

hence it cannot be examined as a mere theory, a speculative philosophy, a deductive or inductive science. It is a system of facts to be explained; to be realized, experienced by the soul; revelations of God to man in time and space. The Infinite, to be known or knowable by man, must come within the limits of the finite; this is both a thinkable proposition and a revealed historic fact. The Infinite must include the finite as well as transcend it, as a whole must include the sum of all its parts. Is not Christ God manifest in the flesh? the Infinite expressed in terms of the finite? the Eternal in time and the Infinite in space? God in Christ is a corporeal reality; and the great problem of philosophy is reduced to an historic final. Spirit is a reality; matter is a reality: their everlasting union is the highest personal Reality, the Infinite in time and space. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life; for the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life, which was with the Father, and was manifested unto us." Then is not "the mystery of godliness" the only solution of the problem of being, and the final settlement of the long debate concerning time and space? Do not the facts of Christianity need a more profound study and a broader generalization in order to expound the plain statements of Scripture and meet the demands of the philosophic mind and the wants of Christian faith?

Christ is born of a woman; lives among men; eats and drinks; hungers and sleeps; does many mighty works; turns water into wine; walks on the sea; speaks to the storm and hushes the wild winds of Galilee; heals the sick; cleanses the lepers; raises the dead; dies on the cross; rises from the tomb; spends forty days of strange life upon the earth, then ascends and hides himself from mortal eyes in a mysterious cloud while the promise, "Lo, I am with you alway," is still ringing in the ears of the astonished disciples. Is He who "was dead and is alive for evermore, and has the keys of hell and of death," still personally present with his people? Not in some mystic sense, or by some symbol or substitute; not as a doctrine or formula of thought, but "with all things appertaining to the perfection of man's nature?" This is the great interrogation

point of Christianity; the key to the most mysterious problems of philosophy and religion.

The theories of the real presence are manifold. Presence by law is a phrase which may be transfigured into force residing in matter; the mystic dance or adjustment and collocation of atoms. This theory rejects all personality, and ranges anywhere between the most blatant, bellowing skepticism and the baldest Oriental pantheism. Official presence is where the officer becomes the vicar and Christ is present by deputy. This is but a priestly presumption; an impertinent pretense; an enormous imposition; a monstrous mendacity, having no claim either on religion or philosophy. The symbolic presence, or Christ in the holy eucharist, has had no satisfactory solution. "This is my body," seems to be a sealed secret to the best thinkers; a kind of mystic saying; a philosophical and theological puzzle, defying the mere critic through all the ages. These words of Christ have had a most eventful history. What perversion of sacred thought! what misuse of symbol! what verbal dexterities and wizardry of words has history recorded! What priestly incantations and sacerdotal magic and grammatical farces have fenced in the holy sacrament of the Church, and fenced out honest, hungry souls starving for the bread of life!

That the bread and wine undergo any change in the hands of the priest, or by the ceremonies of the Church, is preposterous. That the holy eucharist is but a memorial of the death of Christ is the swing of the pendulum to the opposite extremity of the arc of truth. Does not the truth lie somewhere between these extreme points? Do either of these notions fill the divine formula? Do they satisfy the intellect or the heart? Are not the bread and wine the real symbols of the real, substantial Christ—the real, corporeal Ego? Not the fact, but the sign of the fact; the prophecy and pledge of the real, personal presence? Not merely the promise of his coming again, but of his real presence among his people, "with all things appertaining to the perfection of man's nature?"

The mathematician never mistakes the symbols for the quantities themselves; nor does the presence of x and y ever delude him or cause him to lose sight of the geometrical forms back of the algebraic equations: to the real thinker both exist together, nor can they be divorced; one is for the eye, the phys-

ical sense, as a kind of intellectual scaffolding; the other for the imagination, the intuitive power of the soul. Is Christ not as really present in the symbols of the bread and wine, and in some such real way as Jehovah was present in the pillar of the wilderness, the ark of the covenant, or the shekinah of the temple? The bread and wine are the most simple and substantial symbols ever given to the race, yet the most comprehensive and mysterious. They are the incarnation of the great doctrines of Christianity for all people—his death upon the cross, his presence in his Church, his coming to judge the world.

As the mathematician sees back of the symbols the real forms for which they stand, so the loyal, hungry soul may see back of the bread and wine the divine reality—the Living Bread. Jesus says, "This is my body," and the Church responds, whatever she may mean by it: "Feed on him in thy heart by faith, with thanksgiving." Feed on him; not on the symbol, or the doctrine, but the present Christ.

There is also what may be called a theological presence, which assumes two forms. First, a kind of abstract presence in the grammar of the Gospel; a sort of modern religious pantheism, which conceives some mystic power in the words of Christ; some such influence as pervaded the atoms of the material universe, called by philosophic dreamers the soul of the universe; a religious fanaticism that substitutes the promises of Christ for the personal Christ back of the promises, and substitutes belief for realization. The other is a religious idealism, which substitutes the Holy Spirit for the substantial, bodily Christ. Being unable to form an intelligent concept of the Holy Spirit separated from a corporeal Christ, they deny his personality; while others, accepting the verbal statement of the Scriptures, practically reduce the Holy Ghost to an abstract influence. Do not the plain statements of Scripture, the positive demands of the intellect, the supreme wants of the soul, require that the Christ of the Church should be a personal, substantial presence in time and place—a real, corporeal being?

The limitations of human powers are such that man cannot think of God as pure spirit—formless, spaceless, and timeless. God, to be known and worshiped, must be personally present in time and space. The soul cannot be satisfied with abstract infinitudes. No logical definition, no theological proposition, nor

symbol, nor ceremony can meet the wants of the heart and the demands of the intellect. Any kind of explanation that explains away the plain statements of Scripture is as unphilosophical as it is unsatisfactory to the worshiper.

The relation of matter to spirit is the great unsolved problem in philosophy and religion. The supernatural is the chief field of modern research and discovery, vaster in extent, greater in outcome to the race, than the realm of material science; more fruitful than biology or psychology. It is the unsurveyed territory of the intellect, the lurking place of superstition and skepticism, the unfenced field of faith, and the home of true philosophy. Hence Christianity must ever furnish the chief problems of speculative science. But can Christianity have a speculative science? Is there a metaphysics of religion? Why not? She has a creed and a criticism; she furnishes the most mysterious facts and the most transcendent phenomena concerning both matter and spirit. Has she no light to shed upon the mystery of being? Christ is the greatest fact in philosophy or religion. He belongs to both, for he is the sum of all knowledge pertaining to matter and spirit; the historic union of matter, mind, and God in one supernatural person; one mysterious selfhood—the unknown made knowable; the highest possible embodiment of truth; the great reality; the divine formula for matter and spirit brought within the range of human powers. Not the supernatural made natural, but made known by the laws of the material and spiritual worlds; the only key to all phenomena; the highest revelation of law; the sublimest demonstration of reality; the historic proof that matter and mind are distinct entities, and that the laws that govern them are dissimilar. Christ is the solution of the problem of time and space. Christ is Christianity. Christ is philosophy. He is not a problem to be solved, nor a proposition to be proved, but a reality revealed, a fact for the reason, an apocalyse for the soul. He is not a compound of two perfect beings, but a complex being with two whole and perfect natures, physical and spiritual, human and divine, so blended as to be forever inseparable, even in thought. Therefore, to assume that man in his present state of knowledge can formulate the facts and phenomena of Christ's life in terms of modern physics or metaphysics is absurd. Christianity is supernatural; and natural

law cannot compass the spiritual world, or the supernatural be made natural, till parallel lines become one and the same line.

The facts of Christ's life upon the earth prove that he never was limited by the laws of matter and mind, as these are formulated and understood by systems of human thought. He lived in two worlds: the world of matter and the world of spirit; the seen and the unseen. He could reduce eternity to time and infinity to space at will. His birth is a mystery that defies all the known laws of biology. His life is a mystery not in the range of human reason, nor compassed by the present laws of psychology. His death is a mystery; he dismissed his own spirit. His resurrection is the supreme mystery of his being, the crowning miracle of his life. These facts have no scientific explanation, no human formula of thought. After centuries of examination they still remain a class of facts by themselves that transcends all human powers.

The supernatural manifestations of Christ for the forty days after his resurrection gave to the disciples and the world a new edition of the Gospel. A new field of fact and phenomena was opened up and a new experience developed, demanding a new exposition of the Scriptures and a progressive development of the doctrine of the divine Presence in the Church.

The resurrection Christ became visible and invisible at will; space and time seem to demand a new interpretation; new facts and new phenomena appear that transcend all human speculations, and demand a new philosophy of matter and spirit and a new metaphysics of Christianity. He appears ten times after his resurrection, and always to his own disciples. Other eyes seem too dull to behold the risen Lord. He talks with the two disciples going to Emmaus, but they take him for a stranger, for their eyes are holden; they sit down together at the table, and their eyes are opened, and they behold the real, substantial Christ, but in a moment he vanishes from their sight. Here is a new fact, a new experience, requiring a new exposition of the laws of matter and spirit, a new philosophy, and a new interrogation point in the world of thought. On the evening of the same day, while the disciples were in the upper room with closed doors, Jesus appeared in their midst and said, "Peace be unto you." They were frightened, and supposed they had seen a spirit. He said unto them, "Why are ye troubled? and

why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He showed them his hands and his feet, and they gave him a piece of a broiled fish and of a honey-comb. He took it, and ate before them.

Since the world began, was it ever known that a real body could enter a closed door and vanish at will? Thomas, a bold, independent thinker, who thought for himself and for the race, refused to accept so strange a fact without a scientific test. He believed in the veracity of his brethren, but thought they were deceived. He is the great high-priest of the phantasmal theory; for, if Jesus was really and bodily present, how could he enter a closed door or vanish from their presence? He did vanish, therefore, not a corporeal Being, but a phantom of the brain. A week afterward Thomas had an opportunity for his scientific test. Jesus appeared when Thomas was present, and said to him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Thomas was satisfied without the scientific test, and cried out, "My Lord and my God!" He had learned that the soul has more satisfactory sources of knowledge than the finger ends. Had Thomas called to mind the night of the storm on Galilee, he would have seen his fallacy of false assumption, for Jesus was seen walking upon the wild waves in the darkness of the tempest. Hence he never was limited by the known laws of matter. There is no natural solution to such phenomena; and if there be no intelligent mode of Christ's substantial being possible, and the doctrine of his corporeal presence with his people be unphilosophical and absurd, then are not all the facts upon which his miracles rest without value, and miracles themselves impossible?

Has the human intellect yet reached the highest possible solution of the wonderful facts in the history of Christ? Many, wise and good, believe in them in spite of all the philosophies and theologies. But is Christian thought to settle down and leave Christ beyond the clouds till the judgment? Has the longing, earnest soul been content to remain an orphan during all these Christian centuries? Can the mind of this generation be fenced in by old philosophies, human catechisms, and fallible theologies? Has all desire for deeper knowledge

been satisfied, all Christian thought been formulated? Have all the laws of matter been discovered, and all the mystery of being been explored? May not the mystery of being, spirit-force, substantial reality, lie nearer the intellectual grasp than has yet been apprehended? Why does the spirit-nature long for the truth—the soul cry out for the living God? Are there no higher truths within the reach of earnest, healthy mind? What, then, is aspiration, if not another form of inspiration? May not much of mystery be but ignorance with her eyes blindfolded? The discovery of one new truth may change the current of all thought; give a new stand-point to all speculative science; reconstruct all civilization, and put Christianity in possession of the "all power" given to her in the morning of her history.

Three metaphysical problems are supposed to be involved in the doctrine of the corporeal Christ present with his people: Can the infinite be brought within the limits of time and space? Is matter a reality? Has the human spirit powers by which it may realize the unseen? Idealism colors all the theologies of the present, as it has colored the philosophies of the past. It has a strong hold on some of the most influential minds of this age. All human speculations vibrate between the two extremes of thought—materialism and spiritualism. All other systems are but permutations of these two. The logical outcome of pure materialism is atheism; the logical outcome of pure spiritualism is pantheism. Neither of these schools can make any headway; they are doomed to march round and round without any forward movement. The only possible philosophy must combine both schools; all the facts of each in one harmonious whole. This must be done before the problem of being can be solved. This Christianity has done in the personal history of her Christ. Can the infinite be brought within the limits of time and space? Christianity furnished the historical fact—God manifest in the flesh. Can speculative science prove the facts of Christ's life to be absurd, and hence impossible to rational belief? Is not this the only rational system of thought, which in the end must turn the world upside down? God, who is infinite, fills eternity, and hence fills all space of eternity. If by some necessity of thought or postulate of philosophy he must be excluded from time and space, all

real worship must cease. How could he be worshiped in spirit and in truth, since bodily form and personal presence are essential to the revelation of the character of God? The soul cannot worship a proposition or an abstraction. The spiritual intelligence demands a personal presence in time and space. If God fills immensity, then he who is from everlasting to everlasting must, by the necessities of thought, fill all space and be present every-where at every conceivable period. Man can know God only in finite conceptions; definitions and postulates and metaphysical propositions do not meet the wants of the intellect nor the necessities of worship.

But how can a material body be at all points at the same time? This is only another interrogation point; not a denial of a fact, but an effort to solve a problem. If the heart must wait for the *how*, it may as well wait for the trumpet and the angel. The corporeal body of Christ is related to pure spirit, and hence it is not subject to the common laws of matter. His body and spirit is a complex unit, and cannot be put in the same category with other corporeal beings; for by hypothesis it is the union of perfect spirit with perfect matter.

But what are time and space? Entities, attributes, or relations? Who has succeeded in formulating a definition? Who dare try again? Is not space the relation between objects, and time the relation between events? For all the purposes of religious thought, are not space and time the relations between the infinite and the finite? Matter, as related to his bodily presence, seems to have new properties, for corporeal being fixes no limits to the infinite Christ; mind must stay by the facts of his history, wherever they may lead.

What is matter? This is one of Plato's great interrogation points. He asked the question but never presumed to answer it. From the "flux" of Heraclitus to the "law" of Lotze the pendulum has been swinging from one of the extremities of the arc to the other; but during all these ages has philosophy added one cubit to its stature? Matter has been defined as phenomena, law, mathematical points, state of the infinite, a double-faced somewhat, with form for the physical side and law for the spiritual side.

Hegel says the essence of matter is gravity. Lotze makes it a phenomenon of spirit. Another high authority makes it a

form of thought, based upon the activities of something not itself, and declares that "a knowledge of God must rest for its assurance upon an ethical trust in God." What is an "ethical trust in God?" Will it cause the soul to cry out, "My Lord and my God?" Did Thomas belong to this modern school?

A. Milford Hall teaches that God is universal substance. That matter is a condensed form of spirit, and spirit is an attenuated form of matter. Professor Drummond's ink is scarcely dry till he is placed among the immortals for being bolder than Plato, if not wiser. He says: "Philosophy does well in proving matter a nonentity." "For men generally to call this a world of matter is an absurdity." But Mrs. Eddy stands at the top of this list, for she declares, "Divine science, rising above physical theories, excludes matter and resolves things into thoughts." In pure idealism neither philosophy nor religion is possible. Matter must be more than an idea; more than a law. Is it not the product of personal power? A substantial reality in time and space? If law is substance, and the only real in nature is law, then what is law? The fact of law is neither the knowledge of the law, nor the law itself.

Christ is the only solution of time and space; of the infinite and the finite; of matter and spirit. But Christ is a reality for the sense, a fact for the intellect, and a personal presence for the soul. Could all the facts of his personal history be generalized, the result would be a Christian philosophy. If by some unknown law in harmony with matter and spirit we have the fact that the infinite may come within the limits of the finite, and be present in time and space, then why by some other law may not the seen become the unseen, and corporeal being be present in time and space without affecting the outward senses?

Is there a logic of the soul? Back of the reasoning powers is there not a higher reason? If man bears the image of his Lord has he not some power enabling him to see back of phenomena and law? Is not all revelation built upon this hypothesis? "Unto you it is given to know the mysteries of the kingdom" is the divine announcement of this doctrine.

There is a race-mind with powers to perceive universal principles and data of consciousness—"a faculty divine" which sees into the heart of things; the high noon of the soul, when

it runs up to rapture and bridges over the gulf between the seen and the unseen, the visible and the invisible worlds. All knowledge is not the result of dull sense and cold logic. Is not inspiration a sort of higher reason? a mental fact without a satisfactory explanation? a thought—a faith—a flash from heaven—an apocalypse—a soul-leap beyond the boundary-line? Art has its metaphysics; and art is the nearest kin to religion. The soul has power to realize the unseen through the emotions.

Are there not supreme moments in the history of every earnest soul—times of great spiritual agitation, birth-throes of new thoughts, agonies of new experiences—when the heart begins to doubt its doubts, and the mysterious, subtle influence of spirit on spirit transcends all knowledge, and the soul is brought face to face with the great Reality?

Is not St. Paul's personal experience of more value than a library of speculations concerning matter and spirit? The fourteen days of storm on the Adriatic are as full of mystery as of moaning winds and midnight mutterings of the discouraged man. In that dark and starless night, when the tempest raged and all hope had fled, Paul stood forth and said: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee." Is this angel of God a phantom, a poetic myth, or a personal reality in time and space, standing beside Paul, ruling the storm? Turn to the midday scene on the Damascus road, and listen to Paul's interrogation of that mysterious voice which had pierced his soul with that emphatic Hebrew "Why?" and hear the answer, "I am Jesus of Nazareth, whom thou persecutest;" then attempt to substitute some abstraction, or a Christ beyond the stars, for a Christ beside the Damascus road. Some facts transcend our reasoning that may lie within the compass of our reason when stimulated by the Holy Ghost.

Reasoning is the power of intellectual analysis; reason is the intuitional, synthetic power of the soul. Reasoning builds bridges across gulfs of thought on piers furnished by the reason. But reason needs neither bridge nor pier, but leaps the chasm at a single bound. Reasoning puts facts and phenomena together, and weaves them into arguments, but reason is the faith power that realizes the personal presence of the Lord.

Faith is more than belief; it is the conviction of the unseen; the highest possible knowledge. Pure spirit—bodiless, without form and corporeal reality—must lie without the limits of human powers. Incarnation, God in time and space, is an eternal soul necessity. If Christ be an object of intelligent worship he must be in the range of human faculties. If there be no present, substantial Christ—if he be only an historical being, with deeds and sayings, or an absent corporeal being in some remote future—then are we living in a dead past, and religion is only empty ceremony. Why build a tabernacle, a temple, or a church to the Most High if he is not personally present? Why sing hymns and bow the knee, and talk face to face with Jehovah, if Christ is in some other part of the universe limited by his body? Christ must be in the presence of the worshiper a reality for the soul. The sacred Scriptures teach this doctrine, and there is nothing in speculative science that contradicts it. There is no more difficulty in thinking of Christ in the midst of his people, "with all things appertaining to man's nature, wherewith he ascended," than there is in thinking of him in the far-off heavens.

The problem of matter and spirit remains unsolved, but the field of the supernatural is open, and earnest explorers are stimulated to enter. Matter is a physical entity—the product of mind and the symbol of a higher reality. When under the control of pure Spirit there are no fixed limitations to its phenomena. A perfect corporeal being has power to be present or absent at will.

Christianity is a philosophical religion: it is the philosophy of matter and mind; the philosophy of matter as related to mind. It is the only philosophy of God.

The personal presence is the sublimest promise of Christ to his Church; the philosophy of her persistent power and divine impulse through the centuries. It is the unlimited resources for all the future, and the inspiration of her teachers "unto the end of the world."

W. J. Nelson.

Art. VI.—THE SEMITIC QUESTION.

The author is aware of the existence of parties, Jewish as well as Christian, who profess to believe that there is in reality no Semitic, or, perhaps more specific, Jewish, question.

To such as have reflected upon our social conditions, and especially to those who have sought to comprehend certain phenomena emphasized by the great revolutions of the last century and of the one now current, it must have appeared no less than marvelous to note the altered social and political estate of the Jewish race. It is one of the fruits of the fermentation proceeding all along the line; and no better proof of the existence of a Semitic question can be adduced than the disparity of views respecting the utility and the righteousness of the feat. While the Jews and most Christians have hailed the achievement as one of humanity and progress, certain reactionists have raised their voices in dissent, and have advocated a more or less substantial retraction of proferred liberties and privileges. The mere fact that among these conservatives are ranked some of the most eminent and impartial men—such as are famed for their labors of love toward the Jewish race, and even converted Jews, who hold that Jewish equalization can be only relative or approximate—ought to be sufficient plea for holding the question still unsolved.

Some general prefatory remarks may be of service in delineating the traditionary relations of the Israelite to his neighbors, whether foreign or domestic. His foreign relations, of course, practically ceased to exist with the destruction of Jerusalem by Titus, and to Christians they are in general so known as not to require details. A few phases, however, may obtain mention further on. That Israel suffered much at the hands of the heathen because of its being the elect, even as David, the chosen of God, was hedged about with snares and pitfalls by his godless enemies, is a fact readily admitted alike by Jews and Christians. Throughout the Roman period indignities and chastisements were multiplied upon the race, and even the Mussulmans, whose religion is so closely allied to that of the Talmud, sought to extend their influence by persecuting their brethren the sons of Jacob. What was perpetrated against

the *diaspora* of Israel in the name of Christianity during the Middle Ages is too well known to demand a recapitulation.

That which is of most importance at the present stage of development in the Semitic question is, not the violent, aggressive persecution to which the Jews were subjected, but rather the restrictions and the deprivations of liberty which continued long after actual open hostility had ceased. As for the former, all Christians must denounce it, since it emanated from a vindictive and unchristian spirit; and yet even Israelites themselves admit that in a measure it was not unfounded or without provocation. In respect of the latter, it needs only to be said at present that there are reasons which long sufficed to retain them, and even now are by some considered valid arguments for their re-introduction.

During the Middle Ages and the first three centuries of modern times, Jews were, wherever found, subject to great hardships, although their condition was by no means always or every-where equally arduous. England under Elizabeth and Cromwell was much more lenient than in the intermediate period and in subsequent times. But it was in the throes of travail preceding the French Revolution that America, under the spell of humanitarian principles, cast off restraints and made all persons equal before the law. Although Israelites and Rationalists point to this achievement as one brought about independently of Christianity, it may with perfect justice be called a victory of Christian ethics over and despite the passivity, or even the opposition, of the Church. View it as he may, the Jew cannot possibly attribute it to any influence of his religion, since so altruistic a motive could under no circumstances be the product of the Talmud's exclusiveism. The French Revolution of 1793 established the equalization of the Israelites in that country, and the year 1823 saw an approximate result also in England; Germany and Austria, shaken to their foundations by the revolution of 1848, and Hungary, aroused by Kossuth, soon followed in their wake.

This is neither the time nor the place to sketch the so-called emancipation of the Jews; but it may be well to gain some conception of the privileges denied them, especially such as have left their traces on the present condition of the race. Among these were: the provisions against the acquisition of

landed property on the part of Israelites, with the later exception of small city lots; their being debarred from membership in the guilds; their exclusion from the learned professions, and their consequent almost universal restriction to the business of money-lenders. It were rather preposterous than natural to expect that a race thus situated, with peculiar natural gifts and adaptations, should not in the process of centuries develop an extraordinary ability in this its only sphere of activity, and that it should, on the removal of the restraints, quietly and without friction subside into the regular channels of life. The stories of disbanded armies, wherein the soldiers were not drafted from the professions to which they might return, prove conclusively how difficult it is to subsume under the general body politic a heterogeneous class whose "occupation's gone."

Since the things charged to Judaism purport to be adduced from the relations of actual life, and as judging of an individual we are scarcely able to separate some of his tendencies from others, so, too, it becomes almost impossible to distinguish between the various kinds of complaints, except in a general way. The classification which most nearly avoids overlapping is probably that by which they are divided into religious and political. As is always the case, however, among a people whose religion has not become either a mere rite or a name, but where it continues the first-born of faith and conviction, religion and political tendencies cannot well be dissevered in treating of the Jews so far as they are orthodox. Religion determines man's ethics, and thereby lays just claim to the direction of his conscientious actions. Hence it becomes absolutely impossible to comprehend the principles of a religious people's politics unless one has previously entered into the religion of their lives. To say the least, that of the Talmud, however well it may have suited Israel while inhabiting the land of its fathers in peace and independence, seems but ill calculated to make of its adherents good citizens among other nations. The Talmud exhorts them to despise the heathen, and is dubious as to the propriety of paying taxes, at one time saying there should be no such contribution to the government of the heathen, at another taking a more charitable view of the case and according them this meager benefit insomuch as they should be denied participation in the blessings of eternal happiness.

Nothing could be more natural than that under the present circumstances of the race, it being dispersed throughout the nations, there should arise many difficulties, especially where questions of religion are at stake. Many of these cases, however, are the immediate product of European conditions, as is proved by their non-existence in America. Since the conflict is hottest in Europe, it may be advisable to examine the questions as they present themselves there. Take, for example, the case of a teacher of religion in a German gymnasium. Were it well for him to be a Jew? There can be no doubt of his legal right to apply for, and, if his qualifications are otherwise satisfactory, to hold, such a position. A Christian will shake his head and say, "He might do well as a lecturer on Christianity in a university, but to *teach* Christian children any thing but Jewish religion or unbelief—he cannot!" But the same thing holds good for every department, in greater or less degree, during the formative period of life; and hence the aversion to having Jewish teachers is very widespread. In Germany the idea is prevalent that the present system of public religious instruction is a failure; yet, even were the suggestion to be followed, that it be taught historically, merely giving the history of all religions, the case from the Christian stand-point would not be materially altered. Should the Israelite retort in reply that the opposite state of affairs was equally disagreeable to him, the answer would most naturally be that the minority must submit.

There is another point whereat the reactionists commonly scruple. It is, they contend, insupportable to think of Christians taking oath before a Jewish judge, and above all, to have him pass sentence upon them. Here they appear to me to plead weakly; and Semitic writers have put it pointedly when they remind us that an oath before the law is merely confirmatory of one's good faith. If only that is sworn by which to the swearer is most holy, what matters it to him who accepts the affidavit, whether the Unity or the Trinity be adjured? Is there more of perjury in the breaking of the one oath than the other? If so, it must certainly appear to us as though he, who in calling to witness the Trinity professes Christianity, should be held to his oath more strictly than he who confesses a faith less exalted in our sight. It signifies but little who

breaks the staff over the victim when the law has pronounced him guilty. So far as concerns the judge, the question can only be, Just or Unjust? and the accused ought not be asked whether he be Jew or Christian.

The burden of the cry raised against the Israelite amounts to this: "He is among us, but not of us." Nor is it difficult to observe the significance and apparent justice of the claim. The conviction is wide spread that he feels himself a stranger in the land, and that, whether he really desires the fulfillment of his daily prayer or no—that the Messiah may come and his own return to the land of promise be accomplished—he is neither English nor French nor German, but, in reality, simply and purely an Israelite, cosmopolitan because an exile. This impression is greatly strengthened by the knowledge that his religion requires him to preserve his nationality. If he is German, they ask, Why does he not assimilate? And the most intelligent answer to be gotten anywhere is, that he is a Jew. Most people will agree perfectly with Professor Lazarus when he says: "In preserving this small race, whilst round about mighty nations and peoples have passed away, that Providence has exhibited a potent will must occur to every one to whom such government has not become a mere and meaningless word." But still there has been no end of conjecture as to the means Providence employed in sustaining it. Racial difference and antipathy will not explain the problem; still less the persecutions to which the race has been subjected. When did persecution give a people a longer lease on life? Never in itself; it may have called forth latent energy, but whence came that?

If abstinence from intermarriage sustains the purity of a race, we also know from history that it has always led to internal decay; hence, we have here an anomaly at the least. A partial explanation of the unique stringency practiced in the avoidance of intermarriage, however, lies in the faith which the Jews had in the atoning merit of the fathers. The blessings accruing from their intervention were lost to the children of a *mésalliance.* It would appear, indeed, as though the genesis of this result were as complicated as the genealogy of the Egyptian god, Amon, "who was the consort of his mother, his own natural father, and his own legitimate son!" It is probable, moreover, that the immediate means of Providence were somewhat

of an interaction between the caste system (so to denominate it) and the Jewish faith, in such manner that the religion created, and at the same time found, its most powerful ally and supporter in the caste system. It is the same condition of reciprocal interdependence as that exhibited in Hindustan. Buddhism created and secured the castes, while the caste system prevented Mohammedanism from making extensive inroads.

One of the evils immediately arising from the conviction of the heterogeneity of the race is, the suspicion that it is not loyal and patriotic at heart. Although the circumstances are vastly different, the same fear is harbored now as Pharaoh did, long years ago, when he said: "Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us." Exod. i, 10. History repeats itself; and, even in this respect, other instances are not wanting. That the Jews aided the Moors against the Visigoths in Spain, Israelites themselves admit.* The charge of complicity in the disintegration and the undermining of Poland is also preferred, and not without some probability. Furthermore, Jews are known to have been the originators or chief abettors of various revolutions, and are consequently looked upon with some distrust by their Christian fellow-citizens. It cannot be denied that circumstances may have too much predisposed Christians to such notions, and that, looking at history through or with their preconceived ideas, they may have concluded too hastily, forgetting that so general a conception must have a broader basis than a few isolated facts. Nevertheless, it can scarcely escape an unbiased Israelite that there is a deep, philosophic foundation for the belief, insomuch as it is difficult to understand how one who is or may be equally at home in all lands should be capable of a high, unselfish patriotism in any.

Subordinate to this general consideration are other complaints which draw much of their bitterness, and even venom, from the one just mentioned. They come partly from socialistic quarters, but have gained an extensive hearing among all classes. We have seen that the circumstances of the Jews for centuries, while depressing in most respects, were exceedingly favorable to the acquisition of money. Hence, when the doors

*Grätz, *Die westgothische Gesetzgebung*, p. 19.

were opened to them, wealth, either unused or employed only in secret, was put upon the market, and those industries which require large capital, such as manufacturing, fell in disproportionate parts to the Jews. It is in this respect that society is to-day most sensitive; and the fact that in Europe, as elsewhere, the Jewish manufacturers employ almost exclusively Christian laborers, with whom they have and can have no vital sympathies, is adding great bitterness to the social as well as Semitic question.

What the wiser among them require is, merely that there be formed no caste, and that there shall be a reasonable opportunity of rise and decline in wealth. They have, as they say, two castes—one comprising the nobility and another the remainder of Israel; but while there is a slight possibility of entering the former, the latter fold is inaccessible. A very noticeable sign of this state is the relative proportion of Israelites in the more advanced schools of learning. Almost half, it is said, of those who annually graduate from the German gymnasia are descendants of Jacob. Of course, the best explanation is that it is a progressive race, and, endowed with great wealth, can provide its youth with a higher education; and then the old bitter thought always recurs to the mind of some Christians, that this is a foreign people, which, when it first crossed their borders, had nothing but its staff. From the economical standpoint there is a certain justice in this reproach, since it is undeniable that of real production of wealth, of creative labor, the race has furnished but little. That, on the other hand, the anomaly lies largely to the charge of Christians is substantially proved by affairs in Southern Russia and the Crimea. There the acquisition of lands was permitted and encouraged from the first, and consequently the Jews have turned to agriculture and have lived by honest labor.

Hence, in summing up, it is but fair to say that neither party to the question can wash his hands in innocence nor cast the first stone. On which side, then, lies the greater right? The answer must needs contain something arbitrary if given unconditionally—which means simply that the question is not capable of absolute decision. It will doubtless be more profitable if the converse side of the rights, the duties, of both parties are considered. What, then, are their duties? First of all,

it would seem that, so far as concerns the Jew, he should live consistently with his prayer and confession, and own himself a stranger, a guest in the land, and in consequence observe and respect the rights of hospitality. The only reasonable alternative to this course is, to disregard racial distinction, and to grow into the organic structure of the nation wherein he abides. That the latter process would be the most perfect solution of the Semitic question is scarcely to be doubted.

Since duties are always correlative, the first on the part of Christians is, that they should not deny their guests the privileges of hospitality because of any general notion, but should limit their granting of them only by individual considerations. Personal unworthiness must be the only condition under which the according of these rights should be refused. This is a duty which is binding upon all peoples; but there are other and higher ones imposed by the acceptance of Christianity, chief among which is that of love. Besides the universal law of love incumbent upon Christians, who may deny that there are special reasons for love and its exercise toward the Jewish race? There are three considerations which must enter into our judgment of the Israelite, which are essentially as follows: first, that to the Jewish race we owe not only the Decalogue and its normative influence, but also the higher flower of Christianity; second, that Christ suffered death at its instance, and that the consequences of his rejection have been visited upon it; third, that though now suffering an unprecedented chastisement for its sin, it is still the people of God, and in possession of certain inalienable promises for the future, which shall eventually unite its members with all God's children.

It is characteristic that in connection with the first of these factors, the negative side is quite exclusively dwelt upon by many Christians, namely, that, though Christianity emanated from the Jews, it has from the beginning been subjected to the severest trials from that quarter. As to the second point, it is frequently overlooked that the individual Israelite holds essentially the same relation to the Gospel as others who have not accepted Christ, and that by mere conversion his re-instatement into God's favor is accomplished, even though he must bear certain consequences and privations in common with his race.

The third is usually entirely ignored. That these are shortcomings in Christian duty few will think to deny.

A Christian studying the eschatological doctrines of the Talmud can scarcely fail to be impressed by the evident subterfuges and the violent extenuations of Old Testament faith necessitated by what we view as the real advent of the Messiah, his rejection by Israel, and its consequent dispersion among the nations of the earth. We find it difficult to understand how the race, as a whole, has failed to recognize Christ; and herein lie the explanation and justification of the old saying, that one of the best confutations of atheism is the single word, "Jew."

As to the degree of hope to be entertained for the future of the question, the views are most divergent. To all concerned it is evident that there is no possible solution of these problems except the merging of the one party into the other. For us it appears most natural to hope that the Jewish race will gradually be subsumed under the masses of Christendom; but if we accept the usual interpretation of such passages as Matt. xxiv, 34, biblical authority forbids this view. Dark forebodings are heard from many quarters. Professor von Treitschke thinks that in Europe, especially in Germany, "upon the centuries of Germanic culture an age of adulterate Judo-Germanic civilization is about to succeed." From this point opinion ranges upward to the ideal height of certain Semitic writers who express the conviction that Judaism has the exalted mission of effecting the reconciliation of the Orient to the Occident, which means simply the consummation of history and civilization.

As a closing word, let us hear an expression of a Spanish rabbi, uttered during the persecution of the Jews under Ferdinand the Catholic: "We are a people at once blessed and accursed. You Christians would now exterminate us, but shall not succeed, for we are blessed; in after times you shall strive to exalt us, but therein you shall likewise fail, for we are laden with a curse." *

* Thiersch, *Ueber den christl. Staat*, p. 59.

M. Arthur Kridel

Art. VII.—JOHN BRIGHT.

John Bright's career teaches a lesson of prime importance to a self-governing people. That lesson was emphasized by the life of Lincoln, our great commoner, and by that of Grant, our chief captain, but by neither of them more clearly than by the record of this English "tribune of the people." A man from among the working classes—his family were mill-operatives and farmers—yet he was nearly fifty years in the Parliament of Great Britain. The son of a Lancashire cotton-mill hand, he was given a place in the cabinet that governed the British empire. A man who was taken from his simple Quaker school at fifteen and set at business became the rector of one of the greatest of his country's universities, and received a degree from another, the very center of aristocratic conservative learning. A member of a small but peculiar sect, his advocacy of its principles so shaped the foreign policy of the nation as to keep off wars that again and again threatened its peace, and that of all Europe. The result of his peace policy made possible the most marked advance in the civil arts and in evangelism. His loyalty to the cause of the needy brought upon himself and upon England the blessing of Him who pronounced all good upon those who consider the poor.

Surely such a life is well worth our careful study. It is not easy to bring out its lights and shades so as to interest all; yet they who note, think, and compare cannot miss its lesson. Who can paint the soul of rural loveliness in an English meadow-slope in June, reaching away to its line of elms, and with demure brooklets at play in its bosky dells? No one would attempt to describe enthusiastically a straight line; yet, without it, what would architecture be? Can one photograph a sunbeam, so that people will stop and stare at the picture in a shop window? Yet the sun-beam has more power than a cyclone. Arches that commemorate superb triumphs do not bear the names of those who, like Moses and Paul, were simply and constantly loyal to right and God. Such as they live in the regeneration and uplifting of races. Men do not make powerful or colossal statues of them, like that of Marcus Aurelius near the Tiber, and those of Rameses on the Nile. Their

record is on high. John Bright was not laid to rest with pomp and circumstance among England's mighty dead in her great abbey, but he is enshrined in the hearts of men with coarse garments and calloused hands. He lives in his country's bettered homes, where rosy children play, busy mothers move about in sweet content, and good fathers render cheerful service.

When we ask, How did he become so great? we find two principles underlying his life and bringing all its action into consistent symmetry. First, his attention to the voice of God in the soul, and, growing out of that, his loyalty to the rights of the people. It was his unselfish, Christly philanthropy that set him among princes. Blood tells mightily in England; yet the English sense of right, when once aroused, bears down even privilege of birth. So when the mill hand's son showed his royal ability, his sterling purpose to stand for the people, and his courage against all odds, smaller men, though their names had, in the way of titles and offices, as many yards of ballast as a kite carries, stepped aside to give him place.

His father's energy and Quaker thrift had taken him from his mill apprenticeship up to the control and owning of a factory; so he was able to set his son up in business as a manufacturer. Then came the test of principle. Naturally, wealth brought the temptation to secure a place among the aristocracy. Peel, Derby, and Gladstone, born in that same Lancashire, had made each for himself a brilliant career, and why should not he also? To be sure, they had the advantage of blood; but money, energy, and talent may succeed against blood, even in England. The English nobility may have to go further back than do American grandees to find the awl or auger that bored the way out of obscurity, but all the great families sprang from a common soil, and there is always a wish to hide humble birth under the rubbish of title and honors. A manufacturing region like Lancashire gives great opportunity to amass wealth and secure power through profit on the labor of those who are held to a specialty till their brain is but little more available for personal use than the wheels and spindles they tend. It takes flawless integrity and tremendous faith in humanity and God to hold one back from grinding the faces of the poor under such a steady pressure of temptation. When wealth gave

Bright independence, and his eloquence placed him at the head of English orators, he might have been invaluable to any party. He could have sold his birthright for the pottage of a title and estates. No doubt he went to his crowning through that wilderness of temptation; but his Quaker simplicity held him loyal to the people, and he marched to his death at last, like the mighty lawgiver of old, free from the trappings of petty distinction. He belonged to the people. He was set for their help, and he knew that if he would lift well at their burdens he must stand on their level. So he lived and died plain, honest, powerful John Bright, the friend of the people.

The schools had but little to do with the making of this man. He was in the main self-taught. At fifteen it was impossible for him to have laid deep and broad foundations of learning. His talent and taste led him to study carefully English poetry and political history. His religious training interested him in the persecutions of the early Friends, and kindled in his soul a great love for human freedom.

When the critics are at leisure from their partisan judgment of his public activities they may find that he was a man of rare mental vigor and fine literary taste. They kept in full cry after John Wesley while he lived, whom Macaulay pronounced not inferior in genius to Richelieu, and Buckle, "the first of theological statesmen," and Broad Churchmen honored him with a tablet in Westminster Abbey. Justice has not been so leaden-footed in this century of quickened thought. It overtook John Bright before his death. Oxford gave him the degree of D.C.L., and the University of Glasgow elected him its rector—no mean compliments to be paid a self-taught man, and one who had spent his life in the cause of the poor!

The spirit of reform took possession of Mr. Bright when he stood on the threshold of his half-century of public life. He lived in an age of reforms. European freedom of thought received an impetus from the war of American independence, but lacking proper religious balance it was dashed into the wildest anarchy, in France resulting in the Reign of Terror. During the first half of the present century, when Mr. Bright was in the height of his battle, it swung back to a healthful sympathy with the oppressed of all nations.

The Wesleyan revival had passed out of the mob period, and

had become a recognized power in the land, awakening to new life the dead Anglican conscience, and giving it a great impulse toward caring for the souls of the poor. Its converts, mainly of the "lower classes," were lifted to a better plane of life by the temperance and frugality that it enjoined. That was just the time for the development of such reformatory plans as filled the great soul of John Bright. His purpose to serve the people made him an orator. He could have said of the poor, as Victor Emmanuel said of Italy, "I have done a little for Italy, but Italy has done every thing for me."

Bright's oratory was based upon that word of John Milton's, "True eloquence I find to be none but the serious and hearty love of truth." He saw the truth. He knew that the time had come when it must be spoken. That it might have its full effect it must be uttered, as Lincoln used to say, so that any child could understand its meaning. Hence he became the greatest orator of his day. His religion was of the exact order that was most helpful. His Quaker conscience and Scripture training cut off all ambitious display, and made him listen for the Inner Voice, God's dictum in the soul, and final on every question. His obedient faith made him brave. It brought God into every affair. It settled in advance every unpopular issue; for what could fail with God at its back? It gave him courage to attack systems of wrong that had the wealth and power of the land for their support. He believed that the moral law was not written for men alone in their individual character, but for nations. He said: "If nations reject and deride that moral law there is a penalty which will inevitably follow. It may not come at once, it may not come in our life-time, but rely upon it, it will come.

Bright was a prosperous manufacturer and happily married when, through a great grief, the summons came to him to battle for the rights of the working classes. His friend Cobden brought the message. Mrs. Bright died three years after her marriage. Mr. Cobden went immediately to comfort his bereaved friend. Mr. Bright said of the visit: "I was in the depth of grief, I might almost say of despair, for the light and sunshine of my home had been extinguished. All that was left on earth of my young wife, except the memory of a sainted life and of a too brief happiness, was lying still and cold in the chamber above

us. Mr. Cobden called on me as my friend, and addressed me with words of condolence. After a time he looked up, and said, "There are thousands of homes in England at this moment where wives, mothers, and children are dying of hunger. When the first paroxysm of your grief is passed, I would advise you to come with me, and we will never rest till the corn law is repealed." From this time he became a philanthropist and statesman, raised upon a pedestal envied by many who might have shrunk from drinking of the cup and being baptized with the baptism that were his.

Mr. Bright had been drawn into speaking upon political questions as early as 1836, when he was only twenty-five, by a pamphlet published by Mr. John Fielden, entitled "The Curse of the Factory System," attributing the English trade troubles to the unjust treatment of factory operatives. Bright answered Mr. Fielden, showing the impracticability of his proposals, and, while he acknowledged that Lancashire operatives were overworked and underfed, he pointed to the real remedy in the repeal of the corn laws, which would cheapen food and raise wages. In the fierceness of the fight that followed he was driven more than once to defend himself against the accusation of oppressing his own mill-hands. Those accusations were successfully refuted, not only by his general character for philanthropy and Christian kindness, but by expressions of the high esteem in which he was held by the operatives themselves.

After his great bereavement Bright joined hands with Cobden for the repeal of the corn laws. The proposed reform attacked a monopoly cherished as the apple of their eye by the privileged classes, who were in an almost impregnable position. Bright and Cobden, leading the assault, had to make their own standing-room, for they belonged to neither Whig nor Tory families of prestige. At first they were not even in Parliament. They had to trust alone to facts, reason, eloquence, and God. Their plan of campaign was to form the opinion, first of voters, and then of representatives, till the general sense of the country should demand the changes that they regarded vital. Mr. Bright, combative by nature, seemed to enjoy assailing an abuse. With the oratorical instinct that understands the power of concrete facts, he usually took occasion to denounce landlords, bishops, soldiers, and the Tory party in general. His

denunciations were said to be "as harsh as truth, and as uncompromising as justice." He at first made bitter enemies of the monopolists, but his openness and fair play won him recognition in the end.

Bright and Cobden began their anti-corn-law agitation in 1836, and organized the league in 1839. Cobden was great in facts and invincible in logic, and Bright was overwhelming in eloquence. Cobden was the Paul and Bright the Apollos of the Anti-Corn-Law League. They carried the reform after a seven years' struggle. That success placed them at the head of the working classes as wise, judicious, brave, and uncompromising leaders. As soon as he entered Parliament Mr. Bright's oratorical talent was recognized by the House and the nation. He was thirty-two years of age, a middle-sized, well-built man, with a pleasant, intellectual countenance, and in the high tide of prosperity. Four years later he married the daughter of an eminent West Riding banker; and his family life was helpful in his career. If Mrs. Bright had used her power to crowd him upon selfish lines, for the advantage of herself and her children, he might have stepped out of the hard, unpopular *rôle* of a reformer into a place among the aristocracy, with a title for his tombstone; but the power of the masses would have been held back half a century.

The House of Commons deals largely with questions of finance, usually complicated and clashing. Members who stand for this or that industry in which they or their constituency are interested must uphold these interests. Now and then one, like John Bright, has the unselfish common sense that cuts to the core of each question to see how it affects the rights of the masses. He seldom has occasion to shift his position, and others form a habit of waiting till he has spoken.

Mr. Bright's position in regard to our civil war is in point. He never wavered in his support of the North, though the Lancashire manufacturing interests, and even his personal finances, suffered greatly from the lack of cotton. He was the only great English statesman who was constant and out-spoken in his belief that the war was a conflict between slave and free labor, and slavery must go to the wall. His advocacy of peace arbitration led him to oppose the Crimean War, which was very popular in England. That opposition cost him his seat in

Parliament; and later, his resistance to the war in Egypt obliged him to resign his place in Mr. Gladstone's government. He could step down and out, but he could not abate his purpose to keep England out of war—that monster iniquity that lays the ax at the root of every social virtue. The peace sentiment awakened by his effort had much to do with delivering England from the entanglements and imbroglios that have again and again threatened her peace and that of Europe. He has been called "the greatest political advocate of peace Christendom has ever known."

In his advocacy of the rights of the people Mr. Bright saw that the suffrage was the key of the position, so he pressed most strenuously the extension of the franchise. When at last this reform was carried, as is not unfrequently the case in English politics, it was by a Conservative government; but its amendments made it essentially the measure advocated by Mr. Bright, giving the suffrage to every freeholder in every borough in the kingdom.

In Mr. Gladstone's cabinet Mr. Bright was president of the board of trade, and, later, chancellor of the duchy of Lancaster. He argued the disestablishment of the Irish Church twenty years before it became Gladstone's measure. He left the Liberal party in 1886 on account of its Irish policy, and went over to the Liberal Unionists. He had espoused the Irish cause twenty-three years before, and made many telling speeches on its behalf; but now he believed that the Irish national leaders were disloyal to the crown. In his judgment, the establishment of a separate parliament in Ireland would lead to her separation from England, which would be disastrous to both countries. Ireland would fall into the hands of some European power that would care for it only as a base of operations against England. England, with its territory in the four quarters of the globe, and with so small a home domain, could ill afford such a risk of foreign invasion anchored at her side. He believed that Romish priests had quite too much to do with Home Rule for it to be really a measure of reform. What could Protestant England do, flanked in that manner by Romanists? Devoutly as he desired the improvement of affairs in miserable Ireland, he did not believe, with Gladstone, that it could be brought about by Home Rule. He had long advocated an

alliance between England and the United States—people of the same blood and tongue, both sustaining civil rights, manhood suffrage, and religious freedom. He feared that the Irish party, drawing its financial support largely from America, would endanger the peace existing between the two countries. His separation from the Liberal party was a severe blow to Mr. Gladstone; but the personal friendship between the two statesmen held to the last. Mr. Bright was too large of heart and noble of spirit to be drawn into partisan bitterness. It is said that his speech on Ireland, made the year before his death, "did more to draw together the noblest men of all parties, than had been effected by long years of discussion." Gladstone said of him, in his parliamentary memorial speech, "He lived to see the triumph of every cause to which he specially devoted his heart and mind." George William Curtiss said: "His signal and unique service lay in the demonstration by his life that the loftiest influence, the surest power, and the purest renown in public life belonged to qualities which politicians do not necessarily possess. The public man whose conduct and career illustrate the difference between the statesman and the politician is a national benefactor."

Even in favored America we need such "just and faithful knights of God" to assail illiteracy, mammonism, Mormonism, Romanism, and the intemperance that preys upon the masses. The scholastic, refined, and pure must risk all in the political arena, trusting for success to that high statesmanship that is in touch with every human interest, and to Christ, who identified himself with the poor. We must begin again to manage our politics as old documents were worded, "In the name of God, Amen."

John Bright believed in a direct revelation to the soul of the will of the Lord concerning all the acts of life. It was his loyalty to the Inner Voice that gave him so much resoluteness and force in the cause of right, holding him to steady, quiet faith in its ultimate triumph.

Jennie Fowler Willing

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

It is assumed in some quarters that the Discipline of the Methodist Episcopal Church harmonizes with the new-old teaching of rationalism, that the Bible is not the word of God, but merely the repository of the divine word, and that this distinction, recognized by the early legislators of Methodism, commits the Church to an acceptance of the spirit and tendencies of "higher criticism." We regard the Discipline as strictly safe in its theological or other utterances, and see little in the legislation it records that requires immediate modification. It is true that the fifth of the "Articles of Religion" declares that "the Holy Scriptures *contain* all things necessary to salvation;" that in the ritual for the consecration of bishops the question is asked, "Are you persuaded that the Holy Scriptures *contain* sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ?" and that in the ritual for the ordination of elders the question is repeated. We thus see that at least three different times the Holy Scriptures are represented explicitly or impliedly as *containing doctrine necessary to salvation*—which no believer disputes. But it should be observed (*a*) that in none of these instances is an attempt made to define the Holy Scriptures; (*b*) that if these Disciplinary references to them be construed as a definition it is very imperfect, for they contain much more than the doctrine of a soteriological scheme; (*c*) that the above references indicate that the Scriptures contain "things" or "doctrine" of a special cast, which may or not be identical with the general substance at all; (*d*) that this "doctrine" or these "things" are not said to constitute the Holy Scriptures, nor yet to be distinct from them, but are a portion of them; (*e*) that while the said doctrine is contained in the Scriptures, the Scriptures are not to be determined by the doctrine, but by references elsewhere in the Discipline; (*f*) lastly, that the word "contain," as here used, was never intended to be used, as rationalists, Unitarians, and destructive critics invariably use it, to distinguish the container from the thing contained. Such a distinction may be legitimate, and a cogent argument may be offered in its behalf, but the framers of the article and the ritual, Mr. Wesley in particular, never had it in view, and cannot be quoted as having employed it in the artificial sense of modern critics.

That they held an entirely different view of the Scriptures is apparent from internal evidence, or from what the Discipline records on the subject. In the same Article it is written: "In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. . . . All the books of the New Testament, as they are commonly received, we do

receive and account canonical." As this is borrowed from the Anglican Church, it is not peculiar to Methodism; but Professor Briggs, in *Whither*, page 79, intimates that the Anglicans were duped by a Jesuit into adopting this article, and, of course, the Methodists also are sharers of the Jesuitical deception. It seems, then, probable, according to the forced interpretation of critics, that the rationalists misled the early Methodists into using the word "contain" as to certain "things" that might be found in the Scriptures, and the Jesuits deceived them into a declaration as to what books are strictly canonical! What an innocent, guileless set were our fathers and ancestral legislators!

What they believed the Scriptures to be, however, is a matter of record, and to that we refer. In summing up the General Rules it is said, "All which we are taught of God to observe, *even in his written word;*" that is, the Bible is *God's written word.* In the form for the consecration of bishops the expression "God's word" is used twice; in the ordination of elders the same expression is used twice, and "the word of God" once; in the ritual for dedication of a church we find "the word of God" twice, showing that the Discipline recognizes the Holy Scriptures, which in part "contain," that is, teach doctrines relating to salvation, but, as a whole, as the "word of God." This is as comprehensive as the other is partial, and the whole must define the parts.

The Discipline may be thought to be rigid in its attempt to regulate the faith of the Methodists respecting the Scriptures, but we are bound to state its requirements. In the form for the reception of members the question is asked of applicants: "Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" The "doctrines" in this question are not limited to those "necessary to salvation," but to all that make up the so called creed of Methodism, and it is noticeable that this obligation of faith is a condition of original membership in the Church. Also in the ordination of deacons the question is asked: "Do you unfeignedly believe *all* the canonical Scriptures of the Old and New Testament?" This is a still larger question, because it does not recognize the "Articles of Religion" as the all-inclusive expression of truth, but requires that the *whole* Bible shall be unfeignedly received and believed if one is to preach it. According to our "law," then, no one should enter our ministry who speaks of the Song of Solomon as a "silly love-story," or of any biblical book as uncanonical, or of any thing in any biblical book as unworthy of credence, or who claims that he has the right to sit in judgment as to what is inspired and to be received, and what is uninspired and to be rejected. If this is iron-cladism we are not responsible for it. The remedy, if one is needed, is with the General Conference. The Discipline allows neither minister nor layman to exercise the rights of an infidel or an agnostic, or to turn its phrases in justification of a questionable liberalism, or to handle the word of God deceitfully, either adding to it or taking from it, because it is not the word of man. The Methodist will stand by the Discipline as he stands by "God's word."

The recent dedication of the new Methodist Book Concern building in New York marks an era of no small significance in the history of the Church in whose interest it was originally established one hundred years ago. As a distinct, if not unique, type of Christianity, Methodism came forward, in the persons of its founders, affirming its specialty to be the propagation of the spiritual, or really vital, element of religion. Other churchly organizations had emphasized the pre-eminence of the ethical element in religious teaching; but, fearing that it occupied too great prominence in Christian thought, and was likely to beget the spirit of antinomianism, which it finally did, in the religious world, Mr. Wesley proclaimed the sovereignty of spirituality, or regeneration, as the real source of the highest ethical life, and the strengthening factor in Christian institutions. Seeing also that theology was the chief pabulum of the Christian Church, and was really taking the place of the "bread from heaven," Methodism avowed that a religious experience is of greater utility than the Athanasian definition of the Trinity or the recondite distinctions between *Homoiousian* and *Homoousian*. Hence its ministers have been famed as preachers, not of the idealities of theology, but of the undercurrents of a large and healthful salvation. Inasmuch, too, as national churches were prone to amass wealth not always used for the glory of God, Methodism resolved upon a philanthropic career, and has in part pursued it in the endowment of its colleges, the support of its superannuated preachers, the adoption of plans for the extension of the Gospel to heathen lands, the education of the freedmen, and the establishment of great publishing houses, the centers of its periodical literature and books. The new building now jointly owned and occupied by the Book Concern and Missionary Society of the Methodist Episcopal Church is representative of all that Methodism is in its theologic, philanthropic, and literary character. It advertises to the world what special business it is undertaking to do, and is not ashamed of its attempt, or the results thus far secured. Not intending to be merely a theologic Church, still it publishes the conquering theology of the age; it halts not in the announcement of its tenets, is not in the act of revising its confessions or reconstructing its symbols, or hunting for terms and phrases that will constitute a palatable creed; it has one faith, which it preaches, prints, sings, and prays, and with which it has won its way to the souls of men. Not remarkable for the number of our Lydian kings, our publishing houses manage to distribute $100,000 among the widows and orphans of deceased ministers and the superannuated members of the more than one hundred Conferences; a sum larger, we believe, than that distributed by any other Church for the same purpose. Without employing secular methods for the circulation of its books and literature, it nevertheless every year reaches hundreds of thousands of its people by its publications, instructing them in the aims and spirit of Methodism and the widening influence of Christianity. We would not claim too much for these publishing houses; but it must be conceded by those observant of the facts that without their invigorating help Methodism would not be to-day what it is—the principal Protestant denomination

in this country. It is justifiable, therefore, to add that, so vitally related to all that is permanent in Methodism as the Book Concern is, it should be the pleasure of every Methodist cheerfully to co-operate with its management in the furtherance of all that it is undertaking to accomplish.

Quite willing to recognize the influence of the progressive spirit in the Roman Catholic Church of this country, it is gratifying to write that the congress held last November in Baltimore seemed anxious to impress the American people that henceforth the Church would be loyal to American ideas and institutions. As an evidence of good intention in this direction one of the lay speakers went so far as to disavow legal or other controlling relationship to the man on the Tiber, and pledged the Catholics to our country's flag and fortunes. To those of Protestant inclination it occurs, that the spectacular demonstration of a purpose not to be behind the Protestants in devotion to the interests of the republic implies that the charge made by the latter against the Catholics, that they owe their first allegiance to the pope, is true, and, therefore, the Roman Catholic religion is in virtual disagreement with our constitutional government. In order to cancel this charge, or give no occasion for its repetition hereafter, the laymen come forth, not exactly apologizing for the past, but so phrasing the common intent of American Catholics to aid in the establishment of republican institutions as to satisfy all complainants, or disarm further criticisms of the foreign animus of Roman Catholicism. If this declaration, thus publicly made, were the spontaneous outburst of the Church, and should be faithfully observed in the future, the Church giving no occasion for offense or criticism, all citizens will rejoice in the political progress thus manifested, and in the transformation of the Church from an organic foreign influence among us into a loyal and obedient organization, to be trusted as the nation trusts Protestantism for its support and defense. At this point, however, we are not as sanguine as some. It is possible that this sudden change of base may mean the opposite of what others interpret it to mean, and that it may be intended to strengthen the power of the Church in the country, not for the country's sake, but for the Church's further aggrandizement of power and usurpation of privilege. The fact that the change is suddenly made, and that the announcement is heralded over the land, will tend to quiet the opposition and blind the eyes of the more charitable Protestant to ends popery may have in view. It may be that Leo XIII. ordered this public asseveration of loyalty to the United States government in order to win the government; for if the Church has gained so much power by its recognized attitude of hostility to our institutions, what may it not gain by a profession of affection and obedience such as Protestants conscientiously render? If a sincere declaration, then it is a symptom of fermentation in the anti-American Church that promises a better life; but if it is the adroit maneuver of the cunning manipulator of Jesuitism, the reason is all the stronger for fortifying the nation against it. At all events the Roman Catholic Church, professing loyalty, should be admitted merely on probation for a term of years,

being watched and guarded in its movements; and if it proves the loyalty it now professes to cherish it may be received into the full fellowship of the sisterhood of Churches. This, we fear, will not happen during this generation, and, therefore, we shall continue to insist on definite announcements concerning the break from papal rule until the result shall be obvious to the nation.

The language of Isaiah (xxviii, 20) is suggestive of the overthrow of evil when he writes: "For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." This is not a curious passage, without meaning, but a practical illustration of the insufficiency of the agencies of evil for its purposes, and its inadequate self-protecting and conserving power in the time when the divine standard shall be lifted against it. The context prepares the reader for an understanding of the rhetorical verse. The scornful rulers of Jerusalem who had made a covenant with death and were at agreement with hell, —phrases indicative of a close affinity with the spirit of wrong—did not anticipate check, punishment, or overthrow. But the Lord God declares he will lay judgment to the line and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place of the rebellious. In such a time of wrath the bed will be too short for rest and security, and the covering too narrow for comfort and protection. The winds will blow, the hail will descend, and the waters will destroy, and escape will be impossible. All devices for resistance will be in vain; all attempts at defense will yield before the whirlwind of divine judgment; all strategy, all wisdom, all resources employed in self-fortification, or escape, or refuge, will go down like ships in a storm. God will do his work, "his strange work," in the destruction of evil. The history of the world furnishes confirmation of the intervention of Providence in human affairs for the overthrow of iniquitous institutions and governments, and the destruction of cities and empires that refused to hearken unto the voice of truth. Babylon, Nineveh, Thebes, Tyre, Sidon, and many other nations that forgot God were turned into hell. As it was, so it will be. This outlines the future, and justifies the Church in believing that not only no weapon formed against it will prosper, but that the weapon will be destroyed. In the wrestle with evil, righteousness will conquer, perhaps slowly, perhaps suddenly, and nations will enter upon an emancipated life. Truth is more than a match for error; virtue is well able to compete with vice. Intemperance, cursing human society, is under a divine curse and will subside; infidelity, opposing the truth, itself will be opposed by a divine force and retire from the field; slavery, the machine of history, will itself be torn to pieces by the machinery of providence and man will be free; and all social and political systems of iniquity, despotisms, and great national vices will surrender to the power of the divine agencies in operation for the rescue of the race to nobler conditions. Isaiah's teaching is, that God is greater than man, and holiness is sure of victory over sin.

CURRENT DISCUSSIONS.

THE PREDICTIVE ELEMENT IN PROPHECY.

THE Old Testament is pregnant with the spirit of prophetism, being distinguished in this respect from the New Testament, which is largely under a new personality—an historic development of the Abrahamic religion—and from all classic literatures which, with their ambiguous oracles, cannot be regarded as the products of inspiration or as containing reliable proofs of any prescient influence in their announcements. In its animal sacrifices, typifying the startling but all-sufficient sacrifice of Jesus on the cross; in its ritualism, ever pointing to truths imperfectly revealed; in its leaders, patriarchs, kings, and prophets, as Moses, David, Solomon, and Jeremiah, standing in some sense as representatives of the future Christ; in its historic movements, easily interpreted as signs of future changes; and in the whole output of Judaism as the index-finger to the Christian dispensation, we observe a prophetical character, or the proleptic antecedents of the elementary principles of the Christian religion. The elimination of the predictive feature in the Old Testament would therefore destroy its value, because it would subvert its meaning and render the religion of types absurd and useless. From the view-point, then, that the Old Testament is essentially predictive of the New Testament, not in the sense of chronological order, but in the sense of direct providential relation, it is not difficult to detect the future-pointing symbols in the various departments of the older revelation, whether it be history, poetry, prophecy, or the legal economy that undergirds the whole.

It is our purpose now to study this significant birthsign of the older revelation in that special department known as prophecy, in order to emphasize its significance, to point out its proportion in revelation, and to antagonize the rationalistic attempt to reduce it to a subordinate place, or eliminate it altogether from revelation. Examining the prophetical books, as Isaiah, Daniel, or Jeremiah, the inquirer will discover various elements in its composition, some more or less prominent, but none of them assuming to be the vital element, or that which makes the book possible and serviceable in religion and theology. He will at once be struck with the historical element in these books, and will be led to re-study Assyria, Babylon, Persia, Egypt, and Phenicia; but he will not conclude that the historical spirit of the books is the governing force, or is more than the frame-work of some greater idea. In close connection with the historical will be found the political feature, as brought to light in the internal administration of kingdoms and the royal custom of war-making; he may even be impressed that Cyrus consented to the return of the exiles, that Daniel outlined in pictographic form the rise and fall of kingdoms, and that Egypt often promised help to Judah from definitely inferred political motives; but he will be slow to believe that the political spirit dominates the prophetical books. He will also not

fail to observe, especially in Amos, a disposition to recall the ethical advances of the monotheistic religion, and, as in Jeremiah, a pathetic denunciation of the covenant-breaking people; but it will not occur to him that the prophets were mere teachers of ethics, or were propounding a recondite theory of moral philosophy. Whatever historical, political, ethical, or philosophical germs were lodged in these books, he will eschew them as the main or essential root of thought; he will most likely regard them as incidental in themselves, and in their connections tributary to a dominant purpose, and so arranged and developed as to illustrate and enforce a providential programme.

In his groping after the principal element, aided by the lesser light of the scientific spirit and the greater light of the divine Presence, he will find at last that the predictive element is not only native to the books, but that because of its majesty, its divine tone, its embroidery of detail, and its consecutive and ever-recurrent development, it is the pre-eminent quality of prophetical literature, surpassing all other elements, and challenging the faith as well as the respect of mankind. The announcement of this element is not, therefore, of the nature of a discovery, for until infidelity, or rationalism in some form, questioned its existence, denied its reliability, or attempted to advertise it as a myth of the Bible-makers, or an illusion of the prophets, the most casual reader would at once detect it and consider it as the essential spirit of prophecy. To treat it, therefore, as an insignificant feature, or to contemn it as a mythical product, is to outrage the *consensus* of Christendom, and do despite to the Christian judgment of history. To despoil prophecy of its constituent element, or substitute a minor feature in its stead, as some American higher critics are doing, is to encourage a vandalism in the treatment of the Old Testament religion that, applied generally to the old Book, would countermand its inspiration and leave it on our hands a bundle of fading parchments.

Against this theoretic scuffling with the prescient element in prophecy we may urge some facts that, until set aside, may be accepted as sufficiently defensive of the position the reader will understand we have assumed on this subject. The word "prophet"—whether defined according to the Hebrew adjective, נָבִיא, which means a *bubbling forth*, and is interpreted by Hengstenberg to signify the announcer of a divine message; or, as in the Greek, to mean a divinely qualified herald of the divine will; or, as Webster prefers, a *predicter*, all of which meanings, however, coalesce into the thought of an unfolder of things to come—is the key to the scriptural position, which in not a single instance vacates the idea of prescience as the characteristic of prophecy. An abandonment of this position involves so many perplexities, growing out of the significance of prophecy, that it is difficult to see how the Christian scholar can dispose of them, or stand upon any unimpeachable ground in the exposition of the books. It is taught in the books themselves that not unfrequently the prophets did not understand their prophecies, which is singular if, as teachers, they were merely teaching monotheism, a code of ethics, the observance of the priestly ritual, or the spiritual dignity of

high-church worship. When, however, we learn that the predictions they uttered astonished them, and that as in Daniel's case (viii, 27), he was "sick" over predictions he could or could not understand, we may conclude that prediction was their chief thought, and that it engaged them much more than the simple teaching of political ethics. It must also be remembered that one hundred years after the Babylonian captivity the prophetical spirit ceased in Israel; but are we to understand by this fact that the pedagogic function of prophets ceased, or the predictive prerogative? Which was it that ceased? Surely not the former, for moral teachers remained in Israel until Isaiah's Immanuel appeared, and obtain among them unto this day. *The prophets ceased as prophets, because the work of prediction ceased.* There were no schools of prophets, no real prophets, after Malachi, until John the Baptist, because the prophetical work, the great work of foretelling, was so far accomplished. This most clearly determines the pre-eminent position of prescience as the chief element of prophecy. To assert that the prophet's chief business was to instruct the people in a category of moral or religious principles implies that when the race of prophets vanished, or the prophetical spirit was withdrawn from Israel, the propædeutic function of teacher also expired; but Israel always had teachers in priests, kings, and especially the wise men—*Chakhamim*—or those intermediate professors between the priests or sacrificers and the prophets or predicters. The intellectual or pedagogic function did not cease with the prophetical spirit, but the office of predicter vanished with the prophet. So that, even in Israel, the word prophet, construed in the historical setting of the ancient period, is synonymous with a divinely-called foreteller.

In this aspect of the subject, and as further proof that the deduction is legitimate, it begins to appear that there was, and there can be, no genuine prophecy that is not in essence predictive. Only in the most subordinate and accommodated sense may a prophecy be said to be pedagogic, but we are not considering the subordinate, but the essential, aspect of prophecy. Many of the prophecies are historical in form, but the historical element is subordinate. David's Messianic psalms are poetical, but the poetry is incidental, while the essential element is predictive. There are prophecies that are propædeutic in character, but the propædeutic is subordinate, and in no case supreme. Without the predictive element prophecy is no longer prophecy; it may be history, poetry, science, philosophy, ethics, but it is a misnomer to call it prophecy. He who affirms that prediction is not the essential of prophecy is like unto him who affirms that the historical element is not the essential of history, the scientific element is not the essential of science, and the legal element of the old dispensation is not the essential of law. If the *reductio ad absurdum* appears in this conclusion, it is because the preliminary steps, taken in reference to the rationalistic position, conduct us in no other direction.

Nevertheless, we are bound carefully to weigh the suggestion that predictive prophecy subserved an educational and disciplinary purpose

in the moral development of Israel, and that it possibly superseded the original content of the deliverances of God's servants. It is admitted that the revelation which constituted the substance of prophecy was earnestly and cogently taught, explained, and enforced by those who first received and wrote it; but because the revelations of prophecy were taught to Israel we are not led to believe that the teaching, or the purpose of the teaching, eclipsed the revelation, or ignored or superseded it. Without the revelation, there could have been no teaching; and as the chief revelation was prediction, it follows that the chief teaching was the revelation or prediction. The new thing in prophecy was not monotheism, or the theocracy, or the Mosaic cult, but prediction of changes, movements, and preparations for the advent of the Messiahship, with astounding revelations of immediate events that would affect Israel and the surrounding nations. The whole tenor of prophetical teaching is, not the revival of old ideas, but the revelation of new truths, new conditions, new duties, and a new kingdom. Whatever instruction accompanied the revelation was made possible because there was something to teach; in other words, truth, revelation, prediction, being the thing to be taught, preceded the teaching, which was merely a mode of explaining and enforcing the truth, and, therefore, entirely subordinate to the truth itself. If religious instruction were the design of the prophets it was no part of prophecy, *per se*, but was associated with it as a necessary means of understanding it. Freely granting, however, that the design of the scriptural prophecies is in keeping with their nature, or the chief content, it is pleasant to consider the strict uses of prophecy by the prophets themselves and by the Church in all ages of the world.

It is not unimportant to observe that the literary form of prophecy is neither historical, poetical, didactic, biographical, nor philosophical; none of these exclusively, though all enter more or less into it; but its most profound characteristic is the future tense. The prophets were not the conservatives of their day but the radical revolutionists, insisting upon progress toward new conditions. They carried the future with them; they stood for things to come; they poetized the glory of the morning of the new day; they philosophized upon the triumphs of truth in the distant ages; they historicized the future, by ideally constructing the future kingdom in the present, so as to win Israel from the present and induce it to go on to the future. The literary frame-work of the prophetical books is so unique, and so different from that of the historical and poetical books, that it almost passes belief that any scholar can fail to distinguish between them, or mark the peculiarity of the fact of prescience in them. If we would in part know the future we must look through the telescopes of the prophets, or we merely guess as to that future without any ground for anticipation.

While, however, the literary form of prophecy is uniquely apocalyptic, suggestive not of sages but seers for its writers, its substance is a revelation of events that prove to be calamities for transgression, or pivots of progress, and so necessary to the moral tutelage of Israel. Hidden in

the form of predicted events are the ethical and theological truths necessary not merely to Israel but to the race, so that prophecy becomes the avenue of truth, or the revelation of God to man of those things he ought to know. Separating the events of prophecy from their moral import, or bearing upon educational ends, we discern majestic events on the one hand and the loftiest supernaturalism with the holiest truths on the other; as the fall of Babylon echoes in the chambers of history like an electric storm, there comes thundering in our ears the great doctrine of Providence in human affairs; the captivity of Israel occurs, but it is followed by the extinction of idolatry and of the monarchical spirit among God's people; the overthrow of Assyria, Egypt, and Greece is attested by the signature of kings, and the doctrine of monotheism rises to an altitude of supremacy; and so events are made the stepping-stones to fundamental lessons in theology and jurisprudence; but as the lesson was impossible without the event, the substance of prophecy is not the lesson, or teaching, but the basal facts in the events predicted. Even allowing that the design of prophecy is the teaching of truth, its substance is the revelation in the form of prediction upon which the teaching rests. Forgetting not the process of revelation, or the method by which divine truth is communicated, we are safe in affirming that the *material* of the prophetical books is prediction, while their design may be the lessons logically grounded in the events veiled from human sight. As this, however, is in the line of an apparent speculation, it cannot be urged with convincing force; so our study must continue along safe lines.

Looking again into the prophetical books we observe that the chief aim of the writers seems to be not to teach the great truths of the existing dispensation, but to impress upon Israel the fact that the events of the future, even of foreign nations, would be related to Israel and the permanent preparation of the world for Messiahship and millennianism. As Dr. Orelli, of Basel, says, the more that Isaiah's prophecies were fulfilled "so much the more his words became law to king and people, and entered as a potent factor into Judah's history." The prediction was the rod of discipline in the hands of prophets for the government of Israel. If Josephus is correct, Cyrus read the predictions of Isaiah, which led him to order the return of the captives to Jerusalem. Here prediction is the instrument of a turning-point in Israel's history. Likewise Ezekiel, in his vision of the valley of dry bones, predicts the return from Babylon; and Jeremiah limits the duration of the captivity to "seventy years"—the prediction in both cases being used with wonderful effect on the enslaved nation. Ezekiel (xxv, 2) is thus addressed: "Son of man, set thy face against the Ammonites, and prophesy, [that is, predict], against them." He was thus frequently commanded to predict, as if this were his great duty. It will be difficult to name a prophecy in which prediction does not occupy the first place and which was subsequently used by the prophet as an instrument of reform, a warning against idolatry, a lesson in monotheism, or for the wider opening of the nation's vision to the Messianic period. Such a limited use by the prophets themselves

demonstrates that prediction is the material of prophecy, and that the end of it was incidentally the reformation of Israel, and remotely the preparation of the world for the Messiah.

It is not too much to say that the Christian Church has in like manner interpreted prophecy, extracting from it its materialistic element, and basing upon it a truth fundamental to religion, or a revelation of events yet distant and unexplainable because unfulfilled. In addition to this internal interpretation of the prophetical books Christian scholars have discovered in the predictive element of prophecy an unanswerable proof of the doctrine of inspiration, which they hold is the explanation of the Bible. Prescience is a sign of divine illumination. Even the revelation of monotheism, or the theocracy in the Abrahamic period, was a proof of inspiration; but moral teaching, or the revival of the Mosaic cult, or indoctrination of supernatural ideas connatural to Judaism in the prophetic period, only signified a re-education in what was previously known and accepted. During the prophetic period prediction was the evident sign of an inspiring illumination, and was announced with divine authority, and was received, if at all, as divinely superior to ordinary religious instruction. To be instructed in or by prediction, therefore, was to be instructed in God's plans, purposes, and will. Hence, the scholar finds in prediction what he does not find in the educational process of that period —*a proof of what is called inspiration.* He knows that Jeremiah could not predict the duration of the captivity, or Isaiah the character of the Messiah, or Daniel the date of the crucifixion without divine interposition; and so he justifiably quotes prophecy on behalf of the great doctrine. In the light of what Isaiah (xli, 23) records, it appears that Jehovah intends that prediction shall be considered as an evidence of his existence and of his power to reveal his plans to the prophets. In addressing the idol-worshiping people on the nothingness of the gods he says, "*Show the things that are to come hereafter, that we may know that ye are gods:*" that is, prove your divinity by your prescience; *predict the future*, and we shall know ye are not merely men. Hence, prediction is, according to Isaiah, the proof of inspiration.

We are affronted, however, with the rationalistic theory that prediction is an inconsequential element of prophecy, and that it should be interpreted as incidental to the main purpose of the prophetical writers. The reader can detect the motive of rationalism in this attack upon the stronghold of inspiration. If prediction did not both illustrate and vindicate the doctrine of inspiration, it would not be attacked any more than David's retirement to the cave of Adullam, or Paul's reference to the eurocly don. Prediction is an obstacle to rationalism; therefore, it must be eliminated from the sacred record.

Of the many explanations given for the predictive element, we observe that not one of them is in harmony with any theory of inspiration, but all are constructed in direct antagonism to the supernatural origin of the books containing it. The old infidel notion of *vaticinium ex eventu*, or prediction written after, or based upon, existent events, or signs of events,

is revamped by higher critics as if it were a new conception, or removed any difficulty, or explained any recorded fulfillment. Possibly some calamities, wars, or the aggressive movements of nations were foretold as the logical *consequences* of existent political and moral conditions; that is, the times indicated the events; but if it did not require inspiration to foretell them, even under such circumstances, the prophet was reduced to a statesman of broad sagacity, or a reformer impelled to accurate foresight by a study of moral tendencies. Dr. Cheyne holds that Jeremiah was the victim of the "tendency argument;" and Dr. Driver asserts that "history is the foundation upon which Isaiah's grandest predictions rest." But it is difficult to detect the tendency or existent condition that led Isaiah, with Sennacherib's army about to invest Jerusalem, and Hezekiah and the nobles prostrated with alarm, to declare that the Assyrian conqueror "into this city shall not come," and that his army should be destroyed in a moment. There was no historic basis for this expressed outlook, which, as Dr. Driver concedes, was "brilliantly fulfilled."

What was the historic basis of Isaiah's prophecy against Tyre? What induced the appearance of Nebuchadnezzar's metallic image as the predictive course of Oriental political history? What "tendency" led Jeremiah to limit the captivity to a definite number of years? What influenced Micah to fore-declare the birthplace of Christ? of Malachi to foretell John the Baptist? of Joel to describe the spiritual pentecost? of Nahum to describe the fall of Nineveh? of Micah to say Assyria should be wasted by the sword? of Isaiah (liii) to write, as Koppe shows, of the Messiah? In the maximum prophecies we swing past tendencies, historic bases, and the signs of coming events; in fact, *such prophecies were contrary to existent history and the evident tendencies of things.* Statesmen, reformers, priests, governed by tendencies, would have anticipated just the opposite of what is recorded; inspired prophets who are designated as "forward-looking historians," seeing beyond the circumference of their age even to the end of time's vista, declared the things of the future, some of which are yet future. Verily, instead of history becoming the basis of prophecy, prophecy *became the basis of history*, and determined its course of development. Yet higher critics, theorizing on prophecy, are prone to refer events in the womb of the ages to come, to some historical signs that were without a calculable relation to the future!

In order to cancel the value of the sovereign element in prophecy it is sometimes asserted that not all of the scriptural prophets indulged in prediction but exercised a pedagogic influence on Israel, showing that the prophetical order had other functions besides foretelling the future. The statement is not founded on a clear discrimination of facts. From the time of Samuel, when the prophetical school was organized and developed, to Malachi, who is recorded as having spoken the last words of the old canon, there were prophets who wrote their prophecies, and also a class of prophets, such as Saul, Huldah, Elijah, Elisha, and Micaiah, who delivered their messages orally and to the persons or generation then living. The writing prophets, so called, are but sixteen in number;

the non-writing prophets perhaps constituted a large class, the graduates of the schools of prophets, whose mission was to their age and their people. What we wish to point with emphasis is, that though the non-writing prophets may not have unfolded the future, or localized predictions, the writing prophets were predictive, and, as having reference to the future, their writings have been preserved. It is a singular confirmation of our position that of the many so-called prophecies spoken or written in the ancient period, only the predictive have reached us, while nearly all others have perished. Ewald suggests that many prophecies have been lost, but providentially the predictive prophecies have survived the destructive processes of the ages.

Finding that the general statement is untenable, the critics next seriously allege that the prophetical books were not written by the authors whose names they bear, and that there is good ground for supposing that some of them are forgeries. The charge is a *coup d'état* in literature, and worthy of some attention, for if true the whole biblical fabric is in jeopardy. It is easy to attribute the prophecy of Isaiah to two writers, one the real prophet, the other a pseudo Isaiah, or writer living in Babylon during the exile; but the proof is speculative, and the purpose being a destruction of the Messianic portion of the book we must treat it as a deficiently supported theory, without even the recommendation of possessing originality or critical acumen. Jeremiah is accepted as a prophetical author, but the critics hold he did not write the *Lamentations*, or even the greater portion of the great book attributed to him. Baruch is introduced by them as a joint author of these books. Seven hundred years after Daniel's death Porphyry suggested that Daniel did not write his book, but though this was the first expressed doubt concerning the authorship of the book, it was taken up by pagan writers, passed into the hands of the persecutors of the Christian faith, and has been adopted by the rationalism of the nineteenth century as true, thus overthrowing the faith of the ages and the testimony upon which it has rested. Affirming that the book was written in the second century B. C., we are nevertheless informed by Josephus that when Alexander visited Jerusalem 332 B. C., as the prophecies of Isaiah were in a former age shown to Cyrus, so the *book of Daniel was shown to him because it contained predictions respecting Greece*, and that he was influenced by them. This proves that the book was in existence long prior to the time when the critics say it was written. Respecting every book in controversy the internal evidence is in opposition to the critical view, while monumental inscriptions, so far as they bear upon the subject, contradict the critics and support the historic authorship. It is to be noted that the tremendous effort, both to eliminate prediction and to shift the authorship of the books, is because inspiration is involved in them, and the only way to overthrow inspiration is to overthrow the authors or their predictions. The effort is useless, but it is a sign of the times, and is, therefore, noted.

Still another method to neutralize the fact of scriptural prediction is, to assume that the predictions were not fulfilled; hence, they were false

predictions, and do not evidence inspiration, or they were not predictions at all, and never were uttered as such by the prophets who spoke them. Dr. Cheyne often observes that Jeremiah's predictions failed; Dr. Driver also discovers that Isaiah was sometimes disappointed over the non-fulfillment of his prophecies; and the long list of unfulfilled prophecies is quoted by the rationalists in proof of the absence, instead of the presence, of the inspirational element. But if the critics point to so many local predictions that were not fulfilled in their time, the failure grieving the prophets overmuch, does it not show that prediction was the chief thing with them? Whether the prophecy was true or false, it establishes that prediction was the great business of the prophet. Again, what right have critics to narrow all prophecies to the Israelitish age, and assume that none of them refer to times yet to come? If there were no unfulfilled prophecies, then they were local, and confined to the Jewish world, and we are not interested in them; but the unfulfilled as well as many of the fulfilled predictions relate to the Christian Church, the Messiah, and the progress of the divine kingdom to the end of time. The least important are those which are exclusively Jewish; the most important are those which bear upon the downfall of the old dispensation and the establishment of a kingdom that shall endure forever. Of the former class the prophecies, both domestic and those respecting foreign nations, were fulfilled; while of the latter the fulfillment has been so marked and decisive as to elicit the reverence of mankind. Daniel's interpretation of Nebuchadnezzar's dream, Jeremiah's seventy years, Isaiah's fulminations against Tyre, and the numerous predictions against Moab, Edom, Egypt, Persia, Greece, Babylon, and Assyria all came to pass in due time, and as undeniable authentications of the inspiration of the prophets who declared them. Professor Orelli says, that Isaiah's predictions against Samaria and Assyria were splendidly confirmed, and that "his preaching abounds in special predictions, frequently definite as to time." Professor Deane says, that Jeremiah, Ezekiel, and Daniel, each in his way, exhibits the *certainty* of the return from the captivity. As for the great prophecies referring to the Messiah, the critics admit a remote and secondary reference to his advent, but insist that the primary intent was to correct local conditions or enforce instruction for local purposes and immediate effects. It makes little difference whether Messianic prophecy is styled primary or secondary, for it required the same inspiration, both in kind and degree, to utter it and give it the force of a revelation. Professor Cheyne adroitly disposes of the Messianic prediction in Deut. xviii, 15, by a singular feat in Hebrew grammar. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me," wrote Moses; but the professor gives the frequentative sense to the verb, and translates it, "*shall continually* or *from time to time* raise up a prophet," making it mean a succession of prophets rather than a personal Messiah. This is a shift of the grammatical base without warrant in this place, but the purpose is obvious. Professor Delitzsch holds that Christ is predicted in the Old Testament; and,

taking the details of such prediction, as birthplace, a virgin mother, ministry, rejection by the Jews, crucifixion, and resurrection, as foretold by the prophets, it makes a prophecy more wonderful than any other, and absolutely trustworthy as a proof of supernatural direction in its preparation. The great predictions relating to the Messiah are the permanent glories of Old Testament literature, and connect it with the still greater wonders and revelations of the New Testament respecting the earthly life and career of the incarnate Lord.

In the progress of this discussion concerning the rationalistic explanation of prophecy we have noted that the critics have not hesitated to employ all the rhetorical arts of subterfuge and sophistry in order to cancel the force of the predictive element, but the climax of opposition is reached in the attempt to disconnect the Old and New Testaments in their relation to the value of prophecy and its function in the scheme of revelation. It is boldly affirmed, contrary to the teaching of the Church and the teaching of the Scriptures themselves, that the New Testament must not be used as a commentary upon, or the interpreter of, the Old Testament, and that the quotations made by Christ and the writers of the New Testament from the Old Testament must not be construed as authentic, or as settling any question of authorship of a given book, or as throwing any light upon Old Testament customs and teachings, or as explaining the significance of any prophecy, or the purport in general of the old economy. The Old Testament, with its difficulties, the critics will handle in their own way and quite independently of the New Testament; in fact, if the New Testament is made to interfere with their attacks on the Old Testament, then the New Testament must be set aside; Christ's quotations must be abbreviated into literary mistakes, or an accommodated use of the old books; and the apostles' references must be held as the result of prejudice and ignorance. Plainly, then, the New Testament is the *crux* of the critics, for without it they believe they could accomplish their destructive work.

What, then, is the scriptural testimony to the relation of the two Testaments as regards the content and significance of prophecy? In our Lord's address (John v, 39) to the Jews is the indisputable direction: "Search the Scriptures; *they are they which testify of me.*" The Old Testament is here referred to as explicitly testifying to one who should come, the fulfilled predictive element being that which the Master would impress upon the Jews as a proof of his messiahship. So he frequently says with reference to events, "that the Scriptures might be fulfilled," teaching that as fulfillment in the New Testament is all-important, so prediction in the Old Testament is the cardinal teaching. In Luke iv, 22, he says, referring to Isaiah's prophecy respecting him, "This day is this Scripture fulfilled in your ears." Paul (Acts xxvi, 22) in defending himself before Agrippa said: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses *did say should come.*" Here again prediction is the powerful weapon used by the great logician,

Paul, when his life was at stake. Peter (Acts iii, 24) said: "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise *foretold of these days.*" Peter's preaching, as Paul's and Christ's, was based on Old Testament prediction. At another time (Acts x, 43) he says, "To him give all the prophets witness," which was a defense of Jesus on the ground of his predicted coming. In his epistle (1 Pet. i, 10, 11), speaking of the prophets, he says, they have "inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it *testified beforehand the sufferings of Christ, and the glory that should follow;*" that is, the prophets were amazed at their own predictions, and studied them with diligence to know what they signified. It was Abraham who, under a predictive spell, saw Christ's day and rejoiced in it; it was David who declared that the rejected Stone should become the head-stone of the kingdom; it was Hosea who predicted the temporary sojourn of Jesus in Egypt; and it was both Ezekiel and Joel who foretold the dispensation of the Holy Spirit: and all these Old Testament predictions are quoted by New Testament writers as fulfilled, and as justifying the prior claims of Christ as a divine teacher and pre-eminently as the Son of God. In order to dispose of the force of the New Testament use of prophecy the rationalists propose to impeach the New Testament writers, and even to criminate the Lord Jesus in his references to the Old Testament. In short, the New Testament must not be subpœnaed as a witness to the truth or the meaning of prophecy in the trial now pending.

It is needless, at this time, to pursue this investigation further, or even to add to the statement of the case, except to say, that while Keith and others have elevated the predictive element of the Scriptures into a majestic pre-eminence, proving its sovereignty in prophetical literature, the Scriptures themselves—the Old Testament standing alone or interpreted by the New Testament—offer the most succinct, intelligible, and unanswerable refutation of the theory of the rationalists, and this in a manner that the orthodox world has usually accepted as sufficient and decisive of all the questions involved in it; and we therefore commit the case to the ripened judgment of those who are concerned with the issues of the problem of scriptural prophecy.

THE MISSIONARY RANGE.

It is incumbent upon the Christian Church to evangelize all nations, establish the Gospel in all lands, and, as soon as possible, transform the kingdoms of the world into the greater kingdom of Jesus Christ. It is doubtful if any organized body of evangelical Christian believers holds to any other view, or would consent to abandon it for one narrower in its range of thought, or likely to obstruct the movement which it suggests. As for the Roman Catholics, it is well known that they entertain no other

idea than that of universal conquest, and the subjection of the nations to the divine order as they have interpreted it. It will also be accepted as true that the Scriptures not only authorize this world-wide conception of evangelization but also enjoin the appropriation of the means for the accomplishment of the end. Daniel (ii, 44) foretold the establishment of a kingdom which should endure as long as the sun, and the rise of a King who should have no successor, himself reigning forever. It is this divine kingdom, foreshadowed by the older prophets, that is slowly taking possession of the world, breathing upon it its atmosphere of loveliness and purity, educating it in truths scientific, ethical, natural, and supernatural, and turning the thought of mankind to things infinite and eternal. Any conception of the kingdom that falls below the scriptural outline, or surrenders it as impracticable because apparently ideal, is contrary not only to the scriptural teaching, but also to the fundamental design of the Christian Church. For if the world's evangelization be not the objective aim of the Church its mission is something different from what the Church itself has understood it to be, and in pursuit of which it has employed its greatest energies and built up every-where Christian and progressive civilizations. The magnetism of the Christian movement has for its source the thought of the Saviour, that the world is to be inoculated with divine ideas, and the race is to emerge into complete manhood after the divine pattern. Such, then, is the general conception of the Church as regards its relations to the world, and such conception seems to be founded on the single source of instruction—the divine word.

Admitting the conception to be of divine origin, and basing upon it the great missionary movement of the Church, it is important to inquire if it is obligatory upon any single Christian body to undertake to execute the conception in detail; or, in other phrase, if any organized Church should aim at the evangelization of the world. It is agreed that the Christian Church, *as a whole*, should ceaselessly be at work on the divine idea and according to the divine plan, but it may not be so apparent that the Methodist Episcopal Church, or the Presbyterian Church, or any other single organization, should resolutely assume the task of the entire Church. It may not be clear that a part should engage to do the work of the whole any more than that a regiment should take up the task of a great army, or the sun should exclusively attempt to furnish light for the spatial universe. If there were but a single organic Church on the footstool, the burden of the development of the divine conception into world-wide reality would wholly rest upon it; but with a diversified body, or many Christian organisms, or Christian unities, it is not evident that any single organism should essay to do what it cannot do, and what virtually belongs to the whole to do. In spirit it may appropriate the divine purpose, and at times feel large enough to subdue the world to righteousness; but in the practical warfare it may find itself singularly unfitted for the achievement. It is quite possible that a single church organism may be inspired by the grand conception of the world's conquest, and yet not be able to execute it, or not even attempt to execute it, and be justified in its more

limited range of activity. As a tentative view of the work of the single Christian organism, we think it is entitled to some consideration.

It is probable, however, that being accustomed to revere the divine conception as the only inspiration, and ever living under the ideal glamour of a possible regenerated world, we shall not be able dispassionately to consider any view that, though not compromising it, would yet seem to paralyze the attempt to fulfill it. We would not disillusion the Church if we could, nor say aught in discrepancy with the ideal teaching; but if we should say that the Methodist Episcopal Church should not yet attempt to evangelize the world, we should only open the door to a study of its specific relation to the work of the Christian Church, and of the specific duty it should seek to perform. It may be our duty to seem to do what we cannot do, for its reflex effect upon ourselves as well as for the external effects upon the world; but expediency, ability, methods, and probabilities might suggest, instead of broadening the work every-where under the spell of the divine conception, a concentration of forces and methods in the principal missionary countries until we shall have conquered, and made reaction unto paganism impossible. In verbally assuming to do too much we may not do well that which we are capable of doing, and which is most needful to be done if foundations for the future are well laid. It occurs to us that the Missionary Committee in its November annual meeting must have been influenced by the consideration of which we write, though it was unspoken, and made no visible appearance in discussion; but the conclusion reached, not to enlarge but vigorously to sustain what has been established, is in perfect keeping with the tentative view we here announce. The missionary committee is a body of practical, common-sense men, actuated in reason by the New Testament, regulated in theology by a modified Arminianism, and controlled in action by the Discipline of the Church to which its members belong; and hence it is difficult to scheme a Utopian measure, or through a frantic hypothesis of immediately overthrowing all opposition to the Gospel and bringing in the millennium, to commit the Church to a policy of enlargement that it is not well able to bear. We do not intimate that there was a single Utopist in the body, though some were more progressive in suggestion, if not in desire, than others. All progressives and conservatives, if they may thus be classified, were careful in their study of the situation and of the ability and duty of the Church. As to some countries, the appropriations are inconveniently small, and afford no hope of progress; but the Committee dealt with resources, not with desires or pious hopes. It is no discredit to the Committee that it did not order an immediate advance into all parts of the earth, for there were no means of advancement at its disposal; but it is to the credit of Methodism that it proposed to strengthen the things that remain, and to insure success to the Gospel where it has been planted. Thrilling as the thought is in itself, *we should be unwise to start out to capture the world* with resources so limited that our missionary movement in its present developed form may be seriously crippled for want of re-enforcing agencies; with methods utterly inade-

quate as yet even to transform a single country that we have entered; and with no probability of such final success for years to come. In a qualified and legitimate sense we are not in the world-capturing business! We may take on that idea after a little. We have but commenced, and the time for capturing the nations will come hereafter. We have not captured India, China, Japan, Africa, Bulgaria, Italy, Norway, Germany, or the Argentine Republic. We have not captured the Indians, the Roman Catholics, the Jews, the Italians, the Swedes, and the Mormons in the United States. "Where is boasting then? It is excluded." Since 1866 we have boasted too much; it is time now to do solid and sober work. Centralization of forces in foreign fields, and specific application of the Gospel to foreign elements in the United States, with a conservation of energy for the spread of Christianity among the unbelieving and agnostic classes around us, will be rewarded with results that may justify the Church at some future period in enlarging the sphere of its activity and working out the ideal of the Master.

Let us not be misunderstood in our approval of the so-called, but quickening, conservatism of the Missionary Committee, or in the precedent grounds of such approval, and especially let there be no wrong impression concerning the conclusions of the Committee. Its members believe in progress and the evolution of the Christian Church, and are in perfect sympathy with the great conception of the Head of the Church. They believe in the divine "Go!" and the Church is going in response to the Master; but the *going* is not a reckless or hap-hazard movement. They felt without doubt that the surest way to secure the complete reign of Christ in the world is to focus the strength of the Church both upon pagan and civilized opposition to the Gospel, and so furnish new ground for faith in its ultimate triumph. The tentative view of the missionary range is not, therefore, a paralytic view; it has in it the vigor of inspiration, the element of progress, and the prophetic outlook of victory. Henceforth the missionary movement will take root and abide where hitherto it has been a variable and uncertain influence; it will grow into the lives of peoples as they discern its divine adaptations, and outgrow their paganism and the "desolation of abomination," set up not only in the sanctuaries of the Lord but in the more glorious temples of human hearts, immortal by the gift of God in Jesus Christ.

THE UNION OF CHRISTENDOM.

From the days of Luther until now the militant Church, divided by the ecclesiastical Reformation, has consumed its chief resources in warring upon itself; that is, Protestantism, as the representative of one division, and Roman Catholicism, as the representative of the other division, have steadily antagonized each other in all fields, on all occasions, and by the use of all instrumentalities, with a bitterness of spirit and an ambitious purpose that must strike the observing world as being at variance with the original purpose of the great Founder of the Church. The gulf of

separation between the opposing forces is wide, deep, long, and even furious in its threatenings, with little to encourage the irenical believer that it will ever be bridged or filled up. We do not now intend to account for the alienation, or to philosophize upon the justice of Protestantism in its attitude of hostility to the old Church, or to suggest even a tentative method of reconciliation by which the reproach of Christendom may be wiped out and the organic union of the divided sections be restored. We may express regret over the situation, and deplore the bigotry of both sides, but there are so many difficulties in the way of even a fraternal recognition between them, that we do not anticipate any special change in mutual relations during the present century. These difficulties we feel bound to state, with the comments they suggest.

The fundamental position of the Roman Catholic Church respecting the Protestants is, that they are *errorists*, both in practice and doctrine, and that their unconditional abandonment of error is the *prima facie* condition of any hope of consideration from the Roman hierarchy. Inquiring into the meaning of this charge, we find that it goes back three hundred years, implicating the original movement of separation under the Reformers, and condemning them as rebels against the Most High. On their part it was a crime of unforgivable iniquity to retire from the corrupt Church and organize a Church that would more fully represent the divine ideas of love and righteousness among men; and as the descendants of the original Protestants justify the rebellion of their forefathers they share the responsibility of the secessional movement. The great error of the Protestant, then, is in being a Protestant, or in disavowing allegiance by overt acts to the Roman See, and assuming any right of independence from the old authority. It seems never to occur to the Roman Catholic that the Protestant movement rests upon an intelligent motive, and that it was born of religious conviction, and is striving to promote, not its own ends, but the triumph of the Master's kingdom. He hears nothing of motives; he cares nothing for religious results; he condemns the separation, expiation for which can only be made by an apologetic and unqualified surrender to the power represented by the Vatican. It is needless to say that the fundamental position of Protestantism is the reverse of the fundamental position of Roman Catholicism, and until there is a change of fundamental position on one side or the other, unity is out of the question.

The Protestants are errorists, according to the Roman Catholic, not only because they left the old fold, but because of their rejection of Roman Catholic teaching, and of holding to an interpretation of the Scriptures which, from the time of Hildebrand, has been offered in the old Church. It is true, many things taught by the priesthood are objectionable to the Protestant sense, and find no place in our theology, and to that extent, from their stand-point, we are errorists. We repudiate with vehement indignation such superstitions as Mariolatry, purgatory, priestly absolution, the system of indulgences, and the infallibility of the pope. We should scorn ourselves if we had no more sense than to

believe in the stigmata of St. Francis, the miracle-working power of the bones of St. Peter, the snake-killing feat of St. Patrick, or the angelic transportation of the home of Mary from Nazareth to Loretto. When it comes to accepting doctrinal error the Roman Catholic will imbibe a hogshead when the Protestant could hardly be persuaded to take a gill. Many of the so-called doctrinal errors of Protestantism, it may be added, are of Roman Catholic origin—as consubstantiation, which is a mild form of transubstantiation; baptismal regeneration, which is second-hand in Protestantism; second probation, which has its root in purgatory; and the growing tendency to ritualism, which, wherever it is in the ascendant, suppresses the tendency to a scriptural spiritualism. Different from these, and directly antagonized by Roman authority, are such doctrines as the right of private judgment in religion; of reading the Scriptures for one's self; of obtaining forgiveness without the mediation of a priest; of having the witness of the Spirit, and of knowing that one is a child of God except through the priesthood. If holding to these teachings constitutes Protestants errorists, they plead guilty, but they are *proud of their guilt.* If there was no justification on ecclesiastical grounds for separation from the Catholics, the separation on doctrinal or religious grounds cannot well be impeached by those who believe in God, or have any respect for man.

Since Protestants are errorists on these grounds, it is not difficult to understand the terms of unity which the Roman Catholic Church would propose. The first thing to do is to return to the old Church, with words of repentance on our lips, with ashes of humility on our heads, expecting nothing except what it most graciously may choose to extend to us. If we should be refused admittance on any terms, it is what we might justly expect; hence, admittance on so easy a condition as repentant return would imply a dispensation of mercy rare in the annals of that Church. When, however, it is remembered that the Protestants have no more idea of returning to Catholicism than the Catholics have of embracing Protestantism; and when, also, it will be conceded that the only condition on which Protestants would incline to a union with Roman Catholics would be through an abandonment on the part of the latter of their superstitions and ferocities, that return would seem to be far off.

Any attempt to bring about a union of the two Churches on the basis of existing doctrines would be equally futile, because, while there is much in common between them touching Scriptural teaching, the variations from the Scriptures, and the traditions exalted into truths by the Roman Catholics, would be a bar to any organic relation with Protestants. Dr. Keane, the president of the Catholic University in Washington, D. C., proposes a union on the basis of the Council of Trent, which is as unacceptable to us as the Christmas Conference of Methodists would be to them. With all the imperfections of the Tridentine oracles we could, however, more readily unite on them, if at all, than on the catalogue of doctrines issued by current Romanism, with its Mariolatry and papal infallibility. But the decretals of the Council of Trent cannot afford standing-ground

for those of advanced Protestant foresight and purpose, for from them have sprung all the heresies, abominations, and cruelties with which Romanism has loaded itself for three hundred years. It is absolutely impossible for the old Church to effect a reconciliation with Protestantism on the antiquated notions of the historic council, or *on any basis that the most astute Roman Catholic theologians will venture to propose for years to come.*

We rest this conclusion upon the premise that in a proposal of union the Protestants will dictate the conditions, not because of numbers, but because civilization, in its spirit and function, is anti-Catholic, and forbids any union that implies a surrender of vital Protestant principles as they are applied to civil government and to the Church. The Protestant position is fundamental and unyielding, and must be the basis of mutual relations, or relations are impossible. What that position is, or upon what it is primarily based, may be stated without circumlocution, or even in logical form. It is more than the reverse of the Roman Catholic position. Instead of confessing that they themselves are errorists, Protestants charge Roman Catholics with being errorists of a very black, if not irredeemable cast, and put them on the defensive before the civilized world and history. They are traditionists, ceremonialists, superstition-mongers, hypocritical exegetes, tyrants cruel as death, and false teachers of the truths of religion. In this counter-defiance we have the advantage that truth and justice always give to the advocate; for Protestantism is not chargeable with superstitions and general abomination of teaching. Besides, being *en rapport* with modern civilization, advocating the education of the masses, and the evangelization of the nations according to the liberal and progressive ideas of the times, Protestantism may rightly claim, and is receiving, the support of civilization. The trend of things is to the curtailment of papal influence among the nations. Even Roman Catholic France, in its legislative capacity, reminds the hierarchy of its dependence upon government, and deprives it of its accustomed control of public education.

Under these circumstances we are unable to discover any prospect of a union of Christendom; but, on the contrary, do anticipate more intense conflict between the belligerents until the weight of history shall determine the issue. The Catholic is too supercilious to think of surrendering, even when truth demands it; the Protestant is too self-respectful to sacrifice his individuality and his divine rights so as to harmonize with the Council of Trent or with the superstitions of Rome. The Catholic has inherited the spirit of Catharine and the Spanish Inquisition, and cannot be expected to chant the anthem of the angels at the Advent; the Protestant has inherited the conquering Christianity of Paul, Luther, John Wesley, and John Knox, and he must not be expected to modify his faith so long as a leaf of the Bible remains, or return to the harlot of abominations so long as the Sun of Righteousness smiles upon him from the heavens and guides him into a knowledge of the truth.

THE ARENA.

DR. WILLIAM NAST ON RATIONALISM.

[An invitation was recently extended to Dr. Nast to favor the *Review* with an opinion on Higher Criticism. We received the following reply, which, as it touches a fundamental point or two, we deem important to give to the public.—Editor.]

My Very Dear Dr. Mendenhall: Your position on the so-called higher criticism, and the great service you rendered to all German Methodists in America and in Germany in opening the *Review* to Dr. Yeakel, brought me, who was a comparative stranger to you, very near you. Accept my heartfelt thanks for all this, and also for your kindness in asking me to send you a contribution for the *Methodist Review*. I confess that I had a great desire, when I read your bold charge on the rationalism that has crept into the Evangelical Churches of this country in exactly the same manner as it had done more than a century ago into the Lutheran Churches of Germany, to express to you my thanks for your giving the alarm, and to cheer you by reminding you of the way in which German rationalism met with a Waterloo defeat on the theological arena. If the Lord gives me time and strength I may be enabled to say to you, after awhile, something on this subject in a private correspondence, and if you should consider it worthy of appearing in your *Review* it will be at your service.

I can hardly refrain from throwing out a hint. In defining rationalism you have not to deal so much with the liberties that are taken with regard to textual criticism, including the authorship and time of the composition of the Pentateuch and other documents, as with the unjustifiable principle of interpretation which constitutes the essence of rationalism. It is admitted that the revealed will of God is contained in the Holy Scriptures; but it is denied that statements in the Bible, which if taken in their simple grammatical sense do not satisfy human reason, can claim to be accepted as divinely inspired. It is denied that the Bible itself can furnish a perfectly reliable and satisfactory solution of its own declarations, especially with regard to unfulfilled prophecy, which is laid aside entirely because, we are told, we have no basis of interpretation given in the Bible itself. But pardon me for having written what I have no time to explain or sustain. I wanted only to allude to the arrogance of rationalism to decide which statements are divinely inspired and which are not, and which statements may be taken in their simple grammatical sense and which must be made to mean what they do not say.

With highest esteem, William Nast.

Cincinnati, Ohio.

A REPLY TO DR. SHERMAN.*

I have read with much surprise Dr. Sherman's article in the November number of the *Review* on the late Dr. James Porter. I am sorry, however, that I am compelled, in the interests of the truth of history, to traverse the following statement on pages 866 and 867:

"The unfortunate incident of his official term was the difference between the agents, which opened the way for allegations and charges of fraud and mismanagement in the affairs of the house, and led to a long and bitter controversy in the Church. Fortunately, the business was not, as alleged, 'in a confused and chaotic, but in a decidedly understandable, shape,' enabling the referee, James P. Kilbreth, to ascertain and place before the General Conference 'the exact state of affairs from the books.' In the bindery alone were found irregularities and evidences of slight loss; but 'it is matter of wonder that in so large a business as the Book Concern has been doing for so many years, the frauds and irregularities, after scrutinizing examinations, are so small—smaller than would be found, on the average, in houses of equal business and employing as many persons.' In showing the general soundness of the Concern, and vindicating the integrity of the agents, the investigations were productive of good. The sole criticism of Dr. Porter's agency by the referee was the allowing of purchases through his son; but, even in this case, it was not claimed that the Book Room suffered the loss of a penny. The criticism was a protest against nepotism, which, with a democratic Church, never fails to obtain favor."

On this passage of Dr. Sherman's article I remark:

1. "The unfortunate incident" referred to did not occur during Dr. Porter's term, but after his term had expired, and he had been succeeded by myself. It involved, however, the administration of Carlton & Porter, during a long series of years.

2. Mr. Kilbreth was in no proper sense a "referee." A referee is one to whom parties at variance commit the settlement of matters in dispute. My colleague, Dr. Carlton, the most interested, because the most implicated, party, requested the Book Committee to "employ Mr. J. P. Kilbreth, of Cincinnati," to "examine the accounts of the Book Concern, and espe-

* "The Arena" is not a department for the discussion of old ecclesiastical and historical questions, nor can it be opened to articles requiring much space. The insertion of Dr. Lanahan's article is, therefore, an exception. Dr. Sherman's article contained a paragraph which Dr. Lanahan understood to be a misrepresentation of facts and impressions, and desired to be heard in reply. This is granted. As the Book Agents of that period, 1856–1868, are dead; as the two bishops involved in the proceedings of the Book Committee relative to Dr. Lanahan are dead; and as many of the Book Committee of that quadrennium, 1868–1872, are also dead, it would be unseemly to revive the controversy. This is not Dr. Lanahan's purpose. He merely wishes to correct erroneous statements touching himself and his administration: and, this being done, we must close the *Review* to further remarks on the subject.—EDITOR.

cially my allegations of fraud." The Committee also authorized him to "select such assistants as he may find necessary." When Mr. Kilbreth appeared, I offered to appoint a person to represent me in the matter, which was refused, and I declined to have any thing to do with him, having good reasons for believing that he was to be used as a mere tool in the hands of the chief offender, and subsequent events demonstrated the correctness of my belief.

Mr. Kilbreth did not, and could not, examine the accounts, as they were in the hands of Mr. J. A. Gunn, a professional accountant, and had been many months before Mr. Kilbreth was called to New York, and in his hands they remained up to the meeting of the General Conference. I had nothing to do with the appointment of Mr. Gunn. He was appointed by Dr. Carlton, and his examination covered a period of fifteen months. His report forms an important part of the history of the case. Referring to Mr. Kilbreth's report he says: "Surely [he] cannot intend it to be understood that he '*personally* examined' the accounts in the ledger, which I have had in daily and constant use until quite recently." Mr. Gunn further says, that Mr. Kilbreth told him that he "did not *intend* to cast up accounts, but only to make a general examination, especially of Dr. Lanahan's more serious charges in reference to the bindery and printing-office."

In his report to Dr. Carlton, Mr. Gunn further says: "As my work is simply professional, it has seemed to be my obvious and imperative duty to report to you whatever the books might disclose, and I have therefore directed your attention to the irregularities above indicated. Aware that my conclusions may be questioned, I submit also the evidence upon which they are based. There can be no difference of opinion as to the serious import of the acts and practices herein stated, or the results demonstrated by the accompanying evidence. I therefore submit them without comment for such explanation as their importance requires." *

It is a significant and suggestive fact that "*the accompanying evidence*" of fraud, here referred to, making more than half of Mr. Gunn's report, was left out of the Journal of the General Conference. I acquit the *editor* of the Journal of blame in this suppression. It shows the same cunning hand that brought Mr. Kilbreth from Cincinnati, got the Book Committee to "employ" him, and authorized him to "select such assistants as he might find necessary," and then called him a "*referee!*" If he had any other "assistants" than those involved in the frauds, they certainly were never *seen* in the Book Concern. I could give an interesting chapter about those "assistants." It had been discovered that Mr. Gunn, who had been at work on the accounts several months, could not be used, hence the need of the so-called "referee!"

3. I cite only a few facts from the *suppressed* part of Mr. Gunn's report. It shows that the *difference* between the capital of the Book Concern, as shown by the ledger and as reported by the agents in their exhibits to the Annual Conferences, was, in 1859, $80,250 55. In 1861,

* See General Conference Journal, 1872, p. 692.

$112,437 18. In 1862, $38,525 52. These are only *samples*. Similar differences, varying in amounts, extend through a period of more than twelve years. During that time neither the Annual Conferences nor the General Conferences received *one truthful statement of their property*.

4. Mr. Gunn says: "There had been so constantly, directly and indirectly, alternate additions to, and subtractions from, the capital stock account, that it was impossible at any time to learn from the account what the Methodist Book Concern was really worth; and on November 30, 1869, there was added to the *apparent* capital stock—in addition to the regular profits on the business—$186,105 30." As shown by the books of the Concern, and as brought out by Mr. Gunn's report, this addition was made up by *adding* to the value of

Real estate in Mulberry Street	$80,000 00
Real estate in San Francisco	28,000 00
Real estate in Pittsburg	5,347 20
To the value of merchandise on hand	61,365 44
Increased value of old presses	11,400 00
	$186,112 64

As this increase exceeded the deficit $9 34, an attempt to adjust was made the following year by deducting $9 38 from the real estate in Pittsburg, leaving an excess of four cents, which can be seen in the books of the Concern unto this day. The object of this easy method of increasing capital and supplying deficits is, I think, quite "understandable" when *fraud* was the object.

5. From the bindery inventories I take the following entries. In January, 1856, at the close of the inventory is the following entry: "Add 12 per cent. on $100,000 for increased cost of printing." The whole amount of printed matter, usually called sheet stock, for that year, as shown by the inventory, was only $80,063 24, so that the *addition* of 12 per cent. was on $19,936 76 in excess of that kind of stock in the Concern. In 1857 a similar addition of 12 per cent. is entered on $13,076 44 in excess of sheet stock shown in the inventory; and in 1858 on a like excess of $15,645 31; and in 1859 on $20,030 21, thus showing in four years an *addition* of 12 per cent. on $68,688 72 worth of sheet stock *more than was shown by the several inventories*. Omitting all consideration of the impropriety of increasing the value of stock which had been received from the printing department, where a percentage had already been added on the cost of material and work, and the additional fact that a large quantity of said stock was *old*, the accumulation of previous years, these 12 per cent. additions on *what did not exist* would seem, to the average business man, to indicate something vastly worse than "confused and chaotic."

These facts can be easily tested by any person who will examine the inventories which are always kept in the office of the Agents. In the interests of the truth I earnestly request Dr. Sherman to inspect the records, also the *exhibits* and *ledger* to which I have referred. It can be done in

less than three hours. I will gladly meet him in New York, point them out to him, and pay any expense of travel and hotel that he may incur.

6. In a period of less than two years $25,000 was lost to the Concern in the single item of leather alone. Large quantities of it were traced to the parties to whom it was sold.

The evidence of this loss was submitted by me to the Book Committee and was never questioned, and the party implicated was promptly dismissed. In the same department—the bindery—two hundred frauds in the payment of wages, in four months, were proved to have been perpetrated by the same party.

7. In several years the Agents did not correctly report to the Annual Conferences the amount of *cash* in their hands. I cite only one out of many examples. The *exhibit* to the Annual Conference dated November 30, 1867, states cash in hand as "$5,323 40." The amount shown by the ledger is "$41,059 42." Difference, $35,736 02. The above, it must be understood, is but a meager selection from the mass of similar facts brought out by the investigation, all of which are abundantly confirmed by the evidence with which they were accompanied.

8. I never charged Dr. Porter, by name, with being a party to these great wrongs, but spoke only of the *Agents*, when quoting their official documents. The *senior* Agent, Dr. Carlton, was treasurer of the Book Concern and of the Missionary Society; and I have been disposed to believe he managed the getting up of the exhibits to the Conferences when Dr. Porter was his colleague, as he certainly did during my four years in the agency. Having made myself acquainted with his methods, when the report of the Agents was read to the General Conference of 1872, in Brooklyn, I arose in my place, as a member of that body, and declared it *fraudulently false*, and demanded that my name be taken from it. Yet, in the face of this public protest, my name appears in the General Conference Journal as a party to that untruthful report. In the presence of such gigantic wrongs Dr. Sherman's allusion to Dr. Porter's son and "nepotism" is too trivial to be noticed.

Gladly would I have left this matter where it was. The long struggle of three years with a powerful ring shattered my health and marred my peace. I was held up to the country and the Church as a traducer; twice was I suspended from the performance of my duties, and persistent efforts were made to degrade me in my office. I was thrown into prison under a civil suit, which, however, my persecutors were too glad to abandon. I dwell not upon the cost in money to which I was subjected. To me all this is strange, especially in view of the fact that when nominated for the agency, at Chicago, I stated to the General Conference that my name was used without authority; that I was not a candidate, and desired no office. I am happy to know that the general mind of the Church has long since come to a right understanding of the entire case, and a just estimate of the service I rendered.

JOHN LANAHAN.

Baltimore Book Depository, Dec. 12, 1889.

THE CRITICS CRITICIZED.

The chief question is, Does the Pentateuch contain the truth and nothing but the truth? Or is it composed of truth and error in undefined proportions? I understand the critics generally to assume the latter theory. To say that orthodoxy loses nothing by substituting such a theory for the traditional is an assumption destitute of logical foundation.

What do we know of the men who wrote except by the character of their writings? If they wrote falsehood and truth, without knowing about what they wrote, how are we to know which is true and which false?

Should it be said that the Bible was designed to teach and promote or develop *only* a "moral and religious consciousness," I reply in the language of Professor Dana, "Falsehood had better been left out of the book written for such a purpose." The above thoughts are general but have a wide application. Permit me now to be more specific and confine myself to one subject. The use that the critics (either constructive or destructive) make of Samuel's places of sacrifice is not satisfactory to me. One claims that there was no oral or written law demanding a central place for sacrifice during the reign of Samuel. Dr. Terry and others maintain the opposite, but admit that Samuel may have been ignorant of such a law. I cannot accept either theory. The common people may not have known the Mosaic law any more than the same people may not now know what is fundamental in our American Constitution; but the chief judges *must* know, and Samuel was one of those judges. It was he who went about judging the people according to the laws of Moses.

On the assumption that the law of the sanctuary existed, and was known or knowable to Samuel, it seems only necessary, for a rational explanation of Samuel's administration, to consult carefully the law itself.

That law required (1) that the people should be at rest from their enemies round about; (2) that the place of sacrifice should be in the territory of one of the tribes; and (3) it should be where the Lord himself should appoint. See Deut. xii, 5, 10, 11, 14. In Josh. xi, 23; xviii, 1; xxi, 44; xxii, 4, we are told that the promised rest had been secured, and in the sixteenth chapter that the place selected was in the territory of one of the tribes; and in Jer. vii, 12 we are informed, third, that God chose this location—Shiloh—as the place of his sanctuary.

And now we ask, Was all this conformity to the requirements of Deuteronomy a mere coincidence? or was it the result of obedience to what God had spoken through Moses? And did the same chance coincidences again occur when the sanctuary was finally established at Jerusalem? If so, how shall we account for the fact that "rest from their enemies" was made a necessary antecedent to the establishment of these central sanctuaries, and not required for other places where lawful sacrifices were offered?

Moreover, in Josh. xxii, 4, this rest is said to be God-given, and the fulfillment of a promise, which two facts we find recorded primarily in Deuteronomy only. For Joshua to affirm that these events were the ful-

fillment of a promise which at that time had no existence would be nothing less than a falsehood.

We therefore conclude that just as certainly as Joshua and Solomon existed before the exile, and knew these specific requirements, so certain is it that this portion of Deuteronomy, at least, was written or existed before the exile.

These central sanctuaries, with their antecedent conditions, God evidently designed to be the normal condition of his people while resident in Canaan. But when these conditions were radically changed God varied his requirements. This principle of government is recognized by the Saviour when he refers to the divorce granted by Moses, and is likewise admitted by Delitzsch, volume i, page 40, where he speaks of changed conditions as being "God-decreed."

The abnormal conditions of the Hebrews were many and varied. Provisions for each specific condition could not easily be embodied in statute law. For many of these conditions some special divine direction was needed. That direction was evidently communicated to his chosen agents. Were it not thus, how came Joshua to sacrifice in Gilgal before he had rest from his enemies or Gilgal was the allotted inheritance of any tribe? Indeed, for events not covered by statute law the Bible abounds in instances of special divine direction. A notable example of this may be found in 1 Kings xviii, 36. Moreover, in 2 Sam. vii, 6, and in 1 Chron. xvii, 5, we are distinctly told that up to the time of David's reign God had not dwelt exclusively in the tabernacle as a place of sacrifice, but had also dwelt in a tent.

This seems to settle the difficulty. In this respect the tent as a place of sacrifice was like the house of Obed-edom for the ark. Neither was in the place required by statute law, but both places were evidently approved of God under the circumstances.

We conclude, therefore, that the law demanding a central place of sacrifice existed in the days of Joshua, Samuel, and David, and that Samuel's procedure demands of him no ignorance respecting that law. The transactions of Joshua at Mounts Gerizim and Ebal, likewise, afford further evidence of the Mosaic origin of Deuteronomy. *All* these transactions were made in obedience to the commands of Moses. See Josh. viii, 30, 31. But we find some of these requirements recorded only in Deuteronomy. Hence, that portion containing these records must have existed previous to Joshua's leadership. A similar argument for the pre-existence of Deuteronomy may be drawn from the fact that Joshua, in obedience to Moses (see Josh. xx, 2, 8), selected the same three cities of refuge on the east of the Jordan as were demanded by Moses in Deut. iv, 43, only.

For a writer, several hundred years after Joshua and his brethren had crossed the Jordan and were all extinct, to then write giving them instructions what to do while in this life would be such an unparalleled exhibition of supreme nonsense as would merit only the utmost contempt. Yet this, I believe, is called by the critics *rational.* E. J. PECK.

Stratford, Conn.

THE ITINERANTS' CLUB.

THE ITINERANTS' CLUB AND MINISTERIAL EDUCATION.

It is the purpose of the Editor and the Agents to make the *Methodist Review*, as far as possible, the organ of the Itinerants' Club, and thus to promote the cause of ministerial education through the college, the theological school, and the Conference course. After the article in the January number on the Itinerants' Club, by Bishop Vincent, was put in type, he corresponded with a number of leading Methodist Episcopal educators touching the movement proposed, and from most of them has received replies from which we make a selection for the present number of the *Review*. We shall in our next number give actual and ideal programmes for the use of the Itinerants' Club, and shall be most happy to receive practical hints from brethren who are especially interested in the cause of ministerial education.

In reply to the question: "How shall the present plan of the four years' Conference course of study be made more effective as a means of ministerial training?"

Dr. Henry A. Buttz, of Drew Theological Seminary, Madison, N. J., says: "It seems to me that special care should be taken in the selection of suitable committees of examination. Those only should be appointed who are well qualified, and who are also willing to bestow time and care on their important duties. (2.) The committees should be continued for at least four years without change of members. (3.) There should be held meetings of the committee and candidates of each Conference at least four times yearly, and the work of the year so divided that each quarter should have its allotted portion. At these meetings special instruction outside of the text-books should be given. (4.) If possible, the examinations should take place previous to the assembling of the Annual Conference. (5.) It would also increase the interest in the examinations if more attention were given to the whole question on the part of the Conference. To most of our young men the Conference course affords the only facilities for formal study, and the more importance it assumes by the action of the whole body the better. (6.) I would further suggest the propriety of giving a special certificate of the examination at the close of each year, officially certified by the committees, and a full certificate on the completion of the entire course."

Dr. W. F. Warren, of the Boston School of Theology, writes: "(1.) By laying greater and more constant stress upon the 'prefatory note.' (2.) By enacting and proclaiming that the mastery of the regular three years' course in any of our schools of theology shall be accounted preferable to the ordinary examinations upon the first three years of the conference course, and shall exempt the candidate therefrom. (3.) By carrying on, as far as possible, the instruction and inspiration of the schools to those who cannot or will not seek them at the schools themselves."

Dr. H. B. Ridgaway, of the Garrett Biblical Institute, Evanston, Ill.: "Without taking time for very mature deliberation I would suggest: (1.) Greater permanency in the *personnel* of the examining committees. At present it seems an object to pass the honor around among the preachers of the Conference; whereas, competent men should be selected from year to year. (2.) More frequent examinations, or, if not more frequent examinations, more frequent meetings between the examiners

and those to be examined, for lectures, drills, etc. (3.) Placing one or more of the young men under the direct supervision and weekly instruction of a neighboring competent senior preacher. This senior preacher to be directed by the Conference to report to the committee as to the fidelity with which the young preacher or preachers under his care have met him and followed his directions. The bane of our Conference course is, that it proceeds upon the absence of the living instructor. My experience teaches me, now in contact with students, that it is the full, earnest presence of the teacher quite as much as, or often more than, the text-book that guarantees success."

DR. JAMES STRONG, Professor in Drew Theological Seminary: "1. By revising the course itself, and especially by substituting more practical books for some that are antiquated, inefficient, unsound, or unacceptable. The Methodist Book Concern ought to publish text-books specially prepared by Methodist writers for each study. (2.) By requiring *written* answers to questions prepared and printed in advance by or for the examiners on each study, and by giving more time to the examination. (3.) By appointing as examiners scholars from the Church at large who are accustomed to such work, instead of confining the selection to members of the particular Conference. (4.) By requiring a discourse to be delivered orally (not read or declaimed *memoriter*) before the examining committee by each candidate, in addition to the written sermon. (5.) By inquiring into the pastoral and personal habits of each candidate from members of the charge, or others intimately acquainted with his mode of living and working. (6.) By ascertaining especially, in like manner, as to the candidate's success in promoting revivals, class-meetings, Sunday-schools, and the financial interests of his charge."

DR. W. P. THIRKIELD, President of Gammon School of Theology, Atlanta, Ga.: "(1.) Have a committee presided over by a scholarly, competent, and thorough-going chairman, who shall take the charge of each class during the entire course of study. (2.) Let the books be chosen for the course with reference to the special work to be done by, and the needs of, the vast majority of the candidates for whom they are designed. Have them prepared with a view to mental discipline and stimulus to broader lines of study in each department, as well as for the mere accumulation of knowledge. (3.) Have outlines or analyses for the use of students prepared on the various works in the course of study. (4.) Have a series of broad questions on each work prepared and published for general use, answers to which are to be filled out and sent in to the committees of examination at stated times during the year. The answers required shall be of such a nature as to show whether the student has an intelligent comprehension of the subject under discussion. Pressure of time at Conference is the bane of all thorough work. (5.) A monthly periodical devoted to suggestions to examiners and candidates; hints on methods of study; discussion of difficult questions arising in the course of study, and so conducted as to stimulate investigation on broader lines, containing fresh and vigorous excerpts from various leading authors in the several branches of theology, thus widening the mental horizon of the student.* Such a publication, edited by an alert, scholarly man, and placed among the required readings of the course of study, would be self-supporting, and would prove a guide and an inspiration to all candidates. The end to be reached by all this is to secure deep interest and constant effort on the part of students during the entire course of study."

* This is what we expect of the *Methodist Review*.—J. H. V.

DR. ALEXANDER MARTIN, ex-President of De Pauw University, Greencastle, Ind.: "(1.) By more carefulness, especially in our older settlements, in the reception of conference probationers. See that they have acquired some mental culture, habits of study, etc. (2.) Enjoin on the committees of examination honest and thorough tests, and reports of attention to the mastery of subjects assigned. (3.) Let presiding elders during the year counsel with, and keep themselves advised as to how, the class is getting on in this part of its work. (4.) Let the examiners and the classes meet at the seat of the Conference at least three days before the regular session of Conference opens, and spend the time, three sessions a day, in reviewing the study, examination, etc., on subjects assigned. (5.) If possible, let the Bishop meet with them, and aid in the work of instruction on the subjects assigned the class."

DR. GEORGE M. DOUGLAS, President of the Methodist Church of Canada School of Theology in Montreal: "The following is my best judgment: (1.) More thorough preliminary education, especially in the knowledge of the English language and elements of Greek. (2.) The selection of text-books that hold the concentrated essence of subjects theological, philosophical, historical, and exegetical. After long observation I find that extended works like Watson's "Theological Institutes," Pope's "Theology," and Hamilton's "Metaphysics," are too diffuse ever to be mastered except in the college class-room. (3.) Care in the selection of competent and conscientious examiners, who will thoroughly do their work—selected men permanently appointed in the Conferences. (4.) Frequent examinations, say every six months. In the Methodist Church of Canada we require every candidate to attend one of our theological colleges for two or more years."

DR. JOSEPH CUMMINGS, President of North-western University, Evanston, Ill.: "I cannot well answer your important question briefly. (1.) I think that students who present certificates that they have passed satisfactory examinations in our colleges and theological schools should not be required to pass examination upon the same studies before Conference committees. This rule would encourage more students to take a regular course in these institutions, which is every way desirable. (2.) The Conference course is too long, and requires more time to accomplish it well than young pastors can command. It should either be made shorter or the time should be extended. (3.) I think that in each presiding elder's district, or at least in each Conference, there should be an arrangement whereby young ministers can receive instruction in the Conference course and have opportunity for mutual consultation relative to their studies. Such meetings should be under the direction of some competent minister who should be properly designated for that work."

DR. C. W. GALLAGHER, President of Lawrence University, Appleton, Wis.: "I will in brief state a general plan which has been in my thought for some time. Three things are necessary, I think, in the case of most students. (1.) They need to study and work regularly, and sufficiently slowly to be able to thoroughly digest what they read. (2.) They need to be under the direction of a competent adviser, to whom they may apply for explanation and suggestion. (3.) They need to be under a sufficient pressure to keep them always at their work. Now most of young men enter our ministry on very little education. They do not have much taste for study, and certainly do not know very well how to study. It is almost a hopeless task for them to undertake to do justice even to the easy course laid down in our Discipline. They do not study regularly. They cram for Conference. Examinations are accepted by the Conference which do not properly or

adequately test the knowledge of the study involved. The students need direction and supervision throughout the entire course. My thought is this: The young men in the Conference, or on each district, should be arranged in classes under the direction of the committee, or of the presiding elder if he is competent to do the work, who shall regulate the books to be studied, and when, and how; who shall keep in correspondence with each brother, and once a quarter, perhaps, thoroughly examine the class on the contents of the book, spending enough time in the examination and with the class to give all its members a real impulse and uplift in the hard work of mastering the course."

DR. A. C. HIRST, President of the University of the Pacific, College Park, Cal.: "My brief answer to your question is: More frequent, exact, and critical examinations on the course of study. This I think could be done by the Chautauqua plan of correspondence with examiners appointed for four years. The frequent change of examiners, and the short time given at the Conference for the examinations, make them incomplete and a comparative failure."

DR. JOHN E. EARP, President South-west Kansas College, Winfield, Kan.: "In our college, (1.) We teach the course required of candidates for admission on trial, as set forth in the Discipline, ¶ 52. sec. 1. I am teaching Smith's "Scripture History" now, and shall shortly begin Stevens's *History of Methodism*. (2.) To supplement my work, and to bring a number of neighboring pastors into more active relations with us, and to get our students acquainted with them, we have a series of lectures on the work represented by the course. (3.) I am coming to the opinion that a young man too old to go to school, or too poor to go to school, taking into account the help he can get, is unfit for the far-reaching responsibilities of the Methodist ministry, and that, as a rule, no young man should be permitted to enter a Conference who has never had at least a reasonable probation in a Methodist school. I make allowance for exceptions. I also assume that our schools are distinctively and decidedly religious schools."

DR. T. P. MARSH, President Mount Union College, Alliance, O.: "The present procedure is unsatisfactory, and must be so from the very nature of the case. The examinations are proverbially defective. . . . Candidates come to know these defects beforehand. The preparation conforms to the expected demand, so the purpose that gave rise to the courses of study is largely thwarted. The evil is certainly so great as to demand attention. Let these courses be abandoned, or let them invariably be thorough and genuine. (1.) Examiners must be discriminating—selected with a view to intelligent and efficient work. Let there be no more selections merely to represent all our districts or stations or schools. (2.) Let the examinations be held prior to the sessions of the Conference. As long as they are held in immediate connection with the Conference there will be diversions and conflicting interests to reduce to a minimum the good of the examination. Such work cannot be successfully mixed with other doings. It requires for the time being undivided attention. The unavoidable nervous tension over appointments, and the commendable interest in the anniversaries and conference sessions, and the insatiate desire to hear the distinguished visitors, demand for the good of the examinations that they be held at a separate time, immediately or remotely prior to the Conference. (3.) Still greater improvement might be obtained by examinations at the stated place, and by examiners of recognized ability and experience. A maximum standard can only be obtained in this way. The method of the colleges with post-graduate courses of study afford a precedent. Some of the examinations they may permit abroad, but the most important and the official exami-

nations must take place at the seat of the college itself. (4.) The desirability of associating the examinations with our college institutions is worthy of careful consideration. Experienced examiners could thus be had. Abundant reference-books would be at hand. Conversations and lectures could be given, grandly supplementing the course of study. In this way a prominence and a value could be attached to them, consistent with their aim and character, which no other way can afford. By having a few lecturers of national reputation these gatherings could be made full of interest and profit to all ministers. (5.) A radical reform in conference examinations is imperative to lift them above the contempt of educators and the ridicule of candidates themselves. The great work to be secured inevitably follows the better grade of examinations."

DR. C. H. PAYNE: "In answer to your question, 'How may the conference course of study be made more effective in the promotion of ministerial training?' I would say: The effectiveness of a conference course of study depends largely upon the following factors: (1.) The character of the course of study itself. (2.) The quality of mind and previous mental discipline of the candidate pursuing it. (3.) His methods of study. (4.) The kind of examination to which the candidate is subjected. Could we guarantee excellence in these four respects the result would be most satisfactory. But, unfortunately, only the first is under our control, and that also must yield to the law of adaptation. Here is a serious difficulty. A course of study is to be adapted equally to the thoroughly equipped scholar and to the almost wholly untrained youth. If some classification of candidates, according to previous educational advantages, were practicable, and a corresponding course of study prescribed, the result might be better. But objections would doubtless arise to this method. As the matter now stands I can only suggest the following points: (1.) Let it be understood that the conference course of study is not, and never can be, a substitute for previous scholastic training. It has its purpose and its place, but let us not claim for it what it is not and cannot be. (2.) Let the Church, through all its authorities and its Annual Conferences, insist more and more upon its candidates for the ministry coming to the door of the Conferences by way of its literary and theological schools. (3.) Let the course of study be kept as high as practicable, containing the freshest and ablest works on the subjects traversed. (4.) Let the young ministers with least mental discipline be *assisted*, especially in their *methods of study*. This assistance can be rendered by the presiding elders, by better equipped brother ministers, by conference or district clubs formed for that purpose, or by correspondence with parties who conduct an organization with this very object in view. The fundamental difficulty with many untrained ministers is, that they have never learned how to study. (5.) Let some system of examination be adopted that will be more uniform and more efficient in its practical working than is the present system. To make any course of study most serviceable to the average man, it must be reasonably certain that it will be followed by an honest, thorough, and somewhat exhaustive examination. The feeling that the examination is likely to be very superficial can hardly fail to act unfavorably on the candidate. Conference examiners should be selected with the utmost care, and the position should be more permanent than it now is. I am glad that you are giving attention to this subject. The whole subject of ministerial training and efficiency must receive immediate and increased attention from our Church if our Methodism is to meet the imperative demands of this age upon it. May God give to all of us the wisdom we need!"

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ

THE GENERAL SITUATION.

THE angel of peace seems to have command of the situation throughout the Continent just at present. The late elections in France are declared to be wholly in the interest of peace; and the marvelous Odyssey of the German emperor, extending even to the Sultan, is supposed to be with a view to secure continental peace; while that unappeasable "autocrat of all the Russias" breathes less fire and flame since his interview with the emperor of Germany.

But this is not by any means peace at any price, nor peace where there is no peace; it is rather peace because the nations so much fear war, which, were it now to burst forth with all its modern enginery, would be bloody and fatal beyond all precedent. This lull in the storm now gives the friends of arbitration between nations a chance to gain a hearing and willing ears; and these have recently held an international convention in Paris with a view to bring their principles to the front and to the notice of statesmen and rulers.

It is very clear that the friends of arbitration are gaining ground, and can point with pride to some recent triumphs of their system that are too patent and far-reaching to be dismissed with a sneer. The world is now being summoned to take account of the word and the opinions of wise men, and to pay deference to light and truth.

And this is true, for although in Europe there are still many countries under the *régime* of a monarchy almost absolute, there is every-where, even in Germany and Russia, an invisible power which shares their sovereignty with emperors or kings, and can put a veto on their most arbitrary decisions. Now it is this public opinion on which the friends of arbitration propose to act. And they have to encourage them, during the last twenty years, questions such as those of the Alabama and of the Carolines, where great differences were settled without shedding a drop of blood. And even now rumor, at least, declares that Prince Bismarck is in favor of referring to the Pope as arbitrator the most thorny question of the hour in Europe; namely, that of the friction between the nationalities of the Balkan peninsula.

At this moment there is a demand in France for the establishment of a permanent commission between that republic and our own, whose duty it shall be to settle all differences that may arise between the two nations, and, in case they fail, to refer the question to a third arbiter, whose decision shall be final. They would also thus settle the question of the final occupation of Egypt, which is becoming a very sensitive one between them and England.

I. RELIGIOUS.

ROMA REDIVIVA.

He who has not seen the Eternal City for a decade will be surprised to perceive the mighty changes that have been going on since all Italy has made Rome its capital. The great artery of the city known as the Corso, that in the olden time was thronged in fair weather, and on festive occasions, is now at times crowded almost to suffocation. Even the side streets are now filled with men and vehicles that resort to them as a refuge from the impenetrable crowd of the principal avenues.

The old and famous villas that formed a wreath around the city, as the celebrated Villa Albani, are now surrounded by blocks of houses and factories that deprive them of light and air; and the Villa Ludovici has fallen a sacrifice to this material craze. Fortunately nothing has as yet disturbed the famous view from the Pincian Hill over to St. Peter's and the Vatican. Antique Rome is happily undisturbed, but its physiognomy is greatly changed in some respects. A portion of the garden of the ancient Villa Corsini has been transformed into a handsome promenade bearing the name of the Queen Margherita, who is a universal favorite. To effect this, however, the garden of the famous cloister Saint 'Onorio has been appropriated, much to the dissatisfaction of the old papal party.

We need scarcely add that the Pope and his followers look on all this as vandalism; and bewail the days when all edifices and attractions were theirs. The Vatican is becoming more and more an island in the stream of time, for even beyond it modern edifices are rising on the declivity of Monte Mario in full view of the papal palace and gardens. In all this modern movement the ecclesiastical nature of Rome is being crowded out of public life and back into its own special existence.

ECHOES OF THE REFORMATION.

The Lutherans of the Fatherland still keep the remembrance of their great leader and hero bright in their memories. A Luther monument was recently unveiled in the old university town of Erfurth, which was profusely decorated in honor of the occasion. Distinguished guests were present in great numbers, and the bells of all the Protestant churches joined in the strains of jubilee as a great procession moved through the town. "I shall not die, but live," is the Scripture quotation chiseled in brass under his statue.

Certainly Luther is not dead. That which he extracted from the depth of the divine word forms the best part of the Christian culture of our period and of that liberty of the Christian man based on his covenant with God. The School, the State, and Family Life are built up on the teachings of Luther. And this monument of Erfurth will be a sermon of his wonderful works and ways in God, and will also be an earnest admonition to the Protestant world of Christendom. As the veil fell from the monument, the sun burst through the clouds and adorned with shining splen-

dor the iron man of God; and the people greeted the inspiring scene with Luther's own great hymn, "A Firm Foundation," from many thousand pious tongues. The ceremony was closed with the great choral, "Now all Thank God."

In the evening there was a grand procession with eight thousand torches, at the close of which the court preacher from the capital delivered a fervent address, in which he hotly resented the effort of ultramontane historians to blacken the memory of Luther and soil his fair fame as a Christian teacher. No less than six popular overflow meetings under the charge of various clergymen of the city closed the celebrations of the day.

All this occurred on the three hundred and fiftieth anniversary of the Reformation; and many other centers joined in the celebration in various ways. At Spandau, the great fortress city of the empire, a monument was also dedicated to which both emperor and empress telegraphed their greetings from a distant city.

THE DEATH OF BERSIER.

Protestant France has met with an irreparable loss in the death of Bersier, who stood at the very head of the phalanx of the Protestant clergy of the capital and the country. Multitudes of Americans will remember him with pleasure as one to whom they fled with eagerness on the Sabbath to hear him dispense in saintly accents the food of life eternal, while all around them seemed lost in a flood of worldliness. French Protestants felt peculiarly grateful to him because he forced attention and respect from those who were prone to look on religion with a contemptuous glance.

Bersier followed in the footsteps of Adolphe Monod, and he was an orator who commanded public attention by the force of his eloquence and royal power of speech. His voice was the one most heard by French Protestantism, for he lifted the Protestant pulpit to heights of the most shining lights of the Catholic faith. By his peculiar qualities he recalled some of the most famous orators of Notre Dame. His discourses since the opening of his new Church de l'Etoile were rather lectures than sermons—magnificent pages of Christian apologetics rather than practical counsels for the combats of daily life—courageous protests against the base morals of the age rather than tender words to console our weakness and our sorrows. Bersier, like the Catholic orators, glorified Christ especially, and dwelt with peculiar unction on that spirit of mercy that he has poured forth on humanity and lavished on his Church.

Bersier was an orator outside of his church relations; he gained applause elsewhere than in the pulpit of the Protestant temples. During the sad winter of the siege he often raised his voice in the clubs in the interest of his country and his fellows, and always with success, for he was always respectfully heard by those whom he chided. He captivated his auditors by his luminous common sense, as Coquerel charmed them by his witty sallies.

As minister of the Gospel and servant of the Church Bersier was also a

great admirer of the glories of French Protestantism. The great past of the Church, its great theologians and martyrs, whose light did not dim in presence of those of the past, awakened in him a powerful sympathy. He was proud of a heritage which he piously cherished, and which he wished only to strengthen. His obstinate perseverance succeeded in raising a monument to the greatest of the Huguenots—the first victim of the St. Bartholomew massacre—Admiral Coligny, and that in the very heart of Paris, in the face of the Louvre, near the spot where Coligny received his mortal wound. It was necessary to conquer hostility, obtain subscriptions, and find an artist who could rise to the height of the subject. All this he did, and most especially he found an artist who produced a masterpiece. He was permitted to live to see the accomplishment of this noble work, but alas! this festival, which crowned fifteen years of great exertion, was the last consolation of his life. He delivered a discourse on this occasion which will remain the best of his life and his religious testament. But he is no more of earth. His friends and the Protestant world mourn his sudden taking off, and wonder why, in the inscrutable wisdom of Providence, it was decreed.

THE HUNGARIAN CHURCH.

The Protestant Church in Hungary has been in a very peculiar position for years; externally it has seemed healthy, but internally it has been threatened with a fatal malady. And this said malady is the question of nationality, which has troubled and threatened it for half a century. The Hungarians, at one time almost threatened with national extinction, have been growing stronger and stronger, until they are now acquiring a power that makes them proud, and dangerous to interests outside of their own circle. As long as the administration of the schools was in the one neutral Latin tongue, there was in the polyglot Church of Hungary no question of nationality and no disturbance. Hungarians, Germans, and Slovacks regarded each other as the limbs of the same body, and each one was allowed to use and cultivate his own mother-tongue.

But with the growth of the Magyar element the situation is much altered. The Hungarian tongue, which was raised by law to the legal idiom of the land, soon began to make itself felt in the Church, and by and by claimed the field for itself. Many hotspurs, who were not satisfied with the natural evolution of things, demanded that gymnasia, common schools, and the Church should adopt a speech which was not understood by many, and which was claiming the right of way by a violence that soon smacked of oppression. This was the rock on which the great Kossuth split. In the legislative bodies he demanded the introduction of the Hungarian tongue instead of the Latin, which would cut off several nationalities from the comprehension or debate of national questions, with which all had to be familiar in order to gain a seat. The tyranny of such a measure was keenly felt within and fully appreciated without, and it ended in the downfall of Kossuth and his party, and the death or exile of many of its leaders.

But again Magyarism is raising its head, and the nationality question is absorbing all others. This creates, in diverse directions, the intensity of Panslavic feeling that absorbs most of the other nationalities of this polyglot territory, so that all other questions are swallowed up by it, if not extinguished. This has created as a sequel endless suspicions, discussions, and inquisitions. The Church gatherings resound with accusations of treason, disloyalty toward the Slovack peoples, and rank injustice. In this temper the words of Christ are seldom heard, and little else than passion resounds in the council rooms. Political questions dominate all others, while brother rises against brother and children rebel against their parents, not in the name of Jesus, but simply because of their language. This is a sad state of affairs for the Protestant Church of Hungary, because its lot is a hard one without internal disturbance. The spirit of all Hungarians is that of liberty in faith and politics, and with one speech the Protestant Church would doubtless grow, as there is much dissatisfaction with the Catholic hierarchy.

II. LITERARY.

THE GERMAN BIBLE.

German theologians have had for some time the fever for a Bible revision, and have finally succeeded, after much tribulation, in producing a "Revised Bible." But it does not receive a very warm reception among German scholars, and it is not very easy for the Royal Bible Society to obtain the funds to print it. Impelled by this need, the society has appealed to the people of Wurtemburg especially to increase the benevolent fund, so that a portion of it may be used to bring before the Church the new Bible. This measure irritates the Lutherans greatly, who have no sympathy, in the first place, for any tampering with the sacred "Luther Bible," and in the second place question the right or the propriety of applying benevolent funds to this purpose, and declare that there is nothing in the statutes obligating the society to be zealous in the circulation of this new candidate for the loyalty of German Christians.

The Lutherans, therefore, seem committed to an opposition to this new Bible, and are appealing to their theologians and churches to give it no welcome. They say that it will be first commended and then commanded, so that church, school, and home will finally see the old Luther Bible crowded out to make way for a new book with no special merits to commend it. The objections of the Lutherans to the work is, first, that it contains many radical changes of doubtful necessity and more doubtful propriety—even greater than those of the Proof or Test Bible that has been before the German public now for some years. In short, the most conservative Lutheran element declares it to be barbarism to invade the sanctuary that has served as the foundation and corner-stone of the new High German idiom; and, while acknowledging that the progress of philological science has revealed many discrepancies in Luther's work, contend that so far nothing has been gained by any change that has been made.

THE WALLOONS IN HOLLAND.

The Walloons of the Reformed Church who were expelled from Holland when, for a time, Catholicism gained the upper hand, have since that event manfully maintained their faith; and, though now settled mainly in Catholic Belgium and with French leanings, they still remain true to the doctrines of the Reformation. They have their annual assemblage, and this year the assembly was called in Holland; and, indeed, for many years their Church was simply a branch of the Holland Reformed Church.

But the Walloons are now quite tenacious of their autonomy and independence, and form an ecclesiastical body of themselves. Each of the churches is represented by two delegates—a pastor, and an elder who is a layman. And besides this, any pastor in active service, without being a delegate, has the right to be present with a deliberative voice without a vote, so that there is sure to be a clerical preponderance. The assembly sits in each of the churches by turn, so that the smallest, as the largest, has the burden or the honor. This reunion means close work on their special business, and a general digression on side issues, historical or dogmatical, which are often expanded into a veritable discourse.

THE FRENCH BIBLE.

On the other hand the French people are not troubled with a superfluity of Bible, and it is seldom found in any households except those of the French Protestants; and even these are not any too familiar with it, and there is a general feeling imbibed even by them that the Bible, pure and simple, is hardly the book to be placed indiscriminately in all hands. Therefore, one of the noted French pastors of the Reformed Church of France—De Coppet—has just given to his co-religionists a new work entitled *The Most Beautiful Pages of the Bible*, evidently with the view to make Bible truths prominent and attractive through their beauty and soul-touching effectiveness, and to omit those parts or passages that are not thought desirable for family worship, as not suited to the comprehension of children and calculated to incite their curiosity. This book is prepared, then, for those who, out of respect for biblical authority and for the love of souls, would initiate the simple and pure of heart who have a thirst for truth into a judicious choice of the sacred texts.

The author says in his preface: "There is no effort here for a Bible, abridged, purified, or condensed, intended to displace the complete Bible—the mere thought of this would be impious. I simply hope that my work will contribute to popularize the Bible by presenting its substance in a small volume, which will cause it to be loved, and inspire the idea to know it entire." These explanations are helpful in preventing misunderstandings.

THE SCHOOLS IN AUSTRIA.

The school question in Austria is a very knotty one, and the same trouble arises there as in other lands of mixed faiths. The Protestants have all along been very much oppressed; but this injustice was much

alleviated, for awhile at least, after the famous public appeal of the Evangelical Alliance in Europe to the Austrian government for mercy and respite. Since that time the Protestant churches and schools have greatly increased, largely from the aid of the Gustavus Adolphus Union of Germany, whose main object is to come to the assistance of suffering German Christians where they may be found.

The Protestant General Synod recently made a fervent appeal again to the Austrian government to give some aid to the Protestant schools, which number in the land not less than three hundred and fifty. After much luffing and trimming the reply was that this could not be done without a radical alteration of the school law, and so the matter rested for a time again in *statu quo*. In the meanwhile the last Catholic Congress of Austria became still bolder in its demands, claiming a right to assert the confessional principle not only in the elementary schools but also in the higher schools, known as the gymnasia. This was a little too much even for Catholic Austria, and this impudent demand was rejected without much hesitation. But it caused quite a reaction in favor of the "mixed schools," so called, where in the matter of religion both faiths are taught to the respective divisions of the schools. This arrangement is better than nothing, but quite unsatisfactory to the Protestant parents, as in all cases of delinquency or inability it is certain to be the Protestant children that are neglected or sent home.

The result now is, that the government has presented to the Parliament the project of a law that will be of some alleviation if it can be carried out, namely, that a private confessional school may be considered as a public school, and receive the usual sum allowed for its support, in case it can be shown that this renders unnecessary a public school in the locality. This is but a drop in the bucket, but it is at least a drop, and it may in time grow to the dignity of a stream.

PROTESTANT FACULTIES.

There are two Protestant faculties in France under the shield of the State, and their opening ceremonies for the year were quite indicative of their special aims and interests. That of Paris listened to a discourse from the librarian of the Historical Society of French Protestantism on the admirable character of Rabaut. But the event of the session was the lecture of Sabatier on the "Life of the Dogmas." His exposition was never more dignified or more marvelous in perspicuity. It exhaled the breath of the purest religious feeling. Sabatier affirms that the essential basis of Christianity must be found in the appearance of the historic Christ. He thus admits that Christianity is not a dogma, but a fact and a person. Sabatier is in some regards the brilliant spirit of the Paris faculty, while Lichtenberger, the dean, is a man of large practical gifts; his reports to the commission of the Universal Exposition on the school and other questions were masterpieces in their way, and several of them were published in the standard publications of other countries as being the

most valuable presentations that could be made. The roster of the winter work of this faculty may be of special interest.

Lichtenberger reads on the "History of Christian Morality from the Reformation to the Present Time;" Sabatier takes the subject of "Reformed Dogmatics;" Viguié, the "Theory of Preaching;" Bonet-Maury, "History of the Christian Church in the First Six Centuries of the Christian Era, and the Beginnings of Christianity in Gaul;" Ménégoz gives the "Exegesis of the Letter to the Hebrews," and "A Study of the Fundaments of the History of Dogmas;" Massebiau treats of the "History of the Religious and Moral Ideas of the Greek Philosophy Before Socrates," and "The Study of Irenæus and the Christian Church in Lyons;" Berger presents the "History of the Relations of Israel to the Neighboring Nations;" Stapfer takes the "Exegesis of the Two Letters of Paul to the Corinthians," and the reading of the didactic books of the New Testament; Baucher explains the ecclesiastical law of the Protestant Churches of France, and Jundt the church history of the sixteenth century. Is not this a rich bill of fare?

SWITZERLAND REJOICING.

The old town of Fribourg, in Switzerland, recently rang out the bells of joy, fired off its cannons, built bonfires, had illuminations, serenades, and speeches—all because an old promise of many, many years standing is about to be realized. The Grand Council had just voted to establish the University of Fribourg—a university in hope, it is true, but whose first two faculties, those of law and letters, will be started immediately.

The project now created by cantonal decree dates back, it is said, more than three centuries. For all this time the Swiss Catholics have been working with various neighboring Catholic cantons in the interest of a Catholic university; and the appointment of the fiery Bishop Mermillod to the bishopric of Fribourg was to hasten the consummation of this cherished plan. But the eager bishop overshot the mark, threw himself virtually into the hands of the Jesuits, and violated the laws of the land with so much impunity that he was unseated by the civil authorities, and the Jesuits were finally expelled, as was he.

Since that time there have been many efforts made to restore these exiles and revive their plans; but all these have failed, and in their place arises a university whose birth will be an epoch in the religious history of Switzerland, and whose faculty will not receive commands from a foreign power. Within the State it may have its religious troubles, and perhaps conflicts with the Catholic Church, which will at least indirectly lay its hand on the institution. The new university will thus have a confessional character, but, since the faculty of theology will not be subsidized by the State, it will be comparatively free, though the Swiss episcopate will have the most to say as to the appointment of the professors. But the Swiss bishops can only exercise their functions after having received the *ex æquatur* of the State; and this fact makes them national, and not Romish. Hence the joy.

PROGRESS OF CIVILIZATION.

THE world is in some respects a legislature, divided into various upper and lower houses, according to the advancement or barbarism of the people. There is not a nation, people, or tribe on the footstool without a code of laws, written or unwritten, for the regulation of their internal affairs, and their protection against foreign invasion and destruction. This tendency to political autonomy, or self-government, has resulted in what may be called national systems of legislation. As nations, near or remote, have come to understand one another, treaties for the return of criminals, and the preservation of the world's peace, have been established, resulting in what may be called the principles of international law. Thus local or national systems, suggested by national necessities, and the still larger international systems of jurisprudence founded in fraternal relations, have appeared from time to time, greatly improved with each succeeding period, and prophetic of safety, progress, and unity. In the development of these systems the stages of growth from barbaric ideas of political and civil rights to those that constitute the regulative forces of civilization to-day are perceptible from whatever point of view observed. The distance from Draco to Blackstone requires a good many mile-posts to indicate its length, while the shorter distance from a dismembered Poland to the Treaty of Berlin is dotted with temples of peace, opened toward the millennium. We are writing of the evolution of civil or political law only, for the biblical moral law has not exhibited so varied a history, or been subject to amendment or modification since its enactment. The Sinaitic tables have never been repaired, and recording the immutable principles of right, both as respects man's relation to his neighbor and the relation between man and God, improvement is hardly anticipated. What is noticeable is, not a change in the essentials of moral law, but a better understanding of what they are, and a stricter application of them to society and government. It may not be too much to claim that the development of national systems of law is the result of the original Mosaic system which preceded them by several thousand years of trial and general use. The history of law in the world, then, is, that the original moral law was perfect in the beginning, and has not changed or evolved into something better or different; while civil law, both national and international, confessedly partial and cruel in the beginning, has gradually evolved into harmony with the higher principles that preceded it. The harmonization is by no means complete, for progressive internationalism is still in the crude state, and injustice, through imperfect forms of legislation, is still possible in the purest types of civilization. The chief struggles of civilization are not with external barbarism but with those inherited selfish and brutal ideas of government that appeared in Genghis Khan, the early iron-clad Saxon, and the later Celtic ambition to crush the natural rights of peoples of other blood. The world is growing, however, in its moral sentiment and in its keen sense

of justice; and as the moral law shall introduce itself more and more into the political life of the world we shall expect an approximate attainment to the righteousness that it enjoins and to the peaceful results which it is designed to secure.

The history of the development of the artistic sense in the race is quite as surprising as that of the evolution of any other faculty or power, or of any great movement that may have had centuries for its culmination. The student of art, commencing with primitive forms as discovered in the remains of Oriental cities, and passing through the cultured period of Greece to the dominancy of mediæval imagery and on to the present time, will be struck with the advances of each succeeding period, and the complete triumph of taste in our latest civilizations. Primitive art in Egypt, Assyria, and Phenicia, with its grotesque images and incongruous ideas of beauty, served to excite the fears of the people, developing all the superstition of which they were capable, and thus became the source, not of moral education, but of degradation and oppression of the intellectual life. Religion was not the mother of superstitious art, for the latter really preceded the former, and became the mother of the superstitious symbols of religion. In this way the æsthetical principle, untrained and without subjective strength, ran to objective forms that discredited it, and really perverted the religious principle itself. With the development of a refined æsthetics among the Greeks, religion had another chance for expressing itself; but while primitive art tinctured religion with superstition Grecian art corrupted it, and in time extinguished its open manifestation. As neither the one nor the other in any way assisted in the purification of religion or the assertion of its teachings, Christianity finally appropriated it, and has both borrowed from it its entertaining power and conferred upon it its approval and benediction. Still, in the hands of Roman Catholics, art has been made to minister to a false conception of Christianity; and it is a question if, with its nudities, misrepresentations of gospel facts, and aids to superstition, notwithstanding its perfection as art, it has not contributed quite as much to error, superstition, and corruption as to truth and the sway of the religion it professes to represent.

At the present time art stands alone; it is not the handmaid of religion, nor is it related to religion any more than it is to civilization. In this isolated condition it may be better viewed and estimated than when vitally related to a particular religion or a particular form of civilization. It is now in bondage to nothing, but is seeking a channel of its own, a form and an expression that must distinguish it from all associated developments of the art-life in man. Free from the direction of religion, it is not particularly directing or aiding religion, but is developing itself in spontaneous forms according to its constitutional vigor, and with reference to no ends but art itself, except the great end of all conserving forces—the education of the race. Art is not for religion but for itself, and to be judged by what it is in itself, unrelated to other things. Thus

its perfection or imperfection will be determined, not by its relation to religion, but by its own potencies and the ends it serves in human society. It has outgrown primitivism, cultured paganism, and Roman Catholic individualism; and being free, like commerce, philosophy, and social statics, it should powerfully aid the race in culture, refinement, and progression.

Of however great importance to himself may be the return of Henry M. Stanley from interior Africa to the civilized world, it is an event that can be properly measured only by a study of its relation to the development of the equatorial provinces and the duty of the great nations respecting them. For the time being the only thing to do is to honor the hero, for if he may not covet such recognition for his own sake, it will permit the world to express its regard for genuine heroism, which may bear fruit in other lives and in real devotion to the work of emancipating a continent. A nation loses nothing by weaving garlands for its heroes or recognizing by acts and words the conquests and victories of those who have sacrificed and endured in order to win them. This is not a plea for hero-worship in any Carlylian sense, but for that approbation that duty well-performed deserves. With *fêtes*, dinners, the freedom of cities guaranteed to him, and costly gifts offered in gratitude for his services out of the way, the world will be prepared to hear Mr. Stanley's story of African exploration, to consider its results, and to apply itself to the task of redeeming Africa to a better condition. The world has waited long enough for Africa to civilize itself; hence civilization, as an outside factor, should force itself from Algiers to the Cape of Good Hope, and from the mouth of the Congo to Zanzibar. The seed of civilization must be planted in the virgin soil of the continent, and nourished until it becomes a stately tree in the midst of its desert of barbarism and inhumanity. We hold that, notwithstanding the tribes of Africa are possessed of certain natural rights, it is the world's duty to them to insist upon their acceptance of the machinery of civilization. No wrong is done them by destroying the slave traffic, which is subversive of human instincts, or compelling them to wear clothes, build houses, learn to read and write, and become orderly, decent, and disposed to justice and humanity. Why not bombard raw barbarism out of existence? Why not the nations combine to regenerate Africa by the use of the arts, sciences, industries, and religion of the Occidental world? Sadly enough, governed by selfish political ends, the nations are quarreling over assumed territorial rights in the continent and delaying the much-needed work of rescuing it from the grip of the barbarian. Mr. Stanley's report of his observations may induce the nations to hold in abeyance the cupidity that now seems to control every movement, and unitedly undertake the destruction of the antagonisms to civilization. Railroads, telegraphs, schools, churches, mercantile houses, and all the appliances of modern life should at once be introduced, for it is idle to believe that these things will spontaneously appear, or that in the gradual process of the times the people will awake and demand them. Instead of waiting until Africa asks for civilization, the invasion of the

continent by the Occidental spirit is the duty of the hour, the duty of the world. As Mr. Stanley has proved himself a competent leader, it might be well if the task of its reconstruction were committed to him, the nations following with all the resources at their command, and with an heroic confidence that Providence is anxious to be gracious to the vast empire of African heathenism.

The political metamorphosis that has recently occurred in Brazil was more than a *coup d'état* of military schemers; it was a typical revolution, instructive alike to monarchical and republican peoples. It meant something for Brazil. It meant freedom from the monarchical principle, which is incompatible with a civilization that is the outgrowth of individualism; it meant the enthronement of man to his rightful position of sovereign; it meant the elevation of citizenship and the triumph of the doctrine of human equality. Its significance, however, is broader than any local application that may be given it. Rio de Janeiro is not so much the leader of a majestic movement as the interpreter of the present age, with its permeating elements, its political disquietude, and its contingent events and possibilities. The lesson to the rulers of the Old World is outspoken, and should be heeded if they desire to retain their power. It is not easy to subvert a throne or unseat its occupant; but Brazil has quietly accomplished it, and Portugal, Austria, and Russia, before the close of the century, may follow the example, while England, already a republic in spirit, may extinguish the monarchism that shadows its political life. Australia is nervous with the spirit of independence. Canada is ripe for a definitive change in its condition, and misruled Ireland pants for an autonomy that is not without solemn import. Rejoicing in the political achievement in Brazil, and regarding it as an admonition to monarchs, we must not forget that it means something for republics, which they, too, should wisely ponder and improve. The spirit that defies the monarchy may, under another set of circumstances, defy the republic, and so endanger its perpetuity. Unless the special aim is reconstruction of government revolutionists are not particular as to the results of their work, and in the moment of frenzy they might overthrow that form of government which even they, in the calm of reason, would prefer. Communists, socialists, nihilists—whatever they are called—are striking at all kinds of government, because they seem not to believe in any; and the fostering of individualism, of a general independence, and of rebellion against so-called oppressions of society and government may contribute to the strength of the forces that are disciplining themselves for a final conflict with organized society. The spirit of revolution, therefore, has its limits, because it is alive with dangers. Ever right in its opposition to oppression, it needs to be restrained, lest, gathering strength as it exercises itself, its maximum outburst may not only lay thrones in the dust but also paralyze the progressive republicanism of the world. Over freedom's latest triumph we may rejoice, but let us also watch and pray.

SPIRIT OF THE REVIEWS AND MAGAZINES.

The constantly increasing number of divorces in the United States must be accepted as undeniable evidence of a growing social corruption. The statistics collected by the Hon. Carroll D. Wright, and submitted to the United States Senate, give 25,535 as the number of divorces granted in 1886 in the United States, exclusive of South Carolina, where no divorce law exists. In view of this ugly and astounding fact one is pleased to observe that two of our leading literary magazines have invited discussion on the question of divorce. Thus in the *North American Review* for November and December we find carefully written papers upon it by Bishop Potter, Samuel W. Dike, Hon. W. E. Gladstone, Associate Justice Bradley, and Senator Dolph; and one in the *Forum* for December by Edward J. Phelps. Of these writers Gladstone and Phelps take the radical position that, while for "certain grave causes" such separation as is implied in divorce a *mensâ et thoro*, that is "from bed and board," may be conceded to "the necessities and the infirmities of human nature," yet the divorce *a vinculo*, which permits remarriage, is wrong. "Remarriage," says Gladstone, "is not admissible under any circumstances or conditions whatsoever."

He bases this sweeping conclusion on the following principles: (1) That marriage is essentially a contract for life; (2) that Christian marriage involves a vow before God; (3) that the Church has no authority to cancel such a vow, nor civil legislation any competency to annul it; and (4) that Scripture forbids remarriage after divorce. To sustain the latter statement he contends that the implied permission in St. Matthew's gospel, of remarriage to the innocent party to a divorce on account of "fornication," is to be interpreted by the words of Mark and Luke, who omit the phrase "save for fornication." His reason for giving more weight to the condensed statements of the latter evangelists than to the fuller report of Christ's words given by Matthew, who heard them spoken, he does not state. One must therefore regard it as nothing more than an *ex cathedra* opinion.

Mr. Phelps postulates his argument for "the entire abolition of the divorce *a vinculo*," not so much on the highest ethical and religious obligations as on the more "practical plane of public policy," on "the rights and interests of society." He claims that if no remarriage after divorce was permitted to either party divorces would become as rare as they are now common. "The history of the subject," he correctly says, "goes to prove . . . that facilities for divorce . . . are a stimulus to it, not a preventive."

Justice Bradley asserts that "it is of the greatest moment that the marriage-tie should never be dissolved, save for the most urgent reason," but insists that the divine law respecting marriage is not arbitrary, but adapted to the condition of human beings. Hence he argues that the divorce *a vinculo* should be granted on the grounds of "unfaithfulness,

willful and obstinate desertion, or persistent cruelty of the stronger party;" otherwise, he urges, the "law itself will be set at defiance;" but in granting such divorces, he says, the judge should not only "take every care to see that just cause exists, but that no other remedy is possible."

Senator Dolph, while insisting that "the marital union should continue for life," contends that it should be dissolved in cases in which "the moral integrity of the family and the well-being of society are better conserved by a divorce than without it." But he guards this lax claim by pleading earnestly for such reforms in the laws authorizing divorce, in their administration and in their want of uniformity, as would place strong barriers in the way of obtaining divorces for insufficient causes. But with such indefinite grounds for divorce as he names we fear that the proposed legal barriers would be too frail to prevent the granting of many unscriptural divorces.

Bishop Henry C. Potter's paper takes the scriptural position, which prohibits the remarriage of all divorced persons except the innocent party in the case of divorce for adultery. Thus the bishop stands on the principles so strongly stated in the Discipline of our own Church; namely, no divorce except for adultery, no remarriage except for the innocent party to a divorce for adultery. This is the true platform taught by Jesus Christ, whose unimpeachable wisdom saw that the purity of society demanded the exclusion of adulterers from new marital engagements and permission to their injured and forsaken partners to form new matrimonial engagements.

Right opinions on the questions of divorce are important in view of the startling numbers who seek the dissolution of a bond which the will of God and the interests of society require to be indissoluble. As Gladstone says, "The unit of society is the family, and the hinge of the family is to be found in the great and profound institution of marriage." Divorce is a violent breaking of that hinge, which, when broken, admits a flood of impurity, discord, distress, and ruin into the home from whence it works its destructive way beneath the very foundations of the social fabric. The Reviews named above have done well in discussing it so ably.

The *Quarterly Review* of the Methodist Episcopal Church, South, for January has: 1. "History of Sunday-Schools;" 2. "The Stem Bap and its Kindred in the Septuagint;" 3. "Matter, Mind, and Spirit;" 4. "The Georgia Life of the Oxford Methodists;" 5. "The Child and the Church;" 6. "The Unity of the Human Race;" 7. "Reminiscences of the Olden Time;" 8. "The Prophecy of Joel;" 9. "The Value of a Well-Defined Belief;" 10. "Some Incidents in Female Education;" 11. "The Rationale of Missions;" 12. "The Editor's Table." These are all ably written papers. In the first Rev. J. T. Pate briefly sketches, (1) the history of the Jewish schools for the study of the sacred writings from the time of the patriarchs to the coming of Christ; (2) the zeal of the Primitive Church for catechetical instruction; (3) the antag-

onism of ritualism to Bible schools; (4) the revival of catechetical instruction by the Lutheran reformers; (5) evil effects of its subsequent neglect; (6) the modern Sunday-school—a very interesting and suggestive article. The second paper is a scholarly examination of all the passages in the Septuagint where the stem, Bap, is found. It demonstrates that its root idea is to dye, color, or change—that modality is not its thought, and that it is itself the most potent symbol of change, and, therefore, most fitting to represent a religion whose foundation-text is to change the heart and change the life. We commend this article to the attention of our Baptist brethren as a knot not easily split. The third paper is a splendid specimen of metaphysical reasoning, which, by pushing agnosticism and materialism to their strictly logical conclusions, imprisons them in the limbus of absurdity. It is a timely article. In the fourth paper the Rev. G. G. Smith gives a graphic picture of the life of the Wesleys and their associates, Ingham and Delamotte, during their brief sojourn in Georgia. In the fifth paper we have a strong argument in a somewhat original setting, in defense of infant baptism and infant church membership. In the sixth article, D. G. W. Ellis argues forcibly and conclusively in favor of the theory that the human race is a brotherhood which had its origin in Adam. The seventh paper is a spirited sketch of Dr. Few. The eighth article is a comprehensive study of the prophecy of Joel, in which the period, the occasion, purport, literary merits, and idiosyncracies of that eloquent prophet are lucidly discussed by Rev. L. Leitch. In the ninth paper a layman contends earnestly for the doctrine that God has revealed himself as Father, Son, and Holy Spirit, who "co-existed through all eternity." Incidentally, he sharply criticises a previous Reviewer whose views were somewhat Sabellian. The "Editor's Table" has an acute analysis of Wesley's teaching on entire sanctification, showing that while he urged all believers to seek the highest gifts of grace, he never dogmatized on the subject.

The *North American Review* for January has: 1. "A Duel on Free Trade and Protection between the Right Hon. W. E. Gladstone and the Hon. James G. Blaine;" 2. "Robert E. Lee," by Jefferson Davis; 3. "The Border Land of Science," by Professor R. H. Thurston; 4. "A Romance of Old Rome," by Rodolfo Lanciani; 5. "Bygone Days in Boston," by C. K. Tuckerman; 6. "How I Became an Astronomer," by Camille Flammarion; 7. "A Plea for Copyright," by Count Emile de Kéreatry; 8. "Women's Views of Divorce," by five distinguished American women. The first of these papers will command universal attention because of the public character of the contesting parties. Both of them hold high rank among the leading politicians of the age; both have had the best possible opportunities for the study of the economical problems involved in the theory of protection and free trade. Both are extremists. Gladstone claims that all protection is morally wrong as well as economically bad; Blaine holds that it is ethically proper and economically good. Both deal largely with the bearings of the problems

on the development of trade and commerce, and on the prosperity of the laboring classes, but both, being skillful logicians, deduce opposite conclusions from the same facts. The effect of their conflict on the individual reader will depend on his previous convictions. The uninformed will be likely to rise from the perusal of the "duel" saying, with the self-complacent Sir Roger de Coverly, that these are questions "upon which much may be said on both sides." Nevertheless, these papers being eminently suggestive will be provocative of inquiry, and lead many to study their problems with a view to taking intelligent political action when they become, as they soon must, the vital political issues of the hour. The second of the above papers eulogizes the personal character of the General who commanded the forces of the Rebellion. Its appearance in the *North American* illustrates the irenic spirit of the times; and, when one considers that its writer was guilty of treasonable deeds which cost the country millions of lives, and the waste of countless treasure, one can not help feeling that the admission of Jefferson Davis as the eulogist of his military commander into one of our leading literary journals is evidence that its conductors have a firm, and probably correct, belief that the magnanimity of the American people is without a parallel in the history of nations. The third paper is an intelligent and optimistic speculation concerning the possible results of the future developments of physical science. In the fifth article Mr. Tuckerman gossips delightfully about such famous Bostonians as Webster, Everett, Rufus Choate, William Ellery Channing, Pierpont, Lyman Beecher, and Father Taylor. In the eighth paper five well-known ladies frankly treat the question of divorce and remarriage from their respective views or points. As one might expect, while insisting that marriage ought to be accepted as a lifelong contract, most of them, perceiving the hardships which fall to the lot of wives whose husbands are untrue to their obligations, incline to contend that divorce may be permitted for other causes than marital infidelity. But they all write in a spirit of purity, and their papers may be profitably read and studied.

The *Bibliotheca Sacra* treats of: 1. "The Coming American Philosophy;" 2. "Dr. Cochran and other Recent Writers on the Atonement;" 3. "The Book of Job;" 4. "First Corinthians xv, 20–28;" 5. "Later Phases of the Anglo-Catholic Movement;" 6. "Wright's Ice Age and its Bearings on the Antiquity of Man;" 7. "The Use of Motives in Preaching;" 8. "Dr. Briggs's Whither." In the first of these papers Dr. N. E. Wood reviews the philosophies of the past and present in the spirit of an iconoclast, striking fearlessly on their defects and erroneous methods, and then forcibly insisting that the time has come for a new philosophy, which, he says, must be distinctively "American [?] and Christian." It must use "the inductive, the logical, and the intuitional methods, and "take for granted the absolute veracity of consciousness." A spirited and suggestive article. The second paper is theological, and will command the attention of all who find profit in comparing the theories of

deep thinkers on the greatest question within the range of Christian thought. The third paper is an eloquent and masterly analysis of "the sublimest poem in all literature." It portrays Job struggling with the "problem of Golgotha," unconscious that he was God's champion fighting for God's honor, and vainly striving to reconcile his personal sufferings with his concepts of God's righteous government, until his intuitions moved him to cry to God, who broke the spell of his doubtings by unfolding to him the mystery of his character as Creator and Ruler. The fifth paper surveys the history of the Anglo-Catholic movement; shows that the secession to Rome stimulated the activities and ritualistic tendencies of the English Church, and may yet lead to disestablishment, and possibly to the secession of the entire ritualistic faction; this is likely to result in a new evangelical revival promoted by the union of Nonconformists with the Low and Broad elements of the National Church. The seventh paper has special value for preachers who long to win souls, and the eighth will interest all who are wondering whither the errant Dr. Briggs is drifting.

The *Lutheran Quarterly*, which takes the place of the *Evangelical Review*, is devoted to theological, literary, and general discussion, especially in the interest of the Evangelical Lutheran Church. The January number discusses: 1. "Emotional Methods in Religion;" 2. "The Temptation of Christ and His Impeccability;" 3. "The Relation of Baptized Children to the Church;" 4. "Le Conte's Book on Evolution as Related to Religious Thought;" 5. "Without Temptation;" 6. "The Sunday Newspaper;" 7. "Beneficiary Education;" 8. "Liturgical Literature." These are all strong papers. The first, while rightly censuring some modern revival methods, is yet so conservative in its views of religious emotion as to favor a spirit of formalism that, as we view it, would be fatal to effective evangelical work. The second grounds the impeccability of Christ on his proper divinity, which could not sin. The third contends ably and vigorously for the right of baptized children to church membership. The sixth properly ranks the Sunday newspaper among the antichristian forces of the times. The eighth contains a digest of valuable facts concerning the history of the Lutheran liturgical worship.

The *Andover Review* for January contains: 1. "The Flying Spider;" 2. "The Fulfillment of Prophecy;" 3. "Endowments for Newspapers;" 4. "Life in the Massachusetts Reformatory;" 5. "Revision of the Westminster Confession;" 6. "Editorial." In the first of these articles we have a curious paper written by Jonathan Edwards, before he was thirteen years old, on the habits of the field spider. It shows very uncommon powers of observation for one so young. The chief interest of this number of the *Andover* centers in the papers of Dr. Briggs and in its leading editorial, both of which deal with the relations of the Presbyterian Church to the Westminster Confession. Our space only permits

us to say that our brethren of that ancient Church have obviously grown away from "the Confession," but are not yet so generally united in their opposition to it as to squarely renounce it, and to take refuge from the theological storms which are shaking their creed in the safe port of a scriptural Arminianism, whither they are either unconsciously or unwillingly drifting. We hail their approach to that port, not only as a place of theological rest, but as one from which, by growing into the unity of faith, they with us, and all other evangelical Christians, may advance with the certainty of victory to the conquest of the world!

The *Contemporary Review* for January has: 1. "Two New Utopias;" 2. "Mr. Wilkie Collins's Novels;" 3. "Brotherhoods;" 4. "The Latest Theories on the Origin of the English;" 5. "The Unfaithful Steward;" 6. "Profit Sharing;" 7. "The Home Rule Movement in India and Ireland;" 8. "A Lumber Room;" 9. "Brazil, Past and Future;" 10. "Running for Records;" 11. "What Stanley has Done for Africa," (with maps); 12. "Robert Browning." The first of these papers shows that the pure communism described in Mr. Bellamy's *Looking Backward* fails, as all communal efforts have hitherto done, of taking due account of that selfism in human nature which refuses to be controlled by regard for the general good. The sixth paper deals very intelligently with the economical questions of "co-operative associations" and "profit sharing," especially with their bearings on the moral and physical welfare of the working classes and the advantages they offer to managers and owners of industrial establishments. The ninth article gives a bird's-eye sketch of the "Past and Future of Brazil." The eleventh paper condenses the substance of Stanley's recent trip and discoveries in Africa into a very graphic and instructive paper, which pays particular attention to the geographical results of his exciting and adventurous journey.

The *Quarterly Review of the United Brethren in Christ* has: 1. "Classical Studies in their Relation to Religious Truth;" 2. "Conditions of Church Membership;" 3. "The Conemaugh Cataclysm;" 4. "Watson's Institutes;" 5. "Why do we Exist as a Denomination?" 6. "Some of the Foes of Christianity;" 7. "Progress of Ethical Science." This is a new candidate for the patronage of a very earnest body of Christians. The literary quality of its papers gives strong promise of the ability of its writers and editor to win for it deserved success, and to make it a high intellectual and ethical force in its denomination. Its first article makes a strong plea for classical knowledge as a help to ministerial efficiency; its second paper defends the peculiar view of the "United Brethren" that "the acceptance of Jesus as the Christ, the Sent of God, is a sufficient test" of fitness for membership in the Church of Christ; the third article gives a thrilling, perhaps rhetorically overwrought, description of the greatest catastrophe of our time. The fourth paper is a caustic criticism of Watson's *Institutes*, which, while not wholly

unjust, is written in a polemical spirit which may be defended, if at all, by the evident purpose of its writer to justify his General Conference for replacing it with Pope's theology, in its course of ministerial study. The fifth article defends the right of the "United Brethren" to a place among Christian denominations. The sixth briefly, but lucidly, points out the antagonism of pantheism, materialism, agnosticism, rationalism, and socialism to the faith of Christ. The seventh paper discusses with ability and substantial soundness the grounds of ethical obligation. The editorial papers are varied, strong, discriminating, and indicate the presence of a man "born to the tripod."

The *Catholic World* for January, among its most noticeable papers, has: 1. "Catholic Progress, Old and New;" 2. "Wonders of the Nervous System;" 3. "A Protestant Propaganda;" 4. "Church, State, and School," and an editorial on "the Divorce Question." The first is an inflated pæan on the past growth and present prospects of the Roman Church in America. Its spirit is manifest in these vain-glorying words: "It is beyond all question that the future of the Christian religion in this country is in the hands of the Catholic Church. This is admitted openly or tacitly on every side. (?) If Christianity is to continue a factor in the growth of our institutions and in the development of our civilization, it must be Catholic Christianity. Every other form of Christian belief has lost its vitality, and complete disintegration is only a matter of years!" So swollen with sectarian conceit is this falsifier of current history, that he closes his paper by asking permission to hope that "ere another century dawns" the Catholic religion "will reign supreme in the hearts of the mightiest, the freest, the most Christian people the world has ever known." Well, he has our permission to hope on, but we kindly suggest to him that ten years hence his hope will be "as the giving up of the ghost." The third paper is an ungracious chuckling over the conflict of the American Board with its patrons. It concludes by informing its readers that "the Catholic Church is the only perfect religious society in the world... that many of our separated brethren who think and are conscientious are beginning to see that the unity which she alone possesses must be divine!" Evidently this writer postulates his expectation that men will believe this nonsense on the supposition that they are ignorant of the history of his Church. Interpreted by its history Romanism has been sadly lacking in nothing so much as in credentials of her divinity.

The *Chautauquan* for January is rich in the variety and vigor of its topics. Especially noteworthy are, Dr. C. K. Adams on "The Politics which Made and Unmade Rome;" Dr. Buckley's "Traits of Human Nature;" and Professor Weidner's "Recent Objections to the Bible Answered," in which many rationalistic objections which are "false lights" are effectually extinguished by the logic of sober facts.——*Harper's Magazine* for January sustains its high reputation in a series of excellent

papers, among which we note the following, which are skillfully written and profusely illustrated: "Jamaica, Old and New," by Howard Pyle; "The Russian Army," by a Russian general; "Two Phases of American Art, by Mrs. L. C. Lillie; "The Smyrna Fig Harvest," and "St. Andrew's," by Andrew Lang. The Editor's "Easy Chair," "Study," and "Drawer" are generously filled with wit and wisdom.——The *Century* for January is rich in articles adapted to the needs and tastes of many classes of readers. Lovers of art will be pleased with "Bubastis," by Amelia B. Edwards, and its twenty-three pictures of ancient Egyptian figures and objects; with "Italian Old Masters," "Daumier, Caricaturist," and "Sancho Mitarra," with its sketches of Spanish bull fights. "Abraham Lincoln," and the "Pursuit and Death of John W. Booth," will deeply interest all who cherish the memory of our martyr president. "Present-Day Papers," "The Nature and Method of Revelation," and "Topics of the Time," will meet the wants of those who love grave and practical themes.——The *Methodist Magazine* for January is very finely illustrated. Among its papers we note as of special interest, "Canadian Tourist Party in Europe," "Luther's Country," "The Last Voyage by Lady Brassey," and "Modern Deaconesses."——The *Missionary Review of the World* for January is arrayed in new typographical garments, and well maintains its position at the head of the missionary reviews of the world. In its first paper Dr. A. T. Pierson affirmatively answers the question, "Is there to be a New Departure in Missions?" He sees signs of a rising missionary spirit which is to find expression in vast volunteer movements for the world's evangelization. In "Education as an Evangelistic Agency" Dr. Johnston recognizes the necessity of education in connection with preaching in foreign missions. "The Miracles of Missions," "The Historical Geography of the Christian Church," "Asceticism in Missions," and the "Department of Missionary Intelligence" are exceedingly valuable papers.——The *Universalist Quarterly* for January contains: 1. "The Underlying Principle of Missions;" 2. "Eternal Punishment and the Restoration of all Things, as the Bible Teaches;" 3. "Influence;" 4. "On Popular Study of the Old Testament;" 5. "The New Testament Account of Christ;" 6. "Hymns as a Basis of Christian Union;" 7. "The Public School Essential to American Institutions;" 8. "The Abyss, or Chaos, of the Ancient Cosmogonies;" 9. "Second Corinthians v, 1–10."——The *Unitarian Review* for January discusses: 1. "Critical Points in Continuity of Natural Phenomena;" 2. "Miracles as Marvel and as Magic;" 3. "Meditation;" 4. "A Profession of Religion;" 5. "The Term Agnostic;" 6. "Social Studies;" 7. "Literary Criticism."——The *English Illustrated Magazine* for January has: 1. "Is Life Worth Living?" 2. "The Straits Settlements;" 3. "Competition and Co-operation among Women;" 4. "Hoorn and Enkhuizen;" 5. "The Doll's House;" 6. "New-Year's Day in a Persian Village;" 7. "Cycle of Six Love Lyrics;" 8. "Dutch Girlhood;" 9. "The Ring of Amasis."

BOOKS: CRITIQUES AND NOTICES.

USING BOOKS.

Books are tools. R. W. Emerson says they "are the best things well used; abused, among the worst." We can commend the books noticed in this number, but the following may be "used" to profit in the highest sense: *The Authorship of the Fourth Gospel, and Other Critical Essays*, by Ezra Abbot; *Benjamin Franklin*, by John F. Morse, Jr.; and *The Gospel in the Book of Numbers*, by Rev. Lewis R. Dunn.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Studies in Eschatology. The Thousand Years in both Testaments, with Supplementary Discussions upon Symbolical Numbers, the Development of Prophecy and its Interpretation concerning Israel, the Nations, the Church, and the Kingdom, as seen in the Apocalypses of Isaiah, Ezekiel, Daniel, Christ, and John. By Rev. NATHANIEL WEST, D.D. Pp. 500. Chicago: F. H. Revell, 148–150 Madison Street; New York: 12 Bible House, Astor Place. 1889.

The work before us is one of rare interest to investigators of the sure word of prophecy, and bears on every page marks of the most patient and intense study, elaborate research, exhaustive scholarship, and much familiarity with the sacred Scriptures. The book is the result of many years of study of the word of God, with the one purpose of seeking to ascertain what the Bible says in reference to the development of the Kingdom of God on earth—what the character of the past, what of the present, and what of the future, age. In this study, the author has not only sought to embody the teaching of "both Testaments" in reference to the millennial kingdom of glory on earth, but has brought to bear upon the whole subject the results of the investigations of a vast number of the most distinguished scholars in Christendom, English and Swiss, and "packed" his pages with extracts from such men as Crusius, Delitzsch, Auberlen, Hofmann, Volck, Christlieb, Luthardt, Kübel, Lange, Orelli, Riehm, Keil, Kliefoth, Christiani and Godet, Tregelles, Alford, Ellicott, Milligan, and others of the first standing. The book is one of immense labor and research. Its purpose is to show that the commonly received opinion that the "thousand years' kingdom," or millennial age, is predicted only in the apocalypse of John, is wholly erroneous. On the contrary, John was indebted for his revelation of the ages and ends to the Old Testament prophets and to Christ himself, and that the chief aim of the apocalypse is the organization of all the unfulfilled prophecy, the judgment of Christendom, the restoration of Israel, the destruction of the final apostasy, the overthrow of the last anti-Christ, the resurrection of the faithful dead at the second coming of Christ, and the establishment of the kingdom of Christ in victorious triumph on earth at the end of our present age. The author rejects the common view that the Church will accomplish, by her agencies and revivals of religion, the conversion

of the world to Christ apart from the personal appearing of Christ for judgment and salvation, and emphasizes the increasing and fearful apostasy even now in the bosom of the professing Church, and in all Christendom, by means of rationalism, secularism, materialism, false philosophy and science, and the fact of increasing spiritual decline, boast of institutions, and waxing immortality every-where as proof of the truth of what the Saviour has taught us to expect in these last days.

Free, absolutely, from all the vagaries of so many interpreters who have brought discredit on the study of prophecy, Dr. West clings tenaciously to the word of God alone as his first, middle, and last appeal. He shows up the Scriptures in their marvelous organic unity as one word from the beginning to the end. He adopts the strict literal and realistic interpretation of prophecy, maintaining with great Scripture authority, and the suffrages of the ablest scholars, that the literal Israel is reserved to a glorious future in the visible kingdom of God on earth, and that the real vital Christianization of the nations, as such, will be the result of the conversion of Israel as a people to Christ, and that this great consummation stands in immediate connection with the second coming of Christ.

The first two "parts" of the book are a basis for all the rest, being a condensed expression of the organic structure and development of the Old Testament prophecy, the sixteen canonical prophets being the text for the author. The relation of the New Testament prophecy to these is shown in a strictly scientific manner. The plenary inspiration of the Scripture is every-where asserted, and the supreme authority of the Bible every-where postulated. All rationalistic tampering with the contents of divine revelation is deemed a profanation of the Scriptures, the office of reason being limited to the ascertainment and value of the evidences *that* God has spoken, and its right to sit in judgment on the merits of *what* God has said every-where repelled as a revival of Hume and Spinoza in the persons of Church teachers whose mouths should be stopped.

The remaining eleven parts of the book are supplementary and auxiliary to the main discussion, and handle with patient and profound care the question of symbolical numbers, their chronological value, and their ideal import. Here we meet with discussions of great clearness on the numbers 6, 7, 12, 1000, 144,000, and 666, the monogram of anti-Christ. The chapter on the "thousand years," the characteristics of these years, "the thousand years in Ezekiel," and the demonstration that "the thousand years of John" are the "multitude of days" in Ezekiel, "the third day" in Hosea, and "his days" in Psa. lxxii, all commensurate, and therefore identical, periods, because all bounded by the same eschata, in both Testaments, are full of new light and deeply instructive as showing the unity of God's word and the proof that it is, from first to last, the work of the same divine Spirit—one divine mind controlling all the different writers from age to age—in the unfolding of one divine and glorious purpose in time and space, and looking always to one and the same end—the establishment of the kingdom of Christ in

glory on earth. It is a demonstration of the unity of faith and hope, as to the Messiah's coming and kingdom, between the Old and New Testament saints of God.

We have room to speak of but one more peculiarity of this painstaking book. The great and difficult problem of the seventy weeks of Daniel has engaged the author's severest attention and labor. Every page of the discussion shows his intense brooding and cautious step, as he wends his way through a forest of difficulties, on which at last the light breaks in marvelous clearness. To appreciate this one must read and re-read this part of the author's work, which is yet as simple as it is deep, and profound as it is clear. By appeal to the Scriptures alone he solves a problem which for eighteen hundred years has remained unsolved, and has been deemed insoluble. He dates the edict to build Jerusalem from Cyrus B. C. 536, and sustains it on the ground of Isa. xlix, 26–28. He proves from Ezra and Nehemiah that the "restoration" was a double period, that an interval of fifty-seven years lies in between the constructive work of Joshua and Zerubbabel and that of Ezra and Nehemiah, and that this is the first element in the solution of the chronological calculation of the seventy weeks. The *a quo* of the seventy weeks is Cyrus. The *ad quem* of the first seven weeks is the sixth Darius, when the temple was finished and dedicated. Then comes the interval of fifty-seven years, an excess so perplexing to all interpreters. These years are no part of the seventy weeks, but are Gentile time not included in the seventy weeks. Then come the sixty-two weeks beginning with thirty-fourth Artaxerxes, according to Nehemiah's own showing. The *ad quem*, or end of the sixty-nine weeks, or "unto Messiah," is the advent, or birth, of Christ. Then follows, "after" these threescore and two and seven weeks of years, the "cutting off" of Messiah, followed by the destruction of Jerusalem. Next follows the great interval between the sixty-ninth and seventieth weeks, or Roman times of the Gentiles as opened out, not only by Daniel, but by Christ himself interpreting Daniel. At the close of these "times of the Gentiles," comes the final seventieth, or "one week," in which the "day of the Lord" occurs, and forms the basis of John's apocalypse, where the same "one week," divided as in Dan. ix, 27, is found—namely, into three and one half and three and one half years, or twice twelve hundred and sixty days, when the mystery of God is finished under the sounding of the seventh trumpet. The whole discussion is of the most exciting interest, and cannot fail to arrest the attention of every earnest student of prophecy. The learning by which it is supported is immense, and the Scripture proof seems irrefutable. All goes to establish the absolute truth, inspiration, and perfection of the word of God, and is a signal blow to all rationalistic methods of studying the Bible, on the one hand, and all vain and vapid idealizing or spiritualizing away of the objective contents of prophecy on the other. What the author gives us is a Scriptural, scientific, and intelligent view of the whole scheme of prophecy from the restoration of Israel under Cyrus to the final restoration under Him of whom Cyrus was the type.

The character of the "times of the Gentiles," or, in other words, the "Church historical period," or times of the so-called "Christian state," is set forth in vivid colors in the last chapter of the book, and the light of Scripture thrown upon this period of conquest, missions, and apostasy, with concentrated force. To the whole book an appendix is added of vast and conclusive value. Twenty-four of the first scholars in Christendom are massed in phalanx on the interpretation of the "first resurrection," and the question has become a settled one forever. Then follow two extended extracts on the "millennium" and the "apocalypse," from the writings of two giants in scholarship, one from Professor Bleek, the other from Professor Ewald, the last probably the ablest and most comprehensive piece of exposition of the whole plan of the apocalypse ever written by any one. Delitzsch, Orelli, and Lister follow, on "exalted Zion." The whole closes with the concluding words of the author. We know of no work on the subject of the "thousand years" to be compared with this; and without uttering a final judgment as to the success of the author in his arduous undertaking, we commend it to every one as a book full of learning, and, what is better, of devotion to the inspired word of God. Students of prophecy will give it a hearty welcome.

The Authorship of the Fourth Gospel, and other Critical Essays. Selected from the Published Papers of the late EZRA ABBOT. 8vo, pp. 501. Boston: George H. Ellis. Price, cloth, $3 50.

The New Testament was the special subject of the critical examination of the learned author of this volume. To this task he brought all the resources of a cultivated and sympathetic mind, with a large acquaintance with patristic literature, and a scholarly mastery of the Greek in which the greater portion of it was written. It would seem as if the fourth gospel had strong attractions for him. He knew that its authorship was a controverted point, and that its inside view of Jesus had been construed into the opinion of a mere theologian who knew nothing of the Master personally, and who sought to displace the simple characterization of the Synoptists with a theological architecture that, ornamental enough in the literary sense, was yet delusive in its teaching and meaning. Hence, he bends himself in the opening essay to a most scholarly defense of the tradition that accredits its authorship to the apostle John. By evidence indisputable he shows that the four gospels were received as genuine by the Christians of the last quarter of the second century; and though a difference of opinion prevails as to the testimony of Justin Martyr respecting the book, the author holds that it is unimpeachable, and therefore strengthening of the general claim of John's authorship. He is equally skillful in showing that the gnostic sects used it as a genuine book, and then closes the case with a powerful argument from the gospel's attestation of its Johannean authorship. This "essay" is worth the price of the book. Nineteen papers on various subjects, chiefly critical or biographical, follow, and, though none is equal to the first, the collection contains expositions of difficult texts, and such able comments on textual matters,

that the reader will be greatly aided in his studies by soberly considering the conclusions of the author. In particular, the biographical papers on Tischendorf and Tregelles are masterpieces of this kind of literature, and worthy of careful reading. In his handling of texts the author proves himself a "lower critic," urging many arguments in favor of the purification of the common text, and illustrating preferred views by emendations of particular passages. With his exegesis of passages in John's gospel, the Acts, and Paul's epistles, not all his readers will agree, since the interpretation of a verse is often the result of a preconceived opinion of the doctrine involved or of the book in which it is found. Like scholars in general, Dr. Abbot had his prepossessions, which he did not wholly set aside in his examination of the Greek texts; and, while we have not the space to indicate our variation from his conclusions, we believe that many of his readers will mentally debate with him, and on as good linguistic grounds reach other conclusions. As a whole, the volume is a monument of learning, toil, skill, and honest investigation, and it will serve to perpetuate his work among those who delight in pushing forward toward a final understanding of truth.

A Manual of Bible History: in Connection with the General History of the World. By the Rev. WILLIAM G. BLAIKIE, D.D., LL.D. New edition, revised and enlarged. 12mo, pp. 504. Edinburgh and New York: T. Nelson & Sons. Price, cloth, $1 75.

Bible history, with the supernatural element omitted, is incomparably grander in the orderly progress of its events than profane history; but, with the supreme element visible at every turn, it becomes radiant with the divine purpose, shedding light on providential methods and the finality of redemption. The author does not make the history he writes, but closely follows it as given, commencing with the creation, and keeping up with it, notwithstanding its vacillations, until the close of the apostolic *régime*. He has not written a stereotyped account of events; on the contrary, the history in his hands is a current of life, whose rhythmic motion he catches at the first and never loses it, though the speed of his travel is rapid, and the area which he surveys is marvelous for extent and beauty. Scriptural history has characteristics of its own, which, while describing, he enriches by archæological evidences which the later sciences have discovered; and thus the old stories seem to repeat themselves as if they were really new or of recent occurrence. In addition to the scientific glamour with which Dr. Blaikie invests the sacred narrative, he joins to it a brief account of the nations contemporaneous with Israel, furnishing the reader a concise recapitulation of those peoples of antiquity who were identified to some extent with the fortunes and misfortunes of the Jewish race. Viewing the book in the light of these facts, it may be regarded as one of the solid works that the close student is ever seeking. It is not romantic in its style or spirit, but the glow of true history is on every page, and the scholarly enthusiasm of the author captures the reader all along the route from the prehistoric *eon* to the *dénouement* of the apostolic programme.

The People's Bible. Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., Minister of the City Temple, London. Vol. XI. The Book of Job. 8vo, pp. 454. New York: Funk & Wagnalls. Price, cloth, $1 50.

Job is an Old Testament character as unique in moral quality and resources as he is interesting in his conduct under adversity. Much disputing has occurred over the historical verity of the book bearing his name, and even over the personality of Job himself. The allegorists interpret the whole as a moral drama with certain high theological questions in view, and hold that in this respect the book is as instructive as if it were the narrative of actual events in life. Against this position we may urge that Ezekiel definitely quotes Noah, Daniel, and Job as historic characters. His purpose would not allow him to quote one mythical and two historical persons; if Job is mythical, then Noah and Daniel are mythical. Besides, James in his epistle refers to Job as an example of patience, which so practical and undramatic a writer would not do if his pattern were unreal. Furthermore, the Book of Job is not referred to in the Scriptures as attempting a theodicy, but rather as illustrating divine providence in human affairs and the ability of man through grace to overcome the adverse forces of life. Hence, while the book is majestic as a piece of literature and is superior as a revelation of the truths relating to life, it is regarded by the believer as precious in its influence in helping him to live faithfully to the end.

Dr. Parker is at his best in the exposition of this marvelous poem. Not strictly critical, he ever verges on acute analysis, and succeeds in disengaging the hidden meaning of the difficulties in the text. He certainly excels in the description of his own ideas, and imparts a reverential spirit to the deductions the passages under discussion seem to justify. Many of the textual and historical problems over which the critics have wrought with anxiety he properly eschews, as the volume is designed for the "people" rather than scholars. Not the least important section of the work are brief expositions of special passages under the heading, "Handfuls of Purpose." We render a service to students of this particular book in recommending this volume to their quiet and faithful consideration.

Jesus Brought Back. Meditations on the Problem of Problems. By JOSEPH HENRY CROOKER. 12mo, pp. 214. Chicago: A. C. McClurg & Co. Price, cloth, $1.

The opinion prevails among destructive critics that Jesus was misunderstood by his apostles and immediate followers, and that the Christian Church, from the time of its establishment to the present hour, has never entertained right conceptions of his character, ministry, and teaching. They hold that he has been invested with clouds, myths, and speculations which the scholarly spirit of the present century is rapidly extinguishing; and that in due time he will appear, not as theology represents him but as he really was, superhuman in instinct and aim and yet human in impulse, impression, and grandeur of nature. The author expends his effort in producing proofs of the existence of artificial interpretations of

his work, and of the necessity of bringing him back to a rational life, or extricating him from the hands of the gospel-writers and the theologians. His Unitarian tendency would impel him to this construction of the Gospel, and, having accepted the latest results of rationalistic criticism, he is prepared to arraign religious traditionalism with the defiance and majesty of one intent upon correcting beliefs that have stood more testing, and that without collapse, than all other beliefs that have rooted themselves in human history. He is bold enough to pronounce against the so-called Messiahism of the Old Testament, saying that the Jews had no expectation of a Messiah, which the Christian Church now insists was predicted, and declares that the New Testament writers, having in view the purpose to link Jesus with the prophecies and make him a Messiah after their own minds, wrote not biographical but polemical books, and thus originated the doctrine of Messiahism in Jesus Christ. Having accounted for the Messiah, the author then proceeds to record his own views of Jesus and of the "glad tidings" he brought to the world; but he is conscious that as the people are enticed from the Christ of theology, so they may become indifferent to the Jesus of rationalism, and thus his beneficent life may for a time cease to inspire mankind with upward tendencies. We do not object to the publication of this book, however much we repudiate its contents, because it is well to know just what destructionists hold and propose to teach. So soon as the Church shall understand what the critics intend to do the better will it know what defense shall be required. and the sooner will its apologists be on the field.

The Gospel in the Book of Numbers. By Rev. Lewis R. Dunn, D.D., Author of *The Mission of the Spirit*, etc. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe.

This book may be fitly described as a free-hand commentary on the Book of Numbers. It is not characteristically exegetical or expository, but homiletical and practical. By throwing the light of the Gospel back upon its events, teachings, and ceremonial institutions, the author has been able to trace numerous analogies between them and the fundamental truths of the Gospel which they typified and foreshadowed. In working out his plan the doctor has freely introduced anecdote, history, experience, exhortation, and argument; whatever, in short, he deemed necessary to the spiritual profit and edification of his readers. His method of interpreting the Book of Numbers by the light of the Gospel is so discreetly applied as not to read more of the Gospel into the thought of the wandering Jewish Church than actually entered into their concepts. Thus, for example, he does not claim that they discovered the coming historic Christ and his personal propitiation for the sins of mankind in their sacrifices and in the brazen serpent, albeit they did perceive, perhaps dimly, those fundamental truths which Christ subsequently manifested in his person, teaching, and death. Should his reader think that the doctor attributes more such perceptions to Moses and his people than they had attained, he has but to place this Book of Numbers in the light

of those impressive manifestations of the divine person, holiness, justice, love, mercy, and forbearance previously made to them through their great leader during their sojourn in the Sinaitic region, to be convinced that our author has not overestimated the measure of their knowledge. Had not God spoken to them "face to face?" Had they not thereby acquired the sublime idea of his immanent presence among them, loving, protecting, guiding, and quickening them to both ceremonial obedience and spiritual affections? Hence, though unable to see God in the full beauty of his character and in the highest regenerating power of his Spirit as he is revealed in the Gospel, they were, nevertheless, in substantial possession of its underlying truths, which were destined to reconcile mankind to God and to one another through the love of which Jesus was to be the consummate expression. Thus understood the Book of Numbers will become to many much more profitable reading than in the past. In thus interpreting one of the Old Testament books, Dr. Dunn has rendered an intellectual and spiritual service to the Church which it will not be slow to accept. Not the least valuable of his critical positions is his lucid demonstration of the Mosaic authorship of Numbers.

The Human Moral Problem. An Inquiry into Some of the Dark Points Connected with the Human Necessities for a Supernatural Saviour. By R. R. Cox. 16mo, pp. 69. New York: A. C. Armstrong & Son. Price, cloth, 75 cents.

The author has the right to do his own thinking, but as it is not his purpose especially to defend evangelical doctrines, he can hardly hope for eulogy from evangelical teachers and believers. Early influenced by a wrong theology, he undertakes here to frame one to suit himself, abjuring certain views that are considered fundamental in the Christian faith, and which never have been overturned by heretic or false critic. In his discussions he abandons the word "sin" and substitutes "the forbidden," and while recognizing that "forgiveness" is a pre-eminent idea in the Scriptures, he prefers to treat of the Saviour not as the Forgiver, but as the Preventer, of wrong. He holds that prevention is better than cure; but when man is diseased he needs a cure, and this the Gospel prescribes. He also dissects the word "depravity," and holds some curious notions respecting it. Evidently the author is inquiring, but there is no need of breaking with evangelical teaching in order to inquire into or to find the truth.

Second Series of Lectures to My Students. Being Addresses Delivered to the Students of the Pastor's College, Metropolitan Tabernacle. By C. H. Spurgeon, President. 12mo, pp. 283. New York: Robert Carter & Brothers. Price, cloth, $1.

The model Christian preacher of England is Mr. Spurgeon. Though endowed with executive force, his great fame has been acquired by the achievements of the pulpit, and all else in his history must be viewed as incidental or accessory to the main success. He, therefore, is competent to instruct the neophyte in all that pertains to effectiveness in pulpit ministration, and should be heard when others ought to be silent. In

this volume he unbosoms the secrets of ministerial activity and influence, omitting nothing essential, but treating of mannerisms, elocution, convictions, and the aims that should occupy the thought and govern the spirit of the earnest minister. The ten lectures derive zest and flavor from their autobiographical character, and embody more practical homiletics than can be found in any text-book of the period. In style he is strictly conversational, rarely deeming it his duty to ornament what he says by figures of rhetoric, or strengthen his teachings by the forms of logic. He is felicitous in sketching out-door preaching, and adverts to American examples of this style as the best that history furnishes. More than all, he is serious in demanding a ministry of positive qualities, with positive doctrines to preach, and a positive faith in them. In a small compass the great preacher has crowded a description of the essential elements of the ministerial life; and, as such, the book is to be preferred to many others.

The Book of Revelation. By WILLIAM MILLIGAN, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. 8vo, pp. 392. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

The Apocalypse has been the subject of ridicule, reproach, and misinterpretation. It has suffered in general estimation from the suspicion that it was unintelligible; and, perhaps more than any other book in the canon, it has been neglected both by the scholar and the common reader. The interpretations given of it have not contributed to its popularity or influence, but rather turned the thought of the Church from it. It has been tortured into a vindication of certain millennial theories, into a prophetic declaration against the papacy, and into a declaration of doom against Protestantism. Sometimes the interpreter sees in it the military programme of history; then from another angle he detects the unveiling of the progress of republican government on the earth; and from still another point of observation he traces the steady march of the Christian religion to universal triumph. This is interesting but unsatisfactory. When, therefore, without ostentation, and keeping within the bounds of the book, Dr. Milligan proposes to exhibit its real teaching, we are ready to listen to him, and rejoice if he removes the veil. At once he changes our whole attitude toward the Apocalypse by declaring, in its own terms, that it is not a mystery, but a "revelation of Jesus Christ," and with this torch in hand he explains the successive stages of this revelation. As he proceeds with the unfolding he makes it clear that the book relates to the development of the Church, which is the body of Christ, and that the trumpets, the horses, the seals, and the beasts, all enigmatical symbols, are expressive of the conflict of the Church with pagan and infidel forces, and that the fall of Babylon is the figure of the decline of all opposition to truth. The interpretation is enforced by a profound scholarship both in the Scriptures and Church history, and is enriched by an elegance of expression that silences the tendency to criticism. It may be that it is too early correctly to interpret this symbolical book, but Dr. Milligan has

certainly brought the Church under obligation to him for his fascinating exposition, even though he may have failed to disclose the secret of the great revelation.

David: His Life and Times. By Rev. William J. Deane, M.A., Rector of Ashen, Essex. 16mo, pp. 222. New York: A. D. F. Randolph & Co. Cloth, $1.

In his biographical aspects David is an excellent subject for the writer. As a man, a father, an author, and a king he was conspicuous in the history of Israel, and gave the kingdom over which he so long ruled a permanent renown. Into these particulars the learned rector enters in his discussions in this volume, furnishing an instructive account of the sweet Psalmist and his influence in the kingdom of God. He pays special attention to the infirmities and the sins of David, defending him from reproach, and yet in no sense toning down his offenses. David was simply a man, and bore a man's blemishes in his character; but he was a great man, and animated with a beautiful devotion to the divine purposes as they appeared to him. It is the popular delineation of the characteristics of the royal ruler that makes up the worth of this memorial volume. The omission of the critical question of the Psalms, or of David's share in their production, is well enough in a plain biography; but the scholar must have something on this subject before he can properly judge of the collection as a whole.

The Church in Modern Society. By Julius H. Ward. 12mo, pp. 232. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.

The sociological mission of the Church, with the obstacles to its accomplishment, is fairly if not amply indicated in this well-written book. Distinguishing between the Family and the Church, and also between the State and the Church, the author attempts to show the false position the Church occupied with respect to both in the past, especially prior to the Reformation. Since that period new conceptions have obtained respecting government and religion, and a constructive unity in religious forces has been all but manifest. Whatever the relation of the Church to the family, the people, and the nation, the author insists that the only unity possible is an ethical and spiritual one, and this he deems sufficient, and as fulfilling both the idea of the Church and the instructions of its Founder. He is not in sympathy with antiquated doctrines, nor with the policy of enforcement of organic forms upon the people, nor with the pre-eminence of liturgy as a means of worship. Holding that "the Church is the sphere of man's spiritual education" (p. 75), he grounds all criticism of ecclesiasticism upon its departure from this purpose, and all hope of unification upon the recognition of this primal idea. Taking occasional exception to the treatment of some of the questions raised, we confess to an enjoyment of this book, because its review of the historical Church is on the whole correct, its criticism of the inclusive spirit of the Church is just and needful, and the outlook of its future triumph is prepossessing and withal scriptural.

Lessons of Hope. Readings from the Works of F. D. Maurice. Selected by J. LLEWELYN DAVIES. 16mo, pp. 248. London and New York: Macmillan & Co. Price, cloth, $1 50.

As Mr. Maurice was not exactly the apostle of the doctrine of hope, nor at all optimistic in temperament or educated expression, it seems like an unmeaning mistake to draw "lessons of hope" from his writings or deliverances. Still, in the absence of a high order of faith, which is the "evidence of things not seen," he availed himself of that other grace that made life endurable, and fashioned in his soul the expectation of another probation for man. In philosophy he was a neoplatonist, and as a theologian he was a transparent rationalist, expounding the Old Testament and the Christian systems from the adverse critical interpretation of the German system. In this volume the compiler has somewhat avoided both the Platonic and the rationalistic teachings of the author, and has shown excellent taste in his selections from the abundant material in his hands. He found paragraphs in sermons and lectures that represent Mr. Maurice in his most favorable and sympathetic relations with Christianity, and these afford pleasant reading, and even strengthen the soul in its lofty desires. More than this it would be untrue to say.

Theological Encyclopædia and Methodology. Based on Hagenbach and Krauth. By REVERE FRANKLIN WEIDNER, Professor of Theology in Augustana Theological Seminary, Rock Island, Ill. 12mo, pp. 243. New York: Fleming H. Revell. Price, cloth, $1 50.

The encyclopedy of theology is virtually a science. It is not only reduced to a usable form, but it is classified into divisions and subdivisions after the manner of geology and chemistry, and so takes rank with them. Professor Weidner's scientific scholasticism appears on every page of this book, which is the second of a series of three volumes on the general subject. In this volume he deals with historical and systematic theology, showing not what theology is, though the reader is indirectly apprised as he goes along of its general trend, but where it is taught, and who are the theologians teaching it. He finds the majority of writers in Germany, England, and America have done but little in this department. The author would not claim that his list of works mentioned on any subject is exhausted; but it is sufficient for the practical student, and as a reference book is certainly worth the having. In an appendix of nearly equal length to the main portion he sketches the history of dogmatics, furnishing a very reliable epitome of work in that department. Taking the book as a whole, with its brevity, accuracy, and sufficiency, it may be honestly commended to the attention of the inquiring.

The Footsteps of St. Paul in Rome: An Historical Memoir, from the Apostle's Landing at Puteoli to his Death, A. D. 62–64. By S. RUSSELL FORBES, Archæological and Historical Lecturer on Roman Antiquities; Author of *Rambles in Rome*, etc. Second Edition. Revised and Enlarged. 12mo, pp. 92. London and New York: T. Nelson & Sons. Price, cloth, 40 cents.

This book is more valuable than it seems on first inspection. It grows as it is read, and as the plan of the author is discovered. He does not un-

dertake a complete biography of the great apostle, but for the most part confines himself to his labors and trials in the seven-hilled city, supporting every statement by incontestable historical evidence, and producing the latest archæological testimony in favor of his narrative. It must be confessed that he illuminates some obscure questions, and brings Paul forward in a bass-relief attitude, so to speak, on the pages of the past. The reader will learn something of the Church of Rome, of the epistles that Paul wrote from Rome, of his routes of travel, and of his broad missionary purpose, stimulated by a model zeal as he went forth into the pagan world. The Appendix discusses the oft-raised question of Peter's visit to the imperial city, and other matters of interest. The book is worth more than its price, which cannot be said of all the issues of the press.

The Lord's Prayer. A Practical Meditation. By NEWMAN HALL, LL.B. With an Introduction by THEODORE CUYLER, D.D. Second Edition. 12mo, 391. New York: Scribner & Welford. Price, cloth, $2.

Without circumlocution, condensed into a few brief petitions, and divinely reverential in every word, the "Lord's Prayer" so called has been accepted by the Church of the ages as a model, both as respects its contents and the spirit that resides in it as a whole. In its most ordinary sense it is intelligible to a child; but in its wider meaning, without being occult, it comprehends the majestic truths of religion, and is profound enough for the ripest theologian or the most acute philosopher. Not all students of this prayer have appreciated its height, breadth, and depth; but now and then a thinker casts his line into unfathomable waters, and brings up a few pearls which go to ornament faith and to make beautiful the duty of fellowship with God. In Mr. Hall's attempt to extract the true meaning of the several petitions of this prayer we discover a devout spirit, and an honest purpose to aid his readers in understanding the significance of prayer as a spiritual force and its relation to the Christian life. On the general subject he is thoroughly scriptural, and in detailed examinations he is rich in classical statement and well fortified in the conclusions he reaches. Other writers have varied in their interpretations of the particular petitions, but if they should not agree with Mr. Hall they must allow that his key does unlock the spiritual mysteries of the great prayer, that the book is stimulative of the devotional spirit, and excites the soul into a broader fellowship with humanity, duty, and divine realities.

The Sermon Bible. I Kings to Psalm LXXVI. Vol. ii, 12mo, pp. 520. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

As one of an intended series on the whole Bible, this volume commends itself as rich in homiletical suggestion and valuable to those who must preach the Gospel. It is not a commentary, for it does not deal with every verse, nor does it indulge in profound textual criticism or enlighten the reader on the great problems of historical and literary inquiry touching the sacred records. It mainly consists in choice excerpts of sermons

of close comments on particular passages and paragraphs, by distinguished expositors and preachers, furnishing not only an excellent interpretation, but also the germs of a great body of sermonic literature. The independent thinker will know how to use such material; the dependent minister may find too much here for his good, because, taking advantage of it, he will rob himself of that discipline necessary to efficiency and thoroughness of investigation. Giving the idea of the book, the reader must decide whether he should purchase it.

Candid Reasons for Renouncing the Principles of Antipedobaptism. By PETER EDWARDS. (Originally Published in 1795.) With Recommendatory Note. Fourth Edition. 12mo, pp. 152. Edinburgh: James Gemmell. New York: Wilbur B. Ketcham. Price, cloth, $1 25.

The republication of a book nearly one hundred years old can be justified only on the ground of its general value, and, if of a theological character, because of its special opportuneness arising from pending controversy or supposedly fixed beliefs in the Churches. The author of this work was for ten years a Baptist minister in Scotland, faithful, industrious, scholarly, and of excellent repute; but, after diligent study of the subject of pedobaptism, he concluded that it had a scriptural basis, and henceforth dissolved his connection with his congregation. The work is the mature thought of this conscientious thinker, containing arguments for infant baptism that have never been answered, and refuting objections that have always been considered by antipedobaptists as conclusive in their behalf. The book is strictly controversial, partaking of the spirit of the Scotch polemic, but, withal, is honest toward opponents and reverential of scriptural teaching. It would not be proper to say that it is a new enforcement of pedobaptism, but it may be said that it is a striking defense of the position maintained by many Churches, and if read will strengthen those who may have wavered in their faith, or who never accepted it as a ceremonial doctrine of revelation.

Unto the Uttermost. By JAMES M. CAMPBELL. 12mo, pp. 254. New York: Fords, Howard & Hulbert. Price, cloth, $1 25.

In reading a book of this type we should not fail to distinguish between truth and theory, or the theology that grounds itself in the Scriptures and the view that is born of enthusiasm or the moral instincts of humanity. The author, believing in the great truths of the Gospel, seizes and welds them into a harmonious revelation of human destiny; but he allows himself, by a rationalizing process, to go beyond what is written, and to declare a private interpretation with the emphasis with which he utters the mighty truths of God's word. As a Congregational minister he is not under the same restraints as those who have accepted a definitive creed; hence he indulges in the largest liberty in his study of his subject, and, beginning with truth, ends with theory—others would say heresy. It is not possible to exalt too highly the redemptive work of Christ, nor is it unwise to impress upon the sinful the magnitude and plenitude of salvation; but the limitations of the provisional redemption also should be

faithfully declared, lest it be misunderstood and souls perish from delusion. At times the author insists upon these distinctions, showing that all sin involves eternal loss, and pointing out the danger of eternal sin; but he also encourages the belief of another probation after death, so that all, if they will, may finally return to God. It is the advocacy of this extra-biblical theory of a second probation that compels us to dissent from the stirring exposition of the divine propitiousness which is the object of the book. The author is reverent in spirit, humane in impulse, energetic in argument, and hopeful in his outlook for the future of the race; but he assumes too much in his statements concerning the future life, and is somewhat reckless in his attempt to break down the barriers of redemption. When he is not scriptural he is speculative, but as earnest and self-confident in the one case as in the other. Read with discrimination, he will broaden one's view of the possibilities of redemption, and at the same time indicate the necessity of a faith restrained within the limits of revelation.

Sermon Stuff. By S. D. McConnell, D.D. Second Edition. 12mo, pp. 236. New York: Thomas Whittaker. Price, cloth, $1.

Though not an elegant title, *Sermon Stuff* is descriptive of the contents of the book. The outlines of fifty-seven sermons are given for the benefit of those who need such "stuff." It is a *book of skeletons* truly, ghostly in their literary form, and, if suggestive of having once lived, they certainly fail to raise the expectation that they will ever live again. Yet in the hands of a deft clergyman, an expert who understands the power of the resurrection, it is possible they may again speak, breathe, and do their first works over again. The author believes they have stood the *experimentum crucis*, and this we have no right to challenge. The fact is, however, the minister should make his sermons; and the majority do.

Our Rest Day. Its Origin, History, and Claims. With Special Reference to Present-day Needs. By Thomas Hamilton, D.D., Belfast. New Edition, revised and enlarged. 12mo, pp. 185. Edinburgh: James Gemmell. New York: Wilbur B. Ketcham. Price, cloth, 75 cents.

This is not a commonplace book on the subject of the Christian Sabbath. It is true that old students will discover familiar arguments, and many facts that have frequently been used in the controversy, but they will also trace new veins of thought, and such a combination of the scriptural teachings as to assure them of the absolute invulnerability of the position of the Christian Church relative to the sanctity and authority of the Sabbath day now observed throughout Christendom. The origin of the Sabbath lies not in Jewish law or in the Jewish religion. Its introduction and authorization date from the final work of the creative week, and the Judaic religion merely republished, with expanded explanations and injunctions, the claims of the original institution. In like manner the Christian religion, appropriating the institution, fixed the day for its observance, being governed in this choice by a significant event in the history of our Lord—as the Jews, for a special reason in their history, adopted the seventh-day Sabbath. The author is swept along by this thought with irresistible

here to conclusions that perfectly harmonize with the Scriptures and the theology of the Church. He is at pains to notice all the difficulties and objections that have been made to this historic position, answering them lucidly, cogently, and with great fairness to the other side. In his practical hints concerning the violations of the Sabbath, and the duty of a strict observance of it in spirit and letter, he shows himself a powerful instructor, and writes words that Christian people should soberly ponder. We do not undertake to more than indicate the spirit and worth of this choice monograph; but we cheerfully add that the devout scholarship, and the fruit of a patient exegetical study of the Scriptures which it exhibits, contribute not a little to the defensive position the Christian minister desires to assume on this question.

Recognition After Death. By the Rev. J. ASPINWALL HODGE, D.D. 12mo, pp. 184. New York: Robert Carter & Brothers. Price, cloth, $1.

The author has on his hands a perplexing subject, because, while the conviction that disembodied souls recognize one another quite generally prevails among Christians, the grounds of that conviction have never been adequately stated. It is one of the riddles of theology, to be solved, not in a theological way, but by making the Scriptures more transparent and truth less dogmatic and formal in presentation. Nor may it be determined by a scientific method, for the standing objections to the doctrine are chiefly scientific and agnostic. We look, therefore, rather to a profounder examination of the Scriptures for the settlement of a question that lies deep in human hearts, and is comforting as it is developed into an affectionate affirmative. Dr. Hodge first answers objections to the doctrine, which prepares him for a scholarly defense of it on Scriptural grounds, and if the argument be not exhaustive it is at least corroborative of Christian belief and satisfying to human hope. Perhaps he makes too much of certain "methods of recognition," but he is led into this department of inquiry by having substantiated the *fact* of recognition, which is the main point in issue. With objections out of the way, and arguments at hand in behalf of the doctrine, we can receive it as an intimation of God to cheer a world on its rapid march to the tomb.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

An Introduction to Political Economy. By RICHARD T. ELY, Ph.D., Associate Professor of Political Economy in Johns Hopkins University. 8vo, pp. 358. New York: Chautauqua Press. Price, $1.

Though written for the Chautauqua public, the book is of such a character as to be suitable for the still larger number of students and inquirers in our great commonwealth outside of the charmed literary and scientific circles of Chautauqua. Political economy, however defined, is a subject of vast moment to the American people, inasmuch as it includes not only the principles of our social and economic life, but also all the destructive forces of socialism and anarchy which are intermittingly exhibiting them-

selves among us. The author wisely undertakes to set forth the nature of "political economy"—in what sense it is a science—and how it is related to society. He freely discusses the growth and characteristics of the industrial movement, and the various stages of the economic development of civilization. Of methods, laws, the factors of production, the regulation of international commerce, wages and the wage-system, monopolies, public finance, and the evolution of social problems he writes briefly, but sufficiently for his purpose. This book is not a substitute for the larger text-books on the subject, but it stimulates the political student to read them, which is the great point aimed at by any preliminary treatise. Still, if the reader stops with this comparatively superficial treatment of great political problems he will not be wholly unable to interpret social movements, or the growth of our industrial organism.

Preparatory and College Latin Courses in English. Condensed and Consolidated. By WILLIAM CLEAVER WILKINSON. 12mo, pp. 498. New York: Chautauqua Press. Price, cloth, $1 30.

The reader who is without a knowledge of the Latin language has in this book the key to the treasure-house of Latin literature. He learns its origin, its evolution into poetry, history, philosophy and rhetoric, and the reason of its vast influence in the realm of letters. Mastering these pages he will be familiar with Sallust, Ovid, Cicero, Virgil, Livy, Tacitus, Horace, Pliny, and Quintilian, and their accomplishments in polite and profane literature. He will be impressed with the strength and beauty of pagan culture, and be led to wonder if, with their boasted superiority, our modern thinkers have entirely eclipsed the poets, philosophers, and historians of the Rome of other days. The author has not sought to draw invidious distinctions, but he has so described the intellectual spirit of pagan Rome, and so set forth its intellectual types, as to suggest the question of comparison, which the reader will doubtless gravely consider before he pronounces a final judgment. The influence of the Latin writers is manifest in Mr. Wilkinson, who is brilliant in expression, philosophic in analysis, and as rhetorical as if he had been under the instruction of Quintilian himself. The book is in the course of the Chautauqua Literary and Scientific Circle, but it is leaping the bounds of "pent-up Utica," and is read by multitudes who have no time to pursue a "course," but who wish to know something of the ancient Romans.

The Scientific Spirit of the Age, and Other Pleas and Discussions. By FRANCES POWER COBBE, Author of *An Essay on Intuitive Morals, Religious Duty, The Hopes of the Human Race, A Faithless World*, etc. 12mo, pp. 243. Boston: George H. Ellis. Price, cloth, $2.

The book makes various impressions upon the reader. Consisting of miscellaneous essays upon several subjects, it is wanting in consecutiveness, and does not, therefore, distinctly indicate its aim. At one time the author assails the scientific spirit of the age, at another she employs it in the elucidation of her favorite themes. In favor of religion, she prefers Judaism to Christianity, pleading that it may become a progressive, and cease

to be a tribal, faith. The first three essays affect to consist of arguments against modern science, prevailing systems of education, and Christianity; the last three relate to the metaphysical process of thinking, the limits of knowledge, and the advantages of a country life. The author is very anxious that her views on established science and the Christian religion shall be accepted, while she appears indifferent as to the effect of her teachings on metaphysics. Giving our readers the idea, portent, and drift of the book, it is useless to say any thing about its literary character, or the scholarly qualities of the author. We deal not with her but with her book, and can see no reason for commending its spirit, eulogizing its purpose, or indorsing its arguments and discussions.

Studies in Pedagogy. By THOMAS J. MORGAN, A.M., D.D., Principal of the Rhode Island State Normal School; Author of *Educational Mosaics*. 12mo, pp. 353. Boston: Silver, Burdett & Co. Price, cloth, $1 75.

From the days of Plato until now the pedagogic profession among civilized nations has been in the highest repute, and deservedly so, for unless the youth are instructed in at least the elementary branches of learning they are quite unfitted for the duties and responsibilities of life. In a sense all scholars are self-educated, but in no sense is one wholly self-educated, for he is dependent from his earliest days upon tutors, guides, helpers, and even in the stalwart period of life he is not independent of the sages, prophets, and pedagogues around him. The pedagogue, therefore, has no unimportant place to fill in the social and intellectual movements of his time: he is related principally to youth, but in the sense of generating an educational influence he affects his age and touches the springs of those activities that make or unmake nations. In full appreciation of the pedagogic office, Dr. Morgan has written a book, primarily valuable for teachers, but so broad and acute in its generalizations as to be of no inconsiderable worth to the scholar at large. From the general view-point, it is not surprising that he places greatest stress upon training as the essential of education, that is, that the senses, the imagination, the sensibilities, and the will should be trained to co-operate in the process of acquisition and thought, and that the pupil should be taught how to think, speak, learn, and to use books. The school is the drill-board, the training-ground for those who aim at an education. As this is in opposition to many theories of education, such as "cramming," tasking the mind with minutiæ, etc., it meets our highest commendation. In a modest way, but assuming the right to speak, the author addresses young teachers with advice, pertinent and worthy to be heeded. Not infrequently the teacher needs to be instructed in his duties, with its difficulties and relation to the future of childhood, as much as the pupil needs to be taught the preliminary lessons of study and manliness. Teachers should read this book; college students will be stimulated to more thorough self-training if they will master its instructions, and the general reader, catching its intellectual spirit, will find his mind awakened to a new desire if he will trace its discussions.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

John B. McFerrin. A Biography. By O. P. FITZGERALD, D.D. Nashville, Tenn.: Publishing House of the Methodist Episcopal Church, South. 1889.

This is an eminently readable biography. It records the life of a man who once quaintly described himself as one "born in a cane-brake and cradled in a sugar trough." He was born in 1807 in Tennessee, at a time when men had to hew their farms out of the wilderness, and their children had to acquire the elements of an education, not in academies and colleges, but in the "old field school." Hence John B. McFerrin in his youth learned more of wood-craft, hunting, and farming than of the knowledge taught in schools. But when he was fourteen his strong natural powers were quickened into vigorous life by his entrance into the school of Christ through the door of a sound conversion. When eighteen he became a member of the Tennessee Conference on trial, and began at once to display such fidelity to his duties and such rare force of character as to be speedily recognized as one destined to make his mark in the Church. Hence, after a few years of work on large circuits, he was placed in important city stations. Next, he was appointed to the agency of an important college, was elected a delegate to the General Conference in 1836, became a presiding elder, and, in 1840, was elected editor of the *South-western Christian Advocate*, in which office he was continued until 1858, when he was elected Book Agent of the Church, South. In 1866 he became Missionary Secretary of that Church. In 1878 he was again elected Book Agent, which office he continued to fill until his death in 1887.

This was, most assuredly, a very remarkable career, and, since it was not the result of fortunate accidents, but of a series of successes won by high capabilities amid many gifted competitors, it must be accepted as evidence that John B. McFerrin was no ordinary man. By being always equal to his opportunities he demonstrated the greatness of his character and genius. In the pulpit he won an early reputation as an able, enthusiastic preacher. On the platform he was recognized as a vivacious and magnetic orator. On the Conference floor he was regarded as a witty and powerful debater. In the presiding eldership, the book agency, and the missionary secretaryship he displayed remarkable executive abilities; and on the tripod he illustrated the originality, versatility, and strength of his mind. In society his Christian cheerfulness and conversational ability enabled him to win many friends.

Such was John B. McFerrin, as we find him portrayed in this interesting biography by his sympathetic and admiring friend, Dr. Fitzgerald, who has shown his skill as a writer of biography by so judiciously using his materials as to give his book very largely an autobiographic character.

Necessarily Dr. Fitzgerald had to bring into prominence the issues which led to the secession of the Church, South, and to the war of the rebellion, because Dr. McFerrin was a prominent actor in the former and

as active participant in the latter. As was to be expected, both the biographer and his subject present the Southern view of those sad events, from which, of course, we strongly dissent. Nevertheless, we can honestly commend the irenic spirit of Dr. Fitzgerald, who represents in his treatment of these topics the truly fraternal spirit displayed by Dr. McFerrin in his later years. We think the North was both conscientious and right. This volume shows that the Southern people, in resisting the demands of the North, sincerely believed that they were defending what they considered to be their rights. It is a pleasing reflection that, while both parties still hold fast to their convictions, they can yet shake hands over the dark memories of the past, saying, with General Grant, "Let us have peace!"

An Outline History of Rome. By JOHN H. VINCENT and JAMES R. JOY. 16mo, pp. 249. New York: Chautauqua Press. Price, cloth, 70 cents.

The Greeks preceded the Romans to be conquered by them; the Acropolis bowed to the Capitolinus; but both the Hellenes and the Latins were from the same old Indo-European stock. As the student of civilization is interested in the evolution of the historic order, he will be instructed if he patiently consider one people, with all their developments, before he traces the pedigree and progressive stages of another people. Here the Roman, first as the subject of a kingdom, then as the citizen of a republic, and last, as ruled by an emperor, comes before us, and speaks of the rise and fall of his people, or the cataracts in the stream of Roman history. This little book compresses the fabulous and the historic, the royal and the democratic, in the long history of Rome in the proportions they deserve, and is a succinct account of the important epochs and crises of the Roman people from the days of Romulus to the fall of the Eastern empire in A. D. 1453. The co-authors have done their work well, Bishop Vincent's original conceptions and finishing touches being manifest in every chapter.

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METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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By HENRY M. HARMAN, D.D., Professor of Greek and Hebrew in Dickinson College. 8vo, pp. 798. $4. New York: Hunt & Eaton.

From the Andover Review.

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His book is marked by lucid statement, ample learning, sober criticism, and masculine force. The plan is well ordered. The spirit is one of modesty and candor, coupled with decision. If the author has reverence for the divine, he has also reverence for the human element of Holy Writ.

It requires courage to ascribe the Pentateuch to Moses in the teeth of Graf, Kuenen, and Wellhausen. Professor Harman has this merit. Having examined the new critical theories, and "studied nearly the whole Hebrew Bible with special reference to them," he tells us, "it seems to me perfectly clear that the entire Pentateuch is older than any other part of the Old Testament." He argues stoutly for the probability that Moses, as legislator, would have written his laws, and also the annals of the Hebrew people. He presents convincingly the claim of the Pentateuch to have been composed by Moses, and arrays boldly the internal evidence of Deuteronomy itself to its Mosaic authorship. According to his terse but telling logic, the theory that the early legislation of the Pentateuch consisted of only Exodus xxi–xxiii is false. The twenty chapters discussing the Pentateuch criticism are the freshest and strongest in the book. It is unfortunate that the chapter purporting to give the testimony of Christ to the point at issue should be so brief and unsatisfactory.

Professor Harman has utilized the results of Egyptology with skill in treating of Genesis. When he comes to the Book of Daniel he wields Assyriology with like effect. The Greek names for musical instruments are thought by many to relegate this prophet to a date subsequent to Alexander the Great. But "long before the Greeks began to write history they had, as friends and foes, come into manifold contact with the empire of the Assyrians. The battle and victory of Sennacherib, in the eighth century B. C., over a Greek army which had penetrated into Cilicia, is fully attested by a relation out of the Babylonian history of Berosus. On the other hand, the extensive commerce of Greek colonies must not unfrequently have led Greek merchants into Assyrian territory." The quotation is apt. He follows it with a query: "Why should two or three Greek words in Daniel, the names of musical instruments, which would travel with the instruments themselves, be thought to indicate that the book was written long after the Babylonian captivity?" One echoes the author's "Why?"

The Introduction to the New Testament is less full than to the Old. Perhaps it is less valuable. What can be said about Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, in thirty pages? Such meagerness is tantalizing. We may single out for praise two chapters elsewhere. The first is on the "Diffusion of the Greek Language in the Roman Empire at the Christian Epoch." The second is on the "Evidence of the Genuineness of the Gospels from their Superscriptions." Both are piquant and instructive. The author meets well the objections of Baur and Hilgenfeld to the genuineness of the Pastoral Epistles. The Apocalypse, contrary to Luther, Neander, Lücke, and Bleek, but with Eichhorn, Stuart, Lange, Gieseler, and Luthardt, he ascribes to the apostle John.

JOHN PHELPS TAYLOR.

Engd by A.H.R. & Co.

W. C. De Pauw

METHODIST REVIEW.

MAY, 1890.

ART. I.—THE INTEGRITY OF THE BOOK OF JOB.*

THE Book of Job, viewed from a purely literary stand-point, is, beyond controversy, the greatest work of art in the Old Testament. This is admitted on every side, by men of all shades of belief. Renan regards it "as the ideal of a Semitic poem."† Thomas Carlyle says, that this book "is one of the grandest things written by man," and "that there is nothing written of equal literary merit." It would not be difficult to furnish the reader with many similar citations, showing the appreciation of the most eminent critics; but the best way to convince one's self of the beauty and symmetry of the book is to read it with care. Yet in spite of the many eulogies pronounced upon the Book of Job, the higher critics have divided and subdivided this grand old poem into sections and fragments in the most arbitrary manner, labeling this as "genuine," that as an interpolation, and the other as "of later origin," or "from an inferior poet," and so forth *ad libitum*.

It is my purpose in this article to show how little agreement there is among these critics, though they claim that their conclusions are founded upon scientific principles; and from this difference of opinions to show how little reliance can be placed upon their criticisms. In the second place, we hope to show how much reason there is for regarding the Book of Job as the product, not only of one age, but of one pen; not the

* We call the special attention of our readers to this article, which is the third in the series of articles on Old Testament books.—EDITOR.

† *Le Livre de Job*, Preface, i.

patchwork of ages, but the masterpiece of a master-mind, writing under the inspiration of the Holy Ghost.

Every careful reader of the Book of Job must have observed the artistic composition of the book, and the extreme fondness of the author for the triadic division. The style and this threefold partition cannot be accidental, but must be the result of a well-prepared plan. We would call especial attention to this triadic division, which is a marked feature of the book, for it can be traced out in every section of Job, even in those portions which have been unceremoniously rejected by the critics.

The book naturally divides itself into three parts:

I. The prologue, or introduction, chapters i, ii.

II. The controversy, iii–xlii, 6.

III. The epilogue, or conclusion, xlii, 7–17.

The second part, or the controversy, forming the body of the book, may be again divided into three sections: (1.) Job's discussion with the three friends, iii–xxxi. (2.) The speeches of Elihu, xxxii–xxxvii. (3.) The solemn words of Jehovah (with only one short interruption, xl, 3–5), xxxviii–xli, 34.

The first part of the controversy, or the discussion between Job on the one side and Eliphaz, Bildad, and Zophar on the other, is once more divided into three cycles or series: (*a*) First series, iii–xiv; (*b*) Second series, xv–xxi; (*c*) Third series, xxii–xxxi.

The same threefold division may be again discovered in many chapters throughout the book.* Therefore we emphasize that it is not accidental, but the result of a plan closely and minutely followed.

The rationalistic critics reject this most natural division, and dissect the book according to the taste of the individual critic —for scarcely any two of them fully agree—into larger or smaller sections. Not only are they not satisfied with rejecting as spurious or as interpolations some of the main sections of this grandest of all poems, but they skillfully apply their scalpel to chapters and paragraphs and even verses. Magnus,† for instance, not only rejects the prologue, epilogue, a portion of chapter xxviii, the speeches of Elihu, the description of the

* See especially Zöckler's *Analysis of the Book of Job* in Lange's *Bibel-W* and also Baur, *Das Buch Hiob*, p. 642, *ff.*

† *Philolog-historischer Commentar über das Buch Hiob.* 1851.

behemoth and leviathan, but also arbitrarily assigns many passages generally regarded as Job's to the three friends, and, *vice versâ*, verses generally attributed to one of the friends are by this critic ascribed to the pen of Job. He goes still further, for he declares eleven verses or parts of verses to be glosses.* Ewald, the great Hebrew scholar, is almost as reckless in his conclusions; for he rejects, supplies deficiencies, and suggests emendations somewhat after the manner of a school teacher in a class in composition. Thus the Book of Job, according to these critics, is a compilation, not only from different pens, but of different ages and countries.

Few of the critics go as far as Magnus, but he has his followers, and even some like Studer,† a Swiss Protestant theologian, who accepts nothing as an integral part of the original poem except chapters iii–xxvii, 7, and xxix–xxxi; all the rest, according to him, being later interpolations, even the prologue and epilogue proceeding from different authors.

The portions generally rejected by one or more of these critics—for as already stated there is no general agreement in regard to any of these rejected portions—are the following, which we shall discuss in their regular order:

1. The prologue. 2. A portion of Job's discourse included in xxvii, 11–xxviii. 3. The whole of Elihu's speeches, xxxii–xxxvii. 4. The descriptions of the behemoth and of the leviathan, xl, 15–xli, 34, or in the Hebrew Bible, where the division of chapters is a little different, xl, 15–xli, 26. 5. The epilogue.

Taking these portions in the order above given we first come to

The Prologue.

Among those who regard the prologue as the product of a later hand we find Stuhlman and Bernstein, and, of course, the ultra-rationalist, Knobel. Heiligstedt and his followers are less radical, for they reject only that portion of the prologue which refers to Satan and the heavenly assembly (i, 6–12, and ii, 1–7). We must not forget that some of the most pronounced rationalists, like Renan, accept the prologue as a veritable part of the ancient poem.‡

* See Delitzsch, *Das Buch Hiob.* Leipzig, 1876, p. 35.

† *Das Buch Hiob.* Bremen, 1881.

‡ *Le Livre de Job*, p. xlvii, *f.*

The chief objections to the genuineness of the prologue are the following:

1. *It is written in prose.* We merely state the objection, for it has no force. Even Ewald and Renan admit this, and the writer of the article on the Book of Job in the *Encyclopædia Britannica* tells us that "the intermixture of prose and poetry is common in Oriental works containing similar discussions." The language of the introduction to this grand poem, though not in formal verse, is nevertheless "full of the poetic sentiment." There are certainly no rules in rhetoric requiring the prologue to be in verse; on the other hand, as Davidson has pointed out, "the narrative requires prose, because there is no rhythmical narration to be found in Hebrew." * Dillman expresses the same view in almost the same words. † We might as well object to the genuineness of that section entitled, "Trueber Tag," in the first part of Goethe's *Faust*, because it is written in prose, as to object on the same ground to the genuineness of the prologue in Job.

2. The next objection to the genuineness of this part of the book is based upon the way the divine Name is used. In the prologue we have the word Jehovah, while almost entirely throughout the poem God is designated by some such name as El, Eloah, or Shaddai. This is not accidental, yet it is not necessary, in order to account for it, to assume that the prologue and poem were written in different ages or by different persons. It is well known that El and Eloah are common Semitic terms for God. Though the Israelites also employed these, yet the favorite national designation was Jehovah, the God of the covenant, the God of mercy and pity. Elohim was applied to heathen gods as well, but the ineffable name of Jehovah was too sacred for any except the ELECT of Israel. Now Job was not an Israelite; thus he, in common with his Idumean friends and Elihu, never uses the word Jehovah. There are only three exceptions to this throughout the Book of Job,‡ and every one of these, if one consults a good critical commentary, may be satisfactorily explained. The author of Job, beyond doubt, was a Hebrew, hence the employment of the word Jehovah in the prologue as well as in xxxviii, 1; xl, 1, 3, 6, and xlii, 1. This

* *Introd. to the O. T.*, vol. ii, p. 200. † *Das Buch Hiob.* Leipzig, 1869, p. xviii.
‡ Chaps. i, 21; xii, 9; xxviii, 28.

explanation removes all difficulty as to the use of the divine names.

3. The prologue, it is asserted, contradicts the poem regarding Job's children. The prologue states that his children were killed, whereas chapter xix, 19, speaks of them as if still alive. There are several ways of reconciling this apparent contradiction without assuming, with Eichhorn and Olshausen, that the poet had forgotten himself, and that xix, 19, is a slip of the pen. For, were this so, there are other passages which allude to the destruction of the children, as vii, 4, and xxix, 5, besides some other covert references. Thus had we no prologue, the poem, if the expression "*b'ne bitni*" of xix, 19, refers to Job's children, contradicts itself. Some follow the LXX, claiming that the reference is to children from concubines; but this Dillman, in his comment, seems to contradict. Besides, if Job had concubines, and children by them, we certainly should have expected some reference to them in the prologue. The word child, or children, is sometimes used in the sense of grandchildren or descendants (Gen. xxix, 5; xxxi, 28); for that reason many, like Ewald (first edition) and Dillman, think that the reference here is to his grandchildren, who were not killed with their parents. But it will be noticed that the word rendered children in our version is not the ordinary word for children; a more literal translation of the Hebrew expression would be, children of my belly, body, or womb. "My womb," as the New Version suggests, must mean the womb from which I came, that is, my mother's womb; hence the meaning here must be, my own brothers or sisters. Delitzsch also adopts this view, and assigns several reasons for the use of "*b'ne imi*" rather than "*b'ne imi*." Gesenius, Winer, Umbreit, and many distinguished Hebraists concur in this explanation.

4. It is again claimed that the part assigned Satan in the prologue is in advance of the Hebrew thought of the time, and, therefore, must be of later origin than the poem itself. First of all, let the reader remember that the critics are by no means united as to the time when Job was written; and yet they stoutly maintain that Satan is un-Jewish—not the product of Hebrew thought—but transplanted from Chaldea, Persia, or Egypt. Blind, indeed, must be the man who does not recognize an evil principle, not merely an abstract idea but a distinct personality,

running through the Hebrew Scriptures. Call this evil principle Serpent, Azazel, or Satan, it matters not, for evidently it is one and the same. Even Renan says: "The Satan which figures in the prologue is by no means the Ahriman of the Avesta." * Ewald is also decidedly opposed to this view, as the following shows: "Down to Zech. iii, 3, the whole conception of Satan, in its origin and significance, is so purely Hebraistic that nothing can be more groundless and preposterous than to derive it from abroad. To suppose, as has been done of late, that a Persian origin of Satan is firmly established is entirely unhistorical and without foundation." † Dillman also, after pointing out that the New Testament doctrines of fallen angels and the devil are in a more highly developed state than that of the Old Testament, emphasizes the fact that the Satan of Job is not only not an imitation of, but has nothing in common with, the Angra-Mainjus (Ahriman), or even with the Typhon of Egypt.‡

5. It is again claimed that there is too much difference between the Job of the prologue and the Job of the poem for these two pictures to have been painted by the same hand. The one, they say, is patient, meek, and pious; the other petulant, impatient, vehement, and almost blasphemous. The critics have forgotten the change which had taken place. In the prologue Job is just beginning to suffer; in the poem he is reduced to poverty and smitten with leprosy, the most violent and loathsome disease. Not only is he misunderstood by all, but also forsaken by his nearest relatives. How unreasonable we are in the hour of darkness! We need not assume, with Davidson, that Job was, in the main, patient. The Lord does not require us to justify Job. Dillman wisely remarks: "This change in Job does not prove that he had never been resigned, or would never be so again, but simply that, for the time being, he has lost his balance, his trustful, filial resignation." What, indeed, could be more natural and more psychologically true to life than this fluctuation in Job's feelings?" These two pictures of Job, in two different situations, are exactly what might have been expected. There is in them no essential contradiction. If the prologue had been written by a later hand, likely the apparent contradiction would not be in it.

* *Le Livre de Job*, Pref., xxxix. † *Lehre von Gott*, p. 298. ‡ *Das Buch Hiob*, p. 8.

Chapters xxvii, 7–xxviii, 28.

The section embraced between xxvii, 7 and xxviii, 28 has also been the object of considerable criticism. The critics are by no means agreed as to the exact difficulty, but many of them are intent upon regarding it either as spurious or dislocated. They base their objections upon the supposition that it does not fully harmonize with Job's other speeches, especially on the question of retribution. They claim that Job is in contradiction with himself; assuming that he has no right to change his opinion, no matter what new light or new impressions he might have had. He must be consistent and unchangeable throughout, even at the expense of concealing his changed feelings toward God's justice. Now, if this kind of criticism were applied to a story or drama in our day how often would the best portions be regarded as interpolations! This section is not wanting in any manuscript. The language is not different, nor is the style inferior. Renan, certainly a competent judge of fine style, says that "chapter xxviii contains one of the most beautiful developments of the poem." He also says, that "though there may be some transposition or error, it is not proved that there is here any later addition." * Ewald, likewise, enters his protest in the following words: "Only a grievous misunderstanding of the whole book could have misled the modern critics who hold that this is interpolated or misplaced."† Most of them reject all the verses from xxvii, 11, to the end of xxviii. Bernstein rejects four other verses besides, claiming that every thing after verse 7 is an interpolation. Stuhlman recognizes xxvii, 11–23, as the missing speech of Zophar, while xxviii is that of Bildad, which should be directly joined to chapter xxv. Knobel regards the whole of xxvii as an integral part of the poem, while xxviii, on the other hand, must be a later interpolation.‡ Eichhorn was at one time inclined to regard the latter part of xxvii as Zophar's speech, yet he could only begin with verse 13, for the words "you" and "you yourselves" cannot be Zophar's, but must be Job's. Ilöss, clearly endowed with more light than his brethren, without ceremony discards every thing between xxvii, 10, and xxxviii, except three verses in xxxi (35, 36, and 37).§

* *Le Livre de Job*, xlix.

† *Die Poetischen Bücher*, etc., p. 57.

‡ Davidson, Introd., vol. ii, p. 202.

§ Delitzsch, *Das Buch Hiob*, p. 351.

De Wette, evidently disgusted with both Job and the puerile attempts of the critics, summarily dismisses the whole subject by saying: "Still, after all, we must charge the poet with obscurity, at the least, if not with inconsistency."* How is the uninitiated into the mysteries of such a style of criticism to find his way out of this labyrinth of contradictions? Does not such a method of interpretation destroy itself? How it mars the beauty of the poem! how it interferes with the plan of the author to attempt to find any missing speeches of Zophar or Bildad! We have here no confusion of speeches, dislocation, or interpolation, but rather an artistic, well-arranged plan. Bildad, the second speaker, makes a short speech, because he had but little to say, while Zophar retires from the field because he has nothing to reply. This is the summit of art, and nothing can be more logical or rhetorical. How well does Professor Evans develop this idea! His words are so forcible that I will quote them at length:

> The logical and rhetorical exhaustion of his friends could not well be more effectually indicated than by the way in which the colloquy on their part tapers and dwindles—first in the short, and, as far as ideas are concerned, poverty-stricken, speech of Bildad, and finally in the complete dumbness of Zophar, perhaps of all three the most consummate master of words. . . . It is no part of the poet's plans to preserve Job's unalterable consistency. Job's experiences are most various, and his utterances change with them; they strike each various chord of sorrow, joy, doubt, confidence, despair, hope, fear, yearning, and victory. Through all, it is true, there is an underlying unity. . . . These inconsistencies still further prepare the way for a termination and solution of the controversy.†

Now, in conclusion, let me say with Umbreit, that without these apparent contradictions, or change of views, Job's speeches might have continued forever.

The Discourses of Elihu—Chapters xxxii–xxxvii.

We now come to that portion of the poem which has been most violently attacked. There is a perfect chaos of opinion regarding its style, language, and thought. Augustine, speaking of Elihu's language, says, "It is as wise as it is modest." Jerome regards him "as the representative of foolish and hostile teaching to the Church." Gregory saw in him "a vain babbler."

* *Einleitung in des Alte Test.*, sec. 288. † Evans in Lange's *Com. on Job*, p. 518.

Some have gone so far as to recognize in him the Satan of the prologue disguised as a man. Maimonides speaks of "his profound and wonderful discourse." Herder calls him a "mere word-spinner; a babbling stream to be passed by without notice." Eichhorn, commenting upon Job's silence toward Elihu, says: "Job is silent, for what giant would wish to fight with a boy?" For a most interesting variety of opinions regarding the discourses of Elihu, see Schlottman* and Bradley.†

So confident are the critics that these speeches are interpolations that, as Godet remarks, "It requires now some courage to undertake their defense." ‡ The arguments most commonly adduced against their genuineness are the following:

1. Elihu addresses Job by name, while the friends do not.

2. No reference whatever is made to Elihu in any other part of the book.

3. These speeches contain nothing new or valuable, consequently they might be omitted without any loss of thought or interference with the plan of the book.

4. They even detract from the beauty and strength of the poem, especially from the discourses of Jehovah.

5. The style is entirely different from the rest of the book.

6. They are characterized by marked linguistic peculiarities.

1. *Elihu addresses Job by name, while the three friends never do.* The weakness of this argument will appear to the most superficial reader when he calls to mind that Elihu occupies a different position from the friends. They argue with Job. Elihu, on the other hand, is a kind of arbiter between them and Job, and in order to make himself clear, it is a rhetorical necessity that he should address Job by name; otherwise confusion might arise, and words intended for Job might be understood as intended for the friends, and *vice versâ*. We might also add that, if this objection were established, the epilogue would also have to go, for in it Jehovah mentions his "servant Job" several times.

2. *No reference whatever is made to Elihu in any other part of the book.* The other friends, it is said, are mentioned in both prologue and epilogue, but not a word is said of Elihu; how, then, can this section be a part of the original poem? But

* *Das Buch Hiob, Einleitung*, p. 53, *ff.*

† *The Book of Job*, p. 287, *ff.*

‡ *Etudes Bibliques*, p. 255.

why should he be mentioned at the beginning or at the close of the book? He came not as a friend; and had the three friends been able to show Job the real nature of his suffering Elihu would not have had any occasion for appearing and taking part in the discussion. Because Jehovah is not announced in the prologue as one of the speakers, are we for that reason to regard his sublime discourses also as mere interpolations? Because Jehovah and Job make no reply, nor even a reference, to Elihu, we are not, therefore, to brand his words as a later addition to the book. Certainly not; for we have a better solution to offer. Job makes no reply because he cannot; his silence is an eloquent acknowledgment of his inability to answer Elihu; and the author is gradually preparing him for the burning words of Jehovah which are soon to follow. Job is overpowered in argument, not by the mighty God, but by Elihu, a man like himself, who bore the same relation to God as did Job. See xxxiii, 6, 7. Job is now fully prepared for the divine participation. And when the Lord speaks, Job breaks his silence only to offer a brief, humble confession. Jehovah does not reply to Elihu, nor does he rebuke him as he does Eliphaz, Bildad, and Zophar; for as Godet says, "He can neither be praised as having solved the problem, nor blamed as having spoken wrongly." *

3. *These speeches contain nothing new, or essential to the development of the discussion.* They are so entirely disconnected with the rest of the book that if they were omitted not a single new idea would have been left out. Now this is a serious objection. But if it were true that the author does not contribute any thing new—does not throw one additional ray of light upon the problem discussed—would that of itself be a sufficient reason for rejecting them? If we were to adhere closely to such a rule as that, several other chapters of the book would have to be relegated to the background. Hebrew poetry, as it is well known, is in its very nature characterized by much repetition. And as this section is necessarily connected with what precedes and follows, both repetitions and anticipations are to be expected. Though many modern critics, like Ewald and Dillman, declare loudly that there is a barrenness of ideas in this section, and insist that it contains nothing new, yet almost in the same breath they contradict themselves. Ewald says: "Although there is not a single idea which is entirely new, yet there are here many

* *Biblical Studies*, p. 215.

things which are more profoundly grasped and more strikingly presented than in the older poet."* Dillman also says, with the gravity of an oracle, that the poet does not here say "any thing essentially new, and that on the whole not a single proposition of great weight is to be found." Yet he calmly tells us that "it must not be denied that in some particulars Elihu contributes much that is new and worthy of regard, not only establishing some ideas on a firmer basis, but also giving them a greater prominence!" † So Davidson, though much opposed to the authenticity of these discourses, and claiming that Elihu "takes essentially the same ground as the rest," nevertheless admits that he "certainly carries it forward a step toward solution, and so far exceeds the previous speakers." ‡ It is difficult to conceive how any one who has not a theory to maintain can read these speeches without recognizing the gradual development of plan and ideas; without seeing that Elihu goes many steps further than Job's three friends toward the correct solution of the problem of suffering. Eliphaz, the most dignified and gentle of the three, cannot lose sight of God's punitive hand in all suffering. Though the suffering may result in blessing, nevertheless it is always a natural consequence of sin; though repentance may result beneficially, he knows nothing about the purifying office of suffering apart from sin. Elihu, on the other hand, clearly shows that though suffering is often and generally the result of sin, it is not always punitive, but sometimes intended to sanctify and purify the righteous. Oehler calls especial attention to the testing and purifying office of suffering as revealed in the speeches of Elihu; a suffering designed to save men from secret pride, and to lead them to self-examination. Eliphaz insists upon a judicial purpose of suffering—a penal discipline which falls upon the evil and just alike, on account of their inherent sinfulness. "The suffering of which Elihu speaks, on the contrary, concerns only the righteous, and is a proof of the saving love of God to purify them from the pride of the inner man, which threatens them with danger." And again, in a note, he adds: "Hence, but for the speeches of Elihu, an essential aspect of the divine purpose in sending affliction would not have been treated of at all in the book—a circumstance

* *Die poetischen Bücher*, Band iii, p. 298, *f.*
† *Das Buch Hiob*, p. 288, *f.*
‡ Introd., vol. ii, p. 206.

which might indeed have given a subsequent writer occasion for interpolating this portion." * Dr. Green, after examining these speeches and comparing them with those of Eliphaz, states the matter thus: "Suffering is to Eliphaz, in its proper nature, punitive, while in the estimate of Elihu it is curative. . . . The two ideas are wide as the poles asunder." †

There is one other point which is worthy of consideration, and which seems to settle the question as to whether they contain any thing new or not. If they are later interpolations, in the very nature of things he who inserted them must have done so because he believed that they contained something new; something essential to the solution of the problem discussed; otherwise they would not have been inserted. Even critics of the same school as Renan and De Wette say that they were inserted to elucidate the problem of suffering—to throw some additional light upon the problem discussed.

4. It is next claimed *that they are a disturbing element*, detracting from the beauty and interfering with the plan and symmetry of the poem. Says Renan: "The discourses of Elihu derange the plan of the poem, since it contains scarcely any thing except a repetition of what precedes, and it also weakens in advance the effect of Jehovah's discourses." ‡ Such a statement arises from a misconception of the poet's purpose in introducing Elihu; for this section, instead of being a disturbing element, is a necessity, and an evidence of the most consummate art on the part of the poet. Elihu brings light to both Job and the friends, whose positions he attacks and demolishes one after the other; and by his deeper insight into the problem of suffering he not only silences them all, but also prepares Job, the principal actor, for the more overwhelming appearance of Jehovah. Yes, he delivers both Job and the friends from grievous errors which were at the foundation of their theories. As one has beautifully said: "Elihu's wrath was kindled against Job because he could only justify himself by accusing God, and against the three friends because they could only justify God by accusing Job." When carefully read we see that these speeches are far from marring the symmetry of the book. The author, it is true, might have arranged his book differ-

* *Old Testament Theology*, p. 563, note 3.

† *The Book of Job*, p. 269.

‡ *Le Livre de Job*, Preface, li.

ently, but it is doubtful whether any disciple of the higher criticism could have arranged it any better. How wise the words of Dr. Harman: "We are not to lay down rules in such matters, and demand that every genuine drama or poem shall square exactly with our gratuitous canons." *

5. *The style of this section is entirely different from the rest of the book.* A difference of style is perfectly natural. Who would expect a young man to speak like an old man? "I am young," says he, "and you are very old." This inequality of age would account for the confused and embarrassed style which the critics discover in the Elihu speeches. As Schlottmann † has pointed out, the poet shows here his great skill as an inventor, for he portrays Elihu as a bold, upright young man, penetrating more deeply into the mystery of suffering than the three older friends. He belongs to a new era, having more thought and less precision in the formal arrangement of words. But though his style is less euphuistic it is certainly not less beautiful or strong. Though we admit that his style is peculiar, the reader must not forget that every speaker in the Book of Job, as Ewald has clearly shown, has his peculiarities, his rhetorical and linguistic characteristics. Every one has some favorite expression, some peculiar phrase, some cherished idea.

Equally weak is the charge of prolixity and repetition in the speeches of Elihu: for this feature is not peculiar to him. As Steckel has pointed out, Elihu appears to confute false ideas previously expressed; this can be done only by reviewing the theories and arguments propounded by the other speakers.

It would be interesting, at this point, to present the mature (?) conclusions of some of the higher critics regarding the style, etc., of the speeches of Elihu. Renan says: "Elihu's style is cold, heavy, and pretentious." ‡ De Wette, with the authority of a pope, delivers himself thus: "That these speeches are a later interpolation is shown by the matter and style, which is far-fetched, dull, tedious, and obscure." § Ewald, on the other hand, says: "This section, *per se*, is beautiful and good (gut)." ‖ Noldeke, as if divinely inspired, says that "the insipid passage

* *Introd. to the Bible*, p. 293.
‡ *Le Livre de Job*, Introd., liii.
‖ *Die poetischen Bücher*, p. 299.
† *Das Buch Hiob.* Einleitung, p. 60, *ff.*
§ *Einleitung in das A. T.*, sec. 287.

xxxvi, 26–xxxvii, 24 could not have been written by the author of xxxviii." * Listen to Kamphausen: "The oftener I study the whole subject critically the more thoroughly am I impressed that the writer of xxxii–xxxvii could not have been less of a master than the author of the rest of the book." † When the doctors disagree, what are we to do? We cannot believe them all; which one must we follow? After all, does not the beauty of a poem or oration depend largely upon the taste of the reader, and especially upon what side of a question one might be? Dean Bradley has wisely said: "If once we begin to try and remodel the Old Testament according to the rules of Greek art and modern criticism, we shall rewrite, not the Book of Job only, but much of that great and sacred literature, that divine library, which we call the Bible." ‡

6. *These speeches are so characterized by marked linguistic* peculiarities, especially with Aramaisms and Arabisms, as to make it certain that they are from a different poet and written at a later time. How much later the critics cannot tell with scientific precision. Ewald says: "Perhaps one or two hundred years." Renan is also positive that Elihu was written later, but how much later he cannot exactly tell. Hear his language: "I regard as certain that Elihu's discourse is a later interpolation; it is impossible to say whether immediately after the rest of the book was written or whether after a long interval. Sometimes one is tempted to believe that the Hebrew had already ceased to be a spoken language when this piece was written." § And again, on the very same page, he solemnly adds: "Who knows whether the author himself, resuming his work after a long interval, at a time when he had lost his vigor and style, did not think that he was perfecting his poem by adding this piece, which in reality mars it?" We quote Ewald and Renan because of their recognized ability in Semitic philosophy. But if they speak with such vagueness and uncertainty what dependence can be attached to their opinions?

We readily admit the presence of a few words in this section not found elsewhere in the book; but this is not strange, for even Renan ‖ admits that each writer has, to a certain extent, his own vocabulary in Hebrew. Granted that Elihu was not

* Quoted by Bleek, Einleitung, p. 661. † *Ibid.*, note on p. 661.
‡ *The Book of Job*, p. 287. § *Le Livre de Job*, lvii. ‖ *Ibid.*, lii.

from the exact locality of the other speakers, these dialectical differences become clear, whether we regard the Book of Job as pure history or poetry. How many dialects are found within a small radius in England, France, and Germany to-day! The same was true of ancient Greece. Did not Peter betray himself by his language, though Galilee and Judea were not very far apart? According to Steckel, the most competent authority on this point, there are only six or seven words which are really of this class. Where is the author who has not used six or seven words in some chapter or section of a book which he has not used elsewhere? Were we to apply this mode of criticism to the writings of Homer, Plato, Virgil, Horace, Dante, Shakespeare, Goethe, etc., could we prove the genuineness of any thing they have written?

We would call attention to two points: The critics, while insisting that there is nothing new in Elihu's speeches, yet admit that the interpolator inserted them because he wanted to correct some false ideas, or, in other words, because he thought he had something new.

Again, the very critics who insist upon the barrenness of ideas, style, and poetic fire of this section concede to the author advanced views on other lines—a clearer conception of the mysteries of providence, and deeper insight into nature and its laws. Listen to Renan, with a suggestion, now and then, from Dillman speaking through Davidson: "A certain progression of ideas is observable. . . . In some respects they go beyond those of the older poet. His natural philosophy is more advanced; his ethical philosophy is riper than that of Job and his three friends; his moral ideas are more refined. . . . His views of divine things are often profounder and more comprehensive. The depths of sin are evidently apprehended in a more evangelical light by the writer of the Elihu section than by the older poet."*

THE DISCOURSES OF JEHOVAH—CHAPTERS XXXVIII–XLII, 26.

Here, again, the critics have shown their scientific skill and zest in suggesting, re-arranging, and rejecting. Some, like Ewald, regard the descriptions of behemoth and leviathan (xl. 15–xlii, 26) as interpolations; written either by the author

* Either Davidson, Introd., p. 209, *ff.*, or Renan, *Le Livre de Job*, p. lv, *ff.*, or Ewald, *Die poetischen Bücher*, p. 207, *ff.*

of the Elihu section or by some descendant of the Jews who accompanied Jeremiah to Egypt. Ewald cannot see the loosest connection between them and what precedes, the style used in describing the two monsters is so very different from that employed in the description of the other animals. He also misses the easy flowing style of chapter xxxix. The sharp and clearly defined figures, the springing irony, and the crushing power of language peculiar to the preceding two chapters are entirely wanting. Even of Jehovah sight is lost.

Stuhlman and Bernstein deny the genuineness of xli, 4–26, but not of xl, 15–xli, 3. So does De Wette, who would connect that part of Jehovah's discourse ending with xli, 3, directly with Job's answer, xlii, 2–6. Bertholdi, Bunsen, and others declare that these two descriptions are genuine, and belong to the original poem, but that in the course of time they have suffered a dislocation. They further assert that if xli, 4–26 be immediately connected with xxxix, 30, then the highest art and the severest demands of style will be entirely satisfied. Eichhorn would re-arrange this part of the book thus: xxxix, 30, xl, 15–31, xli, 4–26, xl, 32, and xlii, 1–3. Theodore Parker, in a note to his translation of De Wette's *Einleitung in das Alte Testament*, adopts the following arrangement: xxxix, 30, xl, 15–24, xl, 1–7, xli, 12–34, xli, 8–11, xlii, 1–6, xl, 1–14, (?) xlii, 7, assuring us that if this order is followed, all difficulties will vanish.

The chief objections to these two descriptions are:

1. *These two animals are not known in Palestine.* The reader will doubtless remember that from most ancient times there had been a very intimate connection between Egypt and other countries. The Bible shows us that from the times of Abraham and Moses down to the times of Solomon and Jeremiah there was more or less traffic between Egypt and Palestine and the countries north of it. Thus it is probable that the poet was describing animals he had often seen. But granting that he had never seen Egypt or these animals, what then? Did not Schiller write *Wilhelm Tell*, though he had never seen Switzerland?

2. *These animals are described at too great length.* The animals described in chap. xxxix occupy only about seven verses each, while not less than thirty are devoted to the leviathan.* There is no weight in the charge of prolixity, for

* *Das Buch Hiob*, p. 355.

no principle of rhetoric or art requires that these different animals should be described in precisely the same number of verses. Does not such an objection show on its very face the sterility of argument on the part of the higher critics?

3. It is next urged *that these two descriptions can have no place in the second discourse of Jehovah*, which treats not of the omnipotence of God, or his power among men, but rather of the "relation of the divine justice to men." "It is," says Dillman, "unworthy of God to return in a second speech, for Job's weakness was so effectually shown in the first as to render all further effort in this direction superfluous. If God speaks twice, it is because he has something new to say."* But why should the poet want to make this distinction? Does he not rather wish to present these two attributes as inseparately connected? God is no longer the omnipotent tyrant, but rather the mighty judge, whose acts are all tempered with righteousness. If this be true, the arrangement is faultless.

4. Then follows the staple objection: *There are some peculiar words or expressions not found elsewhere.* Dillman makes much of this objection. Nevertheless, after a careful reading of the passages in question, and his comment upon them, I have failed to discover what these words are. He only can point out two expressions which are at all peculiar to these descriptions, and even these, as Delitzsch has shown, sink into insignificance when contrasted with the many correspondences with what Dillman calls the older part of the poem, and which he regards as simple imitations.

5. They next assert that these two descriptions might be left out without any damage to the poem. Might our critics have not said precisely the same of the description of the lion, the wild goat, or any other animal in chapter xxxix? And might we to-day not take out whole scenes from many a play of Shakespeare, Molière, or Goethe on precisely the same ground?

It would be useless to follow our critics at any greater length. They do not agree. Why, then, should we meekly submit to their guesses? Ewald, Hitzig, Dillman, Delitzsch, and others represent various views on the one side, while Davidson and Renan, for a wonder, agree with the more conservative. Davidson says, "The style is not inferior, at times, to that of

* *Das Buch Hiob*, p. 355.

the best passages in the poem. . . . It is in vain to look out in every part of the poem for such symmetry and consistency as the acuteness of critics may now require."* Says Renan: "The opinion of Ewald, who regards the descriptions of the behemoth and leviathan as interpolations, does not rest upon very solid foundation. . . . We ought to be careful lest we try to find our principles of composition and taste in these ancient works. The style of the fragment under discussion is not surpassed in the poem. Nowhere is the language more vigorous, the parallelism more sonorous; every thing shows that this singular piece is from the same hand, but not of the same cast, as the rest of the discourse of Jehovah." †

The Epilogue.

The objections urged against the epilogue are in the main the same as those noticed against the prologue. For that reason it will not be necessary to enter into details. There is, however, one additional objection: namely, that the poem itself is in direct contradiction with the Mosaic doctrine of retribution, while the epilogue fully accords with it. Job was not written to contradict or entirely supersede the teaching of Moses. The author of Job is in advance of Mosaism; but it was not given to him to enjoy the fullness of vision revealed in the New Testament. The Old Testament saint was to be rewarded, in the long run, even in this life; but the Gospel reveals a land beyond the stars where there is no sorrow, nor crying, nor pain, nor death. The Book of Job may be compared to a half-way station between Moses and Christ. Job acknowledges the possibility of the purest and holiest having to endure the severest calamities, but only to be followed by a complete restoration here below, and a glorious vindication from Heaven. Delitzsch has well observed that a New Testament writer would have closed his book very differently. The Gospel would not have spoken of a "temporal recompense, of earthly restoration, of an indemnification in material possessions, and the prolongation of life here on earth."

* Introd., vol. ii, 201. † *Le Livre de Job*, p. l.

W. W. Davies.

Art. II.—PROPHECY, FULFILLED AND UNFULFILLED, IN JEWISH EXPERIENCES.

Is divine revelation contained in the Bible? Is that divine revelation in very truth the infallible word of God? No inquiries are of greater moment than these. The Scriptures claim to embody such a revelation. Their writers speak in God's name—speak God's word. They appeal to miracle and prophecy in support of their pretensions. Skepticism rejects the proffered testimony of miracle on the ground that miracle is an impossibility, because observed sequences of natural forces are unalterable, and because the supernatural is impossible. Prophecy is also rejected because it involves the miraculous, and is the utterance of the supernatural. Arguments, or rather assertions, of this kind have had greater influence than any to which their weight or worth entitles them. Examination discovers their weakness and want of value.

The believer may wisely admit that interpreters have erred in the application of prophecy to historical events, without conceding the assumption that prophecy is of no value. As well might we say that constitutional and statutory law is of no value because interpretations thereof by able and erudite judges in our lower courts have been contradicted, and their decisions reversed by those of the court of last appeal—the Supreme Court of the United States. That miracle and prophecy are impossible is the asseveration of the guiltily godless, the postulate of infidelity, the unproved proposition of prejudiced destructives in the practice of professedly higher biblical criticism. It is foundationless. It is in opposition to authenticated facts. Fulfilled prediction is a fact. Therefore prediction and miracle, as implied in prediction, are demonstrated truths. Take the case of one section of the Abrahamidæ—the Jews. The story current about the demand of Frederick the Great upon a Christian minister for a brief proof of the divinity of the Bible, or of the truth of the Christian religion—a demand to which the clergyman returned for answer, "The Jews, your majesty," —may or may not be true; but all the same, fulfilled predictions in relation to the Jews do prove the divine inspiration of the books of the Bible in which such foretellings are recorded.

These predictions were undeniably committed to writing long before the events to which they refer; no shrewdness or foresight proper to humanity could have anticipated their fulfillment, and no accidental coincidences can account for their accomplishment. Prophetic foreknowledge was clearly from God, and was the result of supernatural revelation by God to man. Since, as we shall see, prophecy in relation to the Jews has been so remarkably fulfilled, our faith in the fulfillment of other promises associated with human redemption has the sanction of sound reason. This faith is no less scientific than saintly. Without disparagement of internal evidence to the divine origin of the Bible, and while welcoming its testimony with intelligent gladness, we nevertheless rejoice in the demonstrations adduced by fulfilled prediction.

Than the Israelitish section of the Abrahamidæ, no portion of the human race is more worthy of study; none has been more influential on its character, standing, and progress; and none has more beneficently affected the course of history in civilized and barbaric countries. Moses and Solomon, Jesus and Paul, were Hebrews. All the inspired writers, with the possible exception of Luke, and the author of "Job," were of the same blood. Probably there is no people that is more influential to-day. Monotheism has been their especial charge, and maintenance of it their chiefest religious distinction. The position of the Jews among the nations of the earth is unique. Without country, without chartered social or political organization, dispersed widely over the globe and living under variant forms of government, they are every-where differentiated from the nations among whom they dwell. In all the towns and cities of this and other lands every physical feature, every national characteristic, is as distinct and striking as when expatriation, enforced or voluntary, began. The Jews are a living, persistent miracle.

For nearly eighteen centuries the Jews have been exiled from the land of their fathers. Unity and independence have been theirs for about seven hundred years only, out of more than three thousand since their separate existence began. Hebrew power and splendor were in the zenith before the blind old Homer composed his immortal epic. When Socrates, Plato, and Aristotle were teaching in Greece, the Israelitish

autonomy was practically lost; and long before Rome was founded their kingdom had passed the meridian of its glory.

One of many things in the Jewish race which impresses observers is its intense and forceful vitality. This goes far to account for the vigor and indestructibility of their national life. So far back as the days of bondage in Egypt fecundity was so remarkable as to be alarming. Wars exterminating and cruelties diabolic have failed to destroy them. Only forty-two thousand three hundred and sixty (Ezra ii, 1, 64) returned from Babylonish captivity to Judea; but in the days of Messiah their descendants were numbered by millions, to say nothing of even larger multitudes dispersed in other lands. Romans, Greeks, Persians, Crusaders, Spanish, English, French, and Moors have decimated and driven them hither and thither, but still they survive. The bush burning with fire, that Moses, their great lawgiver, saw upon Mount Horeb, has ever been the expressive symbol of their nationality. Until recently, wherever permitted to abide, they have for the most part been cooped in Jewries, Ghettos, and Judengassen, subjected to ignominious and hurtful restrictions, and limited by law in their natural increase. The mental and moral qualities forced into prominence by this long experience of blind and brutal tyranny have physically organized themselves in the course of ages, and have imprinted indelible and unmistakable features upon bodily structure.

Whence this singular eminence, this solitary greatness, this overwhelming influence upon the destinies of mankind? It does not spring from superior symmetrical intellect, although in most departments of mental activity the Hebrews are not inferior to Anglo-Saxons or to any other branch of the Noachidæ. It does not issue from profounder spirituality, for none have more of the worldly spirit. The Euphratic Semites declared that what the universal conscience condemned as infamous and horrible was precisely what belonged to the worship of God. It is not the gift of monotheistic genius. This was not the natural characteristic, as Renan affirms. Rather was it a strong tendency to polytheism, leading to the worship of Moloch with all its revolting cruelties, and to the cult of Astarte, "queen of heaven," with all its abominable obscenities. The pre-eminence of the Hebrew people is due to the free

election of the Almighty Sovereign, who chose them to be the repositories of revelation, the worshipers whose ritual prefigured redemption by Christ, the progenitors of Messiah, and the religious teachers of mankind. Alone of all the nations the history of the Israelites was written in advance. Varying fortunes of probable and improbable character, for nearly four thousand years, were predescribed with an exactness that needed no correction, and that reads at times almost as much like history as prediction. Miraculous foreknowledge only could warrant the prophecy. Fulfillment of prediction justifies the claim of divine inspiration by the prophet.

Dr. S. H. Kellogg* classifies the predictions concerning Israel into those relating to the people, to their land, to their "holy city," and to the duration of their calamities. Those relating to the people are of evil or of blessing, both alike being conditioned on free moral conduct. They antedate fulfillment, in some instances, by many centuries. Singularly minute in detail, they compose forewritten history—such history as He alone who knows the end from the beginning has dictated to his inspired servants. Popular apostasy is foretold in Deut. xxxi, 20, 21, and when it occurred was so universal and complete that destructive critics infer from it that Mosaic legislation could not have been enacted until after the Babylonian exile. Isa. vi, 9, 10 forcefully depicts a judicial blindness and hard-heartedness as conspicuous to-day as when Christ was crucified, or Paul preached at Jerusalem and Rome. "Even unto this day, when Moses is read, the veil is upon their heart." 2 Cor. iii, 15. "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Rom. xi, 25.

Siege, sword, famine, plague, dispersion, and slavery are predicted as the punitive sequences of sin, in Lev. xxvi, 15–17, 25, 26, and in Deut. xxviii, with such precision and particularity that the narratives of sacred prophets and of patriotic annalists, of Jewish and Gentile historians, read like expanded repetitions of the ancient prophecies. Nothing more tragic, more interesting, more instructive than the pages of Josephus, of Milman, of Grätz, and of many other writers on the Jews is to be found within the compass of historical literature. In

* *The Jews; or, Prediction and Fulfillment, an Argument for the Times.* Anson D. F. Randolph & Co., New York.

Deut. xxviii, 59, it is threatened that the frightful plagues following upon refusal "to do all the words of this law" shall be "of long continuance." The present generation, after the lapse of two thousand years, has not witnessed their entire cessation, but in several countries the Jews still suffer from "trembling heart, and failing of eyes, and sorrow of mind." All along the ages they have been accused—for the most part falsely, and only truthfully when remorseless malignity has succeeded in goading weakly fanatical minds to madness—of practicing the black art, of stealing, insulting and defiling the sacramental wafer, and of using the blood of Christian children whom they had abducted, tortured, and crucified, in celebration of the passover. "Confiscation, violence, torture, massacre, banishment, and every kind of infamous and systematic insult, were the common lot of the Jews throughout Europe." Nor, as their recent treatment in Russia and Roumania shows, are they yet entirely exempted from it. In Russia they are compelled to wear a distinctive garb, eloquent of dishonor and degradation, and a vile survival of Dark Ages' barbarism. In France every Jew who passed through a public gate or crossed a bridge was coerced into payment of the same toll as that levied upon a donkey. In most countries they were inhibited from owning land, were excluded from universities and schools, from every honorable and useful occupation, and compelled to subsist by usury—detestable means by which they amassed vast wealth, and also provoked repetition of sanguinary outrage. In every land, justly or unjustly, the Jew has been "an astonishment, a proverb, and a by-word." Deut. xxviii, 37.

As the result of all these overwhelming oppressions and miseries their numbers have been reduced, again and again, to narrow limits. This also was foretold in Deut. xxviii, 62: "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God." At the Solomonic dedication of the temple, at the crucifixion of our Lord, and about the epoch of America's discovery by Columbus, the Hebrews were at the flood in respect of numbers, wealth, and influence. Subsequent wars and calamities left them "few in number," broken in spirit, and without prospect of resurgence to power and fame.

Ezekiel (xxi, 25–27), predicting Israel's subjection to for-

eign rulers, and Hosea (iii, 4) his deprivation of political and religious rights, have been abundantly justified by historic developments.

Nor are predictions of the future desolation of Palestine (Ezek. xxxvi, 34), once teeming with fruitful harvests, and astir with dense population, less noteworthy in the light of modern facts. Cities and villages in ruins, houses "great and fair without inhabitant" (Isa. v, 9), nomad shepherds despoiling the scanty cultivators of the soil, Gennesareth's bosom unspecked by a single sail, all attest the particular foreknowledge of God, and the inspiration of the writers through whom his revelations were made public. More than twenty-five centuries have elapsed since Micah (iii, 12) declared that Zion should be "plowed as a field." Hadrian, A. D. 135, ran the plowshare over the sacred hill, and but lately Dr. Porter* witnessed a similar spectacle. Jerusalem, twenty times besieged within the space of two thousand years, and repeatedly consumed by conflagration, is still, and will be, as our Lord foretold, "trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi, 6, 24. Such prophecies cannot be mere shrewd and fortunate forecasts. They lie far beyond the range of farthest human prevision. Unity of intelligent origin is obvious in their spread professedly over fifteen centuries. Accomplishment of some is but in part. Events speed the fullness of realization. Were we to concede all that is claimed by Wellhausen, Kuenen, and Robertson Smith in the department of higher criticism—a concession that scholars, learned, capable, and conscientious as they, are far from making—there would still be left a large body of genuine prophecy, dating from periods long anterior to the events foretold, and carrying with it all the conclusions of Christian conservatism and strictest orthodoxy. In the words of Prof. Christlieb, the "people of Israel" are "a perennial, living, historical miracle." Their sacred writings are a unique miracle, all the prophetic portions of which are proven by numerous and striking performances to be the words of the living and omniscient God. Prediction and fulfillment establish also the genuineness and authenticity of the books which contain the prophecies.

Since the Jews are incontrovertible witnesses to the Divine

* *Giant Cities of Bashan*, p. 122.

faithfulness in the past, and to the reasonableness and certainty of the inspired Scriptures, may we not logically expect that all unfulfilled prophecies relative to their future experiences will be surely and completely accomplished; for example, those by Ezekiel (xxxvi, 26) of their spiritual conversion, and (xxxvi, 10–12) of their repatriation in Palestine? These are but specimen foretellings of their religious and civil future. Any reference Bible or Scripture manual will point out their companions. If, as Prof. Kuenen, in his *Prophets and Prophecy in Israel*, boldly charges, many of the prophecies concerning Israel have not been fulfilled hitherto, it does by no means follow that they never will be. The highly particularized declaration in Jer. xxix, 18, it is admitted on all hands, has been executed with startling and terrible exactness. Are the promises of repatriation (for example, Ezek. xxxvi, 3, 9–12, 24, 33–38; xxxvii, 15–22) not to be performed with equal fullness and precision?

That the Jews will receive spiritual quickening, and will eventually recognize in the Lord Jesus Christ their Messiah, no orthodox Christian pretends to doubt. But many otherwise orthodox Christians do doubt, and even deny, the literality of the prophecies respecting their restoration to the land promised to their father Abraham. This extended from the "entrance of Hamath," which, according to Alexander Keith's *Land of Israel*, chap. ii, means from the mouth of the river Orontes, southward to the Red Sea. Num. xxxiv, 3–5, 7–9. It also stretched west and east from the Mediterranean to the Euphrates. In the reign of Solomon the whole of this vast tract was in some way tributary to, though not inhabited by, Israel. Independently of any possible geologic changes in the configuration and elevation of this country south of Palestine, obscurely predicted in Zech. xiv and Isa. xi, 15, there is ample room in this sparsely peopled region for the settlement of twelve millions of Jews now scattered over the globe, and for their indefinite increase in numbers, wealth, and power. Dr. Kellogg emphasizes the historical fact that only a small part of the captivity returned to Jerusalem. The major portion of the nation preferred to remain in Babylonia—distant from Judea, but, as Dr. Edersheim states, not reckoned among the *Diaspora*.* Jeremiah's predictions of

* *The Life and Times of Jesus the Messiah*, vol. i, p. 7.

the new covenant to be made both "with the house of Israel and with the house of Judah" (xxxi, 31), and of their universal experience of saving grace (xxxi, 34, xxxii, 39, 40), are yet to be fulfilled. So are the predictions of Zechariah (xii, 10) concerning their penitence for the rejection of Messiah, that of Paul touching their eventual ingathering into the Church of Christ (Rom. xi, 2, 25, 26), that of Jeremiah (xxx, 3) and that of Ezekiel (xxxvii, 21, 22), with many others, of their ultimate establishment in the land of Promise. The last class of prophecies includes the ten as well as the two tribes. Ezek. xxxvii, 19, 22. That the ten tribes have been "lost" through absorption by surrounding nations, emigration, or extinction, is a confused modern assumption, and is assuredly inharmonious with the teaching of Acts xxvi, 7 and of Jas. i, 1, to say nothing of the alleged discoveries of Benjamin of Tudela, the traditions of the Afghans, and the claims of secluded Jewish populations in Arabia and elsewhere. The last restoration is to be final (Jer. xxxi, 40, Amos ix, 15) and complete (Ezek. xxxvi, 12–15, Isa. xxvii, 12). The two restorations of the Israelites to Palestine are distinctly contrasted in Isa. xi, 11, 12. That from Babylonia was the first; the final one is to be the second.

Without accepting all the explanations and conclusions of Dr. Kellogg, and others who fully and thoroughly adopt "the principles of literal interpretation" of the prophecies, it must be confessed that a very strong case is made out in favor of their belief that the Israelites as a nation will be restored to, and rooted in, the land of promise. The bishop of Ripon is cited as authority for the statement that, of the three hundred presbyters and four bishops of the Church of England who are converted Jews, every one was brought to acknowledgment of the truth as it is in Christ Jesus by literal interpretation of the prophecies. These three hundred and four brethren are only a small portion of the hundred thousand Jewish converts to Christianity that were living and identified with different denominations a few years ago.

Are the promises to Israel, of future deliverance from subjection to the Gentiles and of re-instatement in the promised land, to be understood in their verbal and literal sense? Carefully judicious students of prophecy, or most of them, unhesitatingly reply that they are. It is not required that we should antici-

pate any thing but a process of gradual fulfillment. This is agreeable to the analogy of history. Are there signs and beginnings of literal fulfillment of the ancient prophecies to Israel; and if so, what are they?

First of all, in the inspired record we find pledges of civil emancipation to the Jews. "Oppressed and spoiled" almost continuously this scattered and peeled people has been, until of recent times. Now the promise to break the yoke of the Gentiles from off Jacob's neck and to burst his bonds (Jer. xxx, 8) has been largely performed. Emancipation is not entire, but is progressing rapidly toward completion. Public opinion was not sufficiently advanced to sustain the action of the British Parliament enfranchising the Jews in 1753. The statute was repealed in 1754. But the reaction was checked in 1755 by the writings of Moses Mendelssohn, the German Jew, who first brought Teutonic literature into favor with the younger, more intelligent, and liberal of his nation. This second Maimonides further distinguished himself by initiating resistance to the old rabbinical Judaism by his vigorous and persistent protests against the usurped authority of the synagogue to interfere with the right of private judgment in religious matters. Without intending it, he became the immediate author of that rationalistic tendency which culminated in Reformed Judaism. The best mind and richest culture of Germany held intimate association with him. Just as unconsciously did Voltaire, who fiercely hated the Jews, lend effectual aid in their liberation by insisting on the absolute equality of men without regard to race or creed, and on the necessary corollary of that dogma, namely, the equal rights and privileges of all men before the laws of their respective countries. Over seventeen centuries before that time our Lord had taught, with infinitely greater simplicity and force, the same essential doctrine, in the Golden Rule and in the Law of Love, that vicious and riotous infidelity then labored to impress with signal logic and eloquence. The United States of America embodied it, so far as white men are concerned, in the national Constitution of 1789. In 1783, Joseph II. of Austria decreed the abolition of the odious "body-tax" upon the Jews, and of the vexatious statutes which forbade them to wear beards, or to leave their houses on the Church festivals, or to frequent places of pleasurable resort.

All institutions of learning were thrown open to them. In 1784 Louis XVI. of France, and in 1787 Frederick William of Prussia, emulously imitated his example.

Next came the French Revolution and a quarter-century of bloodshed and destruction. The hour of Israel's emancipation had struck. His oppressors were made "drunken with their own blood" (Isa. xlix, 24–26). In the French "Reign of Terror" and massacre, as in the days of Egypt's plagues, the Jews commonly escaped injury. Several of Napoleon's marshals, including the famous Massena, whose real name was Manasseh, were of their race. "Liberty, equality, and fraternity" were accorded to their petition by the National Assembly, and their freedom thenceforth was unfettered. In 1799 the Asiatic Jews numerously responded to Napoleon's invitation to rally round his standard, and to rely on his promise to give them the Holy Land and to rebuild Jerusalem. But "the fullness of time" had not yet come. In 1805 Alexander I. permitted the entrance of Jews into Russia; and in 1806 they received enfranchisement in Italy and Westphalia, as they had previously received it in Holland and Belgium. Napoleon, in the same year, convoked the Great Sanhedrin at Paris. Other European States followed in the grant of civil liberty to Jewish subjects. In 1858 England made them eligible to membership in the imperial legislature. Russia alone, in 1883, reverted to ancient and mediæval atrocities against the Jews. Notwithstanding this, members of their race have been, and now are, prominent in the administration of that colossal empire. Fould, Cremieux, and Goudchaux in France, Jacobi in Prussia, Fischhof in Austria, and Freund (Mahmud Pasha) in Turkey, present the Hebrews as leading and ruling in the forefront of aggression upon their former oppressors. In 1870 Bismarck effected legal equality for the Jews simultaneously with the unification of Germany. In 1867 the right to acquire real estate in Palestine was vouchsafed to them by the Sublime Porte; and in 1870 they helped to overthrow the temporal power of the Papacy, one of their worst enemies, in Italy. Granted to misleading and inimical professors of higher biblical criticism, as it may be, that God has not fulfilled all his promises to Israel, the foregoing facts go far to prove that he will vindicate his faithfulness, and that none of his words shall fall to the ground.

Does all this noise and shaking among the "dry bones" (Ezek. xxxvii, 7–14) of a former territorial nationality denote any movement toward external organization, such as would be necessary in case of rehabilitation of the Jews with autonomous rights and privileges? Modern religious organization to the Jews means much more than ecumenical assemblies do to Roman Catholics, Episcopalians, Presbyterians, or Methodists. It imports the reorganization of national life. Fully as much as they form a Church, or separate religious body, do the Jews constitute a distinct and unassimilable nation. What in one era of remote history the Great Sanhedrin was to their ancestors, that, practically and in large measure, is the *Alliance Israelite Universelle* to them at the present time. It aims at emancipation of brethren from bonds and disabilities in all lands; at their intellectual and moral elevation; and at the development of the Jewish population in Palestine. In 1886 it was in correspondence with national and local assemblies in different countries, had a membership of 32,231, and an ostensible income of 1,000,000 francs. It is probably destined to play no inconsiderable part in the events of the next one hundred years. Bone is coming to bone, "each to his fellow."

That events are trending in the direction predicted is clear from the accumulation of great wealth by the Jews in the countries, and at the expense, of their former tyrants. This, it is contended, was foretold by Isaiah (lx, 9), who said they shall bring "their silver and their gold with them." They do indeed "eat the riches of the Gentiles." Isa. lxi, 6. Their financiers hold the sinews of war, and by their instrumentality powerfully influence, if they do not control, the political and warlike movements of Europe. During the ten years 1854 to 1864, wrote the Rev. E. O. Bartlett, "the Rothschilds furnished [from their own resources and the avails of popular subscriptions] $200,000,000 to England, $50,000,000 to Austria, $40,000,000 to Prussia, $130,000,000 to France, $50,000,000 to Russia, $12,000,000 to Brazil; in all, $482,000,000, besides many millions to smaller States." German "anti-Semites" complain that "capital is concentrated in Jewish hands." The liquor trade and usury also are in many districts chiefly concentrated in their hands. So is the real estate, through foreclosure of mortgage, often given for liquor debts. One fourth of the

Russian railways are owned by the Jewish "railroad king," M. Samuel Solomonowitz de Poliakoff, who is also one of the principal scientific and educational benefactors of the empire. In 1871 about six sevenths of all the bankers in Prussia were Jews, and in 1880 the *Neue Evang. Kirchen-Zeitung*, of Berlin, asserted that "the Bourse of Vienna actually lies wholly in Jewish hands." In Hungary, Roumania, and Servia they bid fair to oust all the peasantry and to possess themselves of the entire soil. In France it is affirmed by M. Drumont that "all comes from the Jew, and all returns to the Jew again." The railway system is, to a very great extent, under his control. In Algiers, also, the Jews absorb nearly all the products of human activity. In the United States of America, and especially in the great commercial metropolis of New York, the number of Jews has enormously increased. In the city it has swelled from about 60,000 in 1880 to about 200,000 in 1890. Many millions of Jewish capital are invested in wholesale trade, of which a very large percentage is under control of the owners. Jobbers and retailers, bankers and brokers of the same blood are numerous, immensely wealthy, and exceedingly influential. Similar facts are reported of Chicago, San Francisco, and other cities. In the wholesale liquor business the Jew is conspicuous, and in the retail trade is by no means unknown. Every-where the bulkiest element in the plutocracy, relative to the nationalities that compose it, is the Hebrew.

Zephaniah (iii, 19, 20) predicts that prior to the last great restoration the Israelites shall acquire great "praise and fame in every land where they have been put to shame." This has been marvelously verified by their relative position in education. Less than one hundred years ago the schools of most European States were made accessible to them. In 1879 Herr Stöcker, of Berlin, stated that in the gymnasia of that city the Jews, who were but five per cent. of the population, were thirty per cent. of the students. Later still, out of 3,609 students in the university of that city, 1,302 were Jews. In Austria and Hungary the state of affairs is still more astonishing. Professor Treitschke calculated that while in the population of the German Empire the proportion of Jews is as 1 to 75, in all the higher institutions of learning it is as 1 to 10. In one of the downtown public schools of New York, contain-

ing about 1,700 pupils, it is said that all except about a hundred were absent on occasion of one of the great Jewish festivals. At the head of the largest theological college in the world—that of Cairo in Egypt—is a Jewish pervert to Islam named Abbasi. Over this Mohammedan university, with its 300 professors and 10,000 students, his authority is reported to be supreme. Space will not permit the enumeration of Jewish Christian scholars like Neander, Delitzsch, and Edersheim; of antichristian biblical critics like Zunz and Kalisch; of linguists like the Sanscrit scholars, Goldstücker and Benfey; Hebraists like Luzzatto and Fuerst; philologists like Frank; Assyriologists like Jules Oppert; historians like Jost, Geiger, and Grätz; musical composers like Meyerbeer, Rossini, and Strakosch; and political economists like Ricardo. As students of the exact and physical sciences—of philosophy, literature, and art—their reputation stands deservedly very high, and, all things considered, is second to that of no civilized people.

The press of all Christian countries is extensively under Jewish inspiration and guidance, and is a potent instrument for the accomplishment of Jewish ends. This fact explains the antichristian tone of many able newspapers and periodicals. In Spain, Italy, Germany, France, Russia, and the United States of America this comparative supremacy is obvious and striking. To the pretensions of the Paparchy it is remarkably inimical.

In practical politics the modern Jew displays as brilliant genius as in literature and finance. Beaconsfield in Great Britain, Lasker in Germany, Gambetta in France, Malvano in Italy, and Judah P. Benjamin in our own country, to say nothing of crowds of minor notabilities, recall the remark of M. de Laveleye, the Belgian publicist, that "if this upward movement continues, the Israelites, a century hence, will be the masters of Europe." In the armies and navies of civilization their distinction, relatively to numbers, is equally pronounced. Surely in all these facts is convincing proof that literal interpretation of the ancient promises to Israel is in accord with the revealed mind and will of the Most High.

When Isaiah (lx, 22) foretold that "a little one shall become a thousand, and a small one a strong nation," and Jeremiah (xxxi, 27) and Ezekiel (xxxvi, 37) prophesied in similar vein,

all predicted the future prolific life of Israel, and the superior fecundity due to early marriage, high standard of social purity, and observance of the hygienic and dietetic laws prescribed in the Pentateuch. Herzog's *Real Encyclopädie* computes the present number of the Israelidæ at 12,000,000. The lowest estimate is over 7,000,000. The *Statesman's Year-Book* for 1889 returns the number of Jews in Europe at 5,769,145; including 1,646,000 in Austro-Hungary, where they constitute 4.3 per cent. of the population, and about 3,000,000 in Russia, where their percentage of the people is between 3 and 4. Philip Cowen, editor of the *American Hebrew*, estimates the number of Jews in the United States at about 500,000. Whatever the figures denoting the exact number of Israelites dispersed throughout the world may be, vital statistics show a larger proportion of births, a smaller rate of mortality, and increase at a more rapid rate among the Jews than among the Gentile populations in the midst of whom they dwell. Births are authoritatively reported to be as 5.5 to 3.8, increase in Prussia as 112 to 91, average deaths as 1 in 46 to 1 in 34. These figures are fairly representative of the Hebrews in every locality. Promise of numerical increase in connection with final restoration seems here to be in process of literal fulfillment.

Has the sense of general insecurity and the foreboding of social convulsions, consequent on the wild doctrines, secret or open organization, frenzied or coldly malignant deeds, and chaotic threats of Communists, Nihilists, Anarchists, and Dynamitards, that now pervades Christian civilization, any relation to the near future of the Jews? Does it find any explanation in prophecy? We believe it does. But some modified interpretation of prophecy is surely needed by literalists like Dr. Kellogg, in order to justify the Divine Author in affirming that in the day of Jacob's deliverance he "will make a full end of all the nations whither he had scattered them" (Jer. xxx, 10, 11, xlvi, 28); unless it be that he will visit the sins of European fathers upon their American children after many generations, which he has nowhere declared that he would do. America, for aught we know to the contrary, has been observant of the Golden Rule in treatment of the children of Israel. Thus she may escape destruction under the general rule, even though she now

shares in the "distress of nations, with perplexity;—men's hearts failing them for fear" (Matt. xxiv, 29, Luke xxi, 25, 26), in view of the avowed aims of Internationalists, and of the enemies of mankind who desiderate the utter subversion of existing order in Church and State. The London *Spectator* gloomily expressed the feeling of multitudes when it said that there is "a popular looking forward, not for a millennium, but for some colossal catastrophe in all which all prosperity shall be submerged, . . . and we see ahead no prospect of amelioration, no gleam of hope in the sky." The *Spectator* needs the spectacles of the grand old Gladstone, and the eyes of their illustrious owner, together with the Spirit of the Lord and Master of us all, in order to see any thing gloriously optimistic in the lowering outlook. His own despondency, viewed in the light of prophecy, is proof that the Lord has not forgotten the world he died to save.

With this disintegration of the nations, portending the final overthrow of Gentile power, it is contended that the Jews are closely identified, and that their mischievous and destructive agency has been foretold. Thus Micah (v, 8, 9) prophesied that "the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep," etc., and Zechariah (xii, 6) that God would make "the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf." What are the exciting facts? 1. First of all is loss of faith in the personality of God, and in the revelation of his mind and will. This loss, for which nothing can compensate, is largely through the effects of unbelieving Jews, and particularly of the pantheistic rationalist, Baruch Spinoza. 2. Denial of Divine authority in all the departments of human life. 3. Socialistic and Communistic movements, originating in 1848 with the Jews, Karl Marx and Liebknecht, who initiated the crusade against existing social order and the relations of capital and labor. "Capital is robbery," is the fundamental principle of Marx. Ferdinand Lasalle, who founded what is now the German Socialist Party, was a Jew. The members of the Kagal, a Jewish secret society in Russia, show themselves to be the most radical of Nihilists. Ten times as many Jews as Russians, Poles, or Germans recruit the Nihilist

ranks. What is still more remarkable is the prominence of women, with all the desperate courage and unblenching spirit of Judith among them. That the Jews have burning cause of animosity to the Russian government is terribly true, but none the less is it certain that the Jews compose an element of danger alarming to the government and nations alike. In the United States, and remarkably in New York, the most lurid, blatant, and blasphemous of all the anarchists are Jews, after the pattern of Johann Most. Jew is arrayed against Jew, anarchy against plutocracy. Against Christianity the hatred of rationalist and anarchist is often incredibly bitter, cunning and outbreaking. Reformed Judaism aims to supplant Christianity in the collective life of mankind. Dr. Benisch and the *Jewish Chronicle* have recommended the restoration of the ancient order of proselytes of the gate. That the Gentiles, dissatisfied with the godlessness of skepticism and the claims of Christianity, will crowd into it is, as the Rev. Canon W. H. Freemantle remarks, "the high-water mark of Jewish hopes." To the worship of the Christ they are, as a whole, quite as much opposed as on the day of his crucifixion. It is happily true that some of the most stalwart and brilliant defenders of Christianity are Jews, but it is also true that the whole strength of Judaism, freed from the iron bondage and cruel oppression of the past centuries, is devoted to the destruction of Christianity; and that with all the advantages of wealth, culture, and power acquired through Gentile application of the ethics of our Lord Jesus Christ. "Modern Judaism," wrote the editor of the *Kirchen Zeitung*, "threatens to become a consuming fire to the German nation." To this it may be added, with more or less of truthfulness—and not to that nation only, but to all civilized and semi-civilized peoples. Is there no fulfillment of prophecy here?

What is the relation of these and of affiliated facts to predicted reinstatement of the Jews in the land of their fathers? They all combine to effectuate that event. Fichte and other thoughtful Germans desiderated it. To living Teutons "'tis a consummation devoutly to be wished." Few, if any, members of the Japhetic family will object to it. The best representatives of Christian culture are enthusiastically in favor of it. The Gentile peoples of eastern Europe will gladly aid it, and that from

motives of self-preservation, as well as of that intense and rapidly growing jealousy and dislike generated by racial, religious, ethical, and intellectual differences. The principle of nationalities which has given Greece to the Greeks, and Italy to the Italians, will also give the land of promise to the Israelite. Russian and Roumanian persecutions impel them thither. From forty to a hundred Palestine Colonization Societies, with kindred associations in other lands, have been formed in the expulsive countries, and up to 1882 had raised more than two million pounds sterling. The Porte is unable to interpose efficient objection. Jewish population in Palestine increases with wonderful celerity. In Jerusalem it has risen from three hundred in 1841 to about forty thousand in 1889. Land rises in value, and field products swell to enormous dimensions. Bedouin raids are things of the past. Building sites outside walled towns and cities are in active and profitable demand. Roads have been constructed from Jaffa to Jerusalem, from Jerusalem to Bethlehem and Hebron, and are projected from Jerusalem to Jericho and other localities. Concessions for network of railroads will be ceaselessly sought and obtained, and that long dormant land, hallowed by the most precious and sacred of religious associations, will be quickened into intensest activity by millions of restless, many-sided, rich, powerful, and enterprising Hebrews, prepared for the reconstruction of a nationality so renowned and glorious by nearly two thousand years of training in roughest and most hardening schools. Such is the confidence of faith. That it is according to knowledge is further evident from the desire of Russian and Oriental Jews for repatriation. Those who are comfortably settled in western Europe and America may not desire it, but there are not wanting incitements in the shape of hotel discriminations and scurrilously abusive publications both in Europe and America, and in quietly pronounced public feeling, that may soon create and stimulate the wish to possess permanent homes in the land that needs but the touch of proprietary hands to flow with milk and honey. Colonization is objectionable to Turkey only within the small pashalik of Jerusalem, and not within Palestine at large. Immigrants within the smaller limit are not refused if from any other region than eastern Europe. While the political hold of Islam upon the Orient is relaxing, it seems to be more and more

clear, to cool, dispassionate thinkers, that the interests of the world demand the reconstruction of a Jewish state with the "holy city" for its capital; and that for the reason, amid several subsidiary ones, that the Jews every-where constitute not a religious fraternity merely, but also a nation: a nation non-assimilable with its living environments, because separated from them by its religion.

Such a conjuncture of circumstances as that of the present is wholly new in the history of the Jewish people. In these "latter times" the end of their afflictions is manifestly drawing nigh. Gathered out of all lands into that which is emphatically and righteously their own, their long apostasy and hardness of heart will be brought to a close, Jesus be gladly received as Messiah, and under his auspices the whole race will become an unalloyed blessing to all the inhabitants of the earth. Mede, Fleming, Newton, Faber, Kellogg, and other students of prophecy have more or less successfully endeavored to understand what is to occur in the near future, and especially in connection with the Jews. The results of their researches decisively confirm the general credibility of the Holy Scriptures, prove their inspiration, establish their genuineness and authenticity, and assist in their wise interpretation. They also strengthen faith in the national perpetuity of the Israelidæ within their own land (Jer. xxxi, 35, 36), rebuke the godless optimism and still more godless pessimism of unbelief, and prepare the faithful for the endurance of all the judgments, and the enjoyment of all the blessings that may come from the Everlasting God upon the earth. "The word of the Lord is tried." (Psa. xviii, 30). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv, 35), is one of the most solemn and significant declarations of Incarnate Truth.

Richard Wheatley,

Art. III.—DR. ROCHE'S LIFE OF JOHN P. DURBIN.*

The name of Dr. John P. Durbin is linked with the history of the American pulpit. For fifty years he bore a prominent part in great and striking events, and exerted an influence amounting to a fascination. All ranks and classes acknowledged his greatness. His impassioned eloquence charmed alike the learned and dignified members of the United States Senate and the humble dwellers in the frontier cabins of the West.

For half a century he stood foremost among the clergy of our country, a veritable master of the art of preaching. More than thirty years ago Dr. Abel Stevens pronounced him the "most interesting preacher in the Methodist pulpit." At the very beginning of his ministry he commanded attention, and his progress to the end was but the continued repetition of success.

During his long ministerial life he filled with great efficiency the various positions to which he was called in the economy of the Church. He was a pastor, and discharged with conscientious fidelity the delicate duties of his office; a presiding elder, who gave minute and constant supervision to all the interests of his district; a college professor and president, patient and stimulating in the recitation-room, vigilant and vigorous in administration; a missionary secretary, whose practical wisdom and great executive ability gave to Episcopal Methodism its present efficient missionary organization. When Dr. Durbin died, full of years and full of honors, the fact received appropriate mention in the secular and religious journals of the period; but such notices were, for the most part, tributes of private friendship, reminiscent and eulogistic rather than analytical, and necessarily ephemeral.

The Church has waited long for a permanent memorial; it has come at last. Dr. Roche has produced a book which will live in biographical literature long after the present generation of readers shall have passed away. It is pre-eminently a *life*

* The *Life of John Price Durbin, D.D., LL.D.* With an Analysis of his Homiletic Skill and Sacred Oratory. By John A. Roche, M.D., D.D. With an Introduction by Randolph S. Foster, D.D., LL.D., Bishop of the Methodist Episcopal Church.

of Dr. Durbin, and not simply a stringing together of outward incidents without any apparent relation to the inward springs of action. "It is historical, psychological, homiletical, and philosophical." We are made acquainted with the great man just as he was. There is no exaggeration, no stiffness, no incompleteness. Its style is chaste, serious, manly, and strong, and often eloquent. Bishop Foster, in his admirably written introduction, observes:

> The Church and all the admiring friends of the great Durbin have reason to congratulate themselves in his biographer. Dr. Roche brought to his chosen task the indispensable conditions of success: deep personal affection; long and intimate acquaintance; special opportunities for the observation and study of his subject; a discriminating understanding and appreciation of sacred eloquence; dramatic skill of arrangement; to which must be added spiritual sympathy. Throughout he is on fire with his theme; never wearies of it, never grows dull or vapid.

There were two considerations which led to the writing of this memoir. The first, was the desire to narrate and place in permanent form the events and incidents in the life of Dr. Durbin. This has been done in a charming manner. His early struggles, his devotion to study, his rapid advancement, his wonderful oratorical successes, are presented in a style which one well competent to judge has pronounced but "little below that of Boswell, and which occasionally reminds the reader of Motley." The other consideration was, "the thought that 'homiletics and sacred oratory,' taught with so much care and profit in text-books and by able professors, might be impressed by an example of their most weighty and influential principles." These principles Dr. Roche finds illustrated in the sermons of Dr. Durbin.

Through six chapters he discusses the subject of sacred oratory. Durbin is the central figure, though there are frequent sketches of contemporaneous men, and many suggestions, new and fresh, concerning the art of preaching. No minister, emphatically no young minister, can read these chapters without having a higher conception of the work of a preacher of the Gospel.

It will be the purpose of this paper to inquire after the sources of Dr. Durbin's power as a pulpit orator, making free use of facts and illustrations presented by his biographer.

At the outset it must be said that the original endowments of Dr. Durbin's mind were of a high order. God made him a great man. His mind was rapid and clear in its operations, and both inventive and illustrative. It was well-balanced. He possessed great versatility of intellectual capacity. Whatever he attempted to do was well done. His memory was retentive and ready, and his imagination brilliant, chaste, and correct.

With such intellectual furnishings to start with it is no wonder that he felt an insatiable thirst for knowledge. His was the heritage of poverty and toil; but, amid difficulties that would have appalled a less resolute spirit, he worked on till a reputable college graduated him "with honor, and as a special reward of diligence and scholarship conferred upon him the degree of Master of Arts." His collegiate studies were pursued while traveling a large circuit; but during those initial years of his ministry he laid broad and deep the foundations of an intellectual structure which rose fair and high.

He was a genuine student; he took delight in books, and welcomed with bounding heart the hours set apart for mental culture. His study, whether in the backwoodsman's cabin or in a comfortable parsonage, was a veritable workshop. He spent no time in getting ready, but threw himself at once and with all his might into his work. He said:

> I made it a rule to always have my books, paper, pen, and ink at hand. I made it a rule immediately after preaching to sit down to read, even before dinner, or while the people were not yet all gone; and if any wished to talk with me merely out of civility or sociability, and not on necessary business, I gave them so careless an answer, continuing to read at the same time, that, after making repeated trials to converse with me without effect, they departed. When the people saw that I was bent on improving my time, instead of being offended they seemed pleased, and afforded me every facility in their power, such as the following: lent me books, provided me candles, and, when this could not be done, provided dry wood or bark to give light; gave me a room to myself, or, when they had no room to give, ruled the children into silence that I might have an opportunity to read.

He read widely, and pursued broad and general lines of intellectual activity. He was, indeed, a man of one book, but that he might properly interpret its teachings he laid all literature under contribution — history, biography, philosophy, poetry,

and science. While familiar with the current thought of his times, and able to assimilate whatever he read and properly apply it to present uses, he yet understood that the real purpose of study is mental discipline, and not simply the acquisition of knowledge.

Dr. Durbin's studious habits and thorough scholarship sustained a vital relation to his marvelous success as a preacher. He was able to critically investigate the doctrines of the holy Scriptures; he walked amid their sacred histories, and meditated long upon those mighty themes which pertain to the government of God, the mission of the Redeemer, and the solemnities of eternity.

He was familiar with history, and learned, in the careers of individuals and the fall of empires, that God manages the affairs of this world in the interests of his Church.

He was not a controversialist, but could in a masterly manner "defend the faith" whenever the necessity arose. His culture was not a personal luxury simply, but a tremendous power in reaching the people. It did not remove him from the common experiences and sympathies of men found in the ordinary walks of life. They saw that he was skilled in argument, and able to present thought in forcible and beautiful diction: and they saw also, beneath the polished exterior, a man who sought not theirs but them.

We hear much in these times of the "decay of preaching." It is said that the pulpit has lost its hold. Once it was the right arm of Christian influence; it was the mighty organ of intellectual and moral power. Now church-goers speak freely of the dullness, the sameness, the inconsequence of the sermon. Such assertions are baseless; nothing were easier, did time permit, than to show their untruthfulness. The preacher still holds a position of commanding influence, and exerts a regal supremacy over human minds.

While this is true, it must be confessed that the ministry in these times *must* meet the demands of cultured thought or forfeit its claims to respect. Says Professor Phelps:

> Modern infidelity is an intellectual giant in comparison with any thing in the infidel record of the past. It is to the infidelity of history, in many respects, what the Copernican is to the Ptolemaic astronomy. It is learned in resources, shrewd in tactics,

well-informed in the Christian argument, vigilant of its weak points, self-possessed in assurance, and withal morally earnest in spirit.

In view of such facts the pulpit of to-day must abide in strength. A dry, frigid intellectualism will not satisfy the reasonable demands of thinking people any more than a vapid emotionalism. The demand is for living thoughts uttered by living men. The preacher must have a conception of what it is to preach the Gospel in the closing decade of this wonderful century. He must meet popular objections to our faith, and answer them. He must recognize difficulties, and remove them; he must "*reason* of righteousness, temperance, and judgment to come;" he must confirm the wavering, and "show the solid foundations on which rests our historic faith." "Who is sufficient for these things?" Surely not the clerical sluggard, but that man who, in humble dependence upon the help of the Holy Spirit, makes himself an *able* minister by resolute, patient, and systematic intellectual labor.

Dr. Durbin considered the Christian ministry to be a *vocation*. His call to preach, his separation to a religious life and service, came very early in his life. Twelve years after his entrance upon the ministry he thus wrote:

> The impression in regard to preaching the Gospel fastened on my mind long before I became permanently serious. This may seem strange; it is even so to myself, and yet it is true. When I was very young, hearing my father say to a friend that he intended to make me a physician, I asked him if a doctor could be a preacher. I well recollect that I concluded in my own mind if a doctor cannot be a preacher I will not be a doctor. When I found it was necessary to go to a trade, I did it cheerfully; not because I expected to get my living by it, but because I found it was the only way in which I could pass my time satisfactorily to my friends, or, indeed, as things were, to myself. I therefore learned the cabinet-making trade. I followed it to some profit for a year or more; but during the last year I had but little peace, because of the strong impression resting on my mind in regard to preaching the Gospel. I often resolved with myself to go cheerfully, but as often proved faithless to my resolutions. At length I resolved when a certain engagement was out I would disclose my mind to my elder brethren for their advice. But I failed, and was on my way to a second engagement when, walking alone on my way, I felt so overcome with a sense of my obstinacy that I sat down by the way-side and wept until the sound of a horseman roused me, and I arose and went on. This

engagement lasted about a month, after which I returned to the house of my grandfather, Mr. Ilai Nunn. I was much dejected, which he observed, and said to me, "John, tell me the truth, do you not feel that you are called to preach the Gospel?" I was compelled to acknowledge it with tears, perfectly astonished that he or any other being should have suspected any thing of the kind.

It does not appear from this statement that there was on the part of young Durbin any positive disinclination to enter upon the work to which he was consciously called. He felt, however, his own insufficiency; he was a mere youth, a boy of eighteen years of age; the circuits were hard and poor, but when the call of the Holy Spirit was confirmed by the call of the Church he unhesitatingly and gladly entered upon the work given him to do. He always retained the consciousness of his call, which was his "inspiration to duty and his guide against discouragement."

This fact in the religious life of Dr. Durbin, and its relation to his successful ministry, is duly emphasized by his biographer, whose discussion of the "ministerial call" is timely, clear, and discriminating, and should be read by every young minister. It is to be feared that loose and erroneous views on this subject are held by some whose orthodoxy on other points is unquestioned.

The call to preach, upon which our Methodist fathers laid so much stress, is not simply a question of aptness or expediency, nor is it merely a decision of the understanding, nor a settled purpose to lead a life consecrated to the good of others; it is all this, but more. It is an impression made by the Holy Ghost on the human soul, and authenticated by the responsive action of the Church, that the service of life must be given to Jesus Christ in the ministry of his Church.

The call is real, is invested with no superstitions, and though at the first it may be feeble, yet, as the years go on, "it will grow more and more distinct, affirmative, and inspiring."

The late Rev. Dr. Burton, in his "Yale Lectures," thus beautifully expresses this thought:

> There is a band of music moving about the streets of the city, and it is curious to notice in what alternating swells and falls it comes to you. Now you hear it, and now you hear it not. A waft of wind has caught it. A line of buildings intervenes. Or, possibly, the musicians themselves have ceased from their strong

blasts, and are moving through their gentler and half-inaudible passages. So is it with this other and more heavenly music; the music of God's voice inviting us to be co-workers with him in the Gospel of his Son. That great authentic voice comes to us through this and that medium, even as the air at large is made to deliver itself melodiously through the several instruments of the band; but for various reasons, some innocent and some not, that one clearest music of our life, as chosen men of God, finds its way to our ear inconstantly. Various unpardonable winds sweep in. Various infirmities whereinto we were born, and from which we cannot wholly escape, interpose their confusion. Possibly an occasional miserable gust from the outlying hells of the universe points this way, to hinder our hearing. And possibly God himself, at intervals, for wise reasons slackens the clear vigor of his call, and we are left to listen for his gentler tones. All this is incidental to a life on earth. But no real minister will consent, or will be called upon to consent, to a life-long loss of his supernatural commission. By and by the old music will come back. In some watch in the night, in some moment of prayer and mourning, in some studious hour, in some praying assembly of God's people, by some bed where a saint lies dying, in the uplifted delivery of some sermon—somewhere and before long he will catch again that Voice of voices, that call of his heavenly Father, and straightway his work will be transfigured before him again, and he will bear into it as with "the strength of ten."

This profound consciousness of his life-work as a calling, a *high* calling, gave to Dr. Durbin, as it does to every minister, a true estimate of the importance of the sacred ministry. It is a work better, infinitely better, than any other; a position that an archangel might covet.

In proceeding with our estimate of Dr. Durbin's powers as a preacher we must not overlook his style of pulpit discourse. It was sermonic; he did not read essays, nor pronounce orations, he preached sermons which "were constructed on the principles of homiletic art. There was order, progress, and climax." There is a tendency in modern times to oratorical rather than sermonic forms of pulpit address. The platform has taken the place of the pulpit in most churches, and with this ecclesiological change a still greater one has taken place in the form of the sermon.

The plan, or, as it used to be grimly called, the "skeleton," is no longer deemed essential to effective preaching. It is thought to be much better to present an epigrammatic suggestive essay on some religious subject; faultless in rhetoric, to be

sure, and sound in doctrine, but destitute of "bones," and utterly and purposely at variance with homiletic rules. Much ridicule is heaped upon the old Claudean method of preaching, by which, it is thought, sermons are made by machinery, and all after the same pattern and of the same length. There exists, also, in many minds, a prejudice against the study of homiletics which is unreasonable and absurd. Mechanical preachers there are, no doubt; but they are such not from a study of sacred rhetoric, but from a total ignorance of the subject. Homiletics is a science "which has to do with the analysis and construction of a sermon," and has nothing to do with technicalities. Method and arrangement are essential to true effect in public speaking; and the principles of this science, well understood, will enable the preacher to recognize the natural sequence of ideas, and arrange in logical order the propositions which he proposes to discuss and illustrate. The masters of sacred eloquence in every age of the Church, whose sermons have come down to our time, familiarized themselves with the principles of homiletics, as they found them either laid down in formal treatises, or exhibited in the discourses of eminent preachers.

The late Henry Ward Beecher, whom no artificial rules could bind, once acknowledged his great indebtedness to Dr. South, whose well-arranged arguments and pungent style of preaching greatly profited him in his early ministry. It is true, indeed, that a knowledge of proper rhetorical principles alone will not make a successful preacher, any more than the knowledge of the principles of navigation alone will make a successful shipmaster, but in either case ignorance of principles is fatal to success. Says Dr. Van Oosterzee:

> Homiletics cannot do every thing. True eloquence is as a divine spark in the heart; but though this spark may be kindled to a flame where it slumbers, it cannot, where it is entirely wanting, be introduced by any human hand. Of the sacred orator, too, as of the true poet, it is true that he is not made, but born. . . . The preacher is like a ship bound for a distant coast; homiletics may provide it with rigging, rudder, and compass, but the wind which is to swell the sails must come from above, and there is no human power which can supply this lack. Homiletics can furnish fit precepts, but the application depends in the end upon the man and circumstances, which cannot possibly be calculated beforehand. . . . To a certain extent one may say every homilete of

any consequence must in this respect fill up his own homiletics out of that which has been successively acquired in the school of Scripture study, self-knowledge, and pastoral experience.

Dr. Durbin tenaciously held to the plan for a sermon. At the beginning of his ministry, a pioneer preacher of great sagacity, the Rev. David Young, recommended to him the study of "Claude's Essay on the Composition of a Sermon." He read it, mastered its principles, and applied them. There was nothing artificial about his sermons, but the most perfect naturalness as regards proportion, division, and development. Says Dr. Roche:

> The introductions to Dr. Durbin's sermons were varied by subjects and circumstances. One might be formed from a scriptural fact or from the occasion of the passage; another from a philosophical principle or an event of history. Pertinence was the governing law. As a rule it was brief and direct. One thing bore upon another, and there was nothing useless.

His great sermon on the character and mission of Jesus Christ was founded on the text, John i, 1, "In the beginning was the Word, and the Word was with God, and the Word was God." His introduction was as follows: "By consulting the fourteenth and eighteenth verses, we learn how the text regards the Lord Jesus Christ, and the whole is predicated of him." This compact and suggestive exordium is like one of Dr. Channing's. His text was, 1 Pet. ii, 21, "Christ also suffered for us, leaving us an example." And the simple and beautiful introduction was as follows: "The example of Christ is my topic; to incite you to follow it is the aim of this discourse."

Dr. Durbin always had a subject clearly defined in his own mind, which he proceeded to unfold in the body of the sermon. This he did in various ways; sometimes by lucid and beautiful exposition, sometimes by a series of logically related observations, and sometimes by argumentative methods. "His peroration," says Dr. Roche, "was a piece of concentrated thought and power." He appealed, warned, and would not, if possible, allow the feelings which he had excited to cool without attempting to fashion them into an act of the will. He never discoursed upon trifles; he preached but little on the "times," but much on the eternities. Dr. John Hall has

said, "The great sculptors of Greece did not lay out their strength in carving cherry stones; they toiled in Jupiters, Apollos, and Minervas."

Dr. Durbin preached on the *great subjects* of the Bible, such as the "Omnipotence of God," "The Deity of Christ," "The Atoning Blood," "The Resurrection." Every sermon was surcharged with gospel truth. Christ and his work were always put into the foreground. He heard, as of old, the cry coming from weak, weary, conscience-smitten humanity, "Sir, we would see Jesus;" and he knew that the only business of a Christian minister is to say, "Behold the Lamb of God." In so doing he was not limited, in any narrow sense, in his range of subjects; but he entered a field of religious thought as broad and as inexhaustible as the Gospel, which is a revelation of the character of God and of the wants and duties of man. He had a definite aim in every sermon; he sought to make an impression that should tell in the formation of human character. He indulged in no vague generalities, no abstract disquisitions upon vice and virtue; but announced, upon the authority of God, the eternal truths of revelation, relying upon the Holy Ghost to give them efficiency and power.

In the earlier years of his ministry he was invited to preach at a camp-meeting in the West. His reputation as a powerful preacher had already become established, and thronging multitudes came to hear him. It was a rare opportunity. The meeting was held in a community where the Arian heresy had undermined the faith of many in the divine Christ. He determined to preach upon the Supreme Deity of our Lord. That sermon, and the effect which it produced, are graphically described by Dr. Roche:

> Awed by his theme, and stirred by the demands of the occasion, he entered upon his duty with faith in God. He commenced the discourse with unaffected modesty, but realized his authority as a teacher of the divine word. There was nothing vague in his thoughts, nothing dubious in his language, nothing indifferent in his manner. His expressions were vigorous, his convictions profound and active. He was in a moral mood for great service. He plied them with Scripture, he pressed them with facts, he urged them by arguments. Logic was on fire. Sentence after sentence shot forth with convicting force, and the strength of every opposing argument was broken. He brought his proofs from two worlds—the infinite attributes of Jehovah as illustrated by Christ

time, and his glories as the Son of the Highest in eternity. He showed them "God manifested in the flesh," and now seated with the Father on his throne, with the redeemed casting their crowns at his feet and saying, "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created." Light flashed in every direction. The divine page was illuminated, and the Saviour, as in his transfiguration, appeared with claims as pure, and countenance as bright, as the raiment through which his glory shone when the voice came from the cloud, "This is my beloved Son, in whom I am well pleased; hear ye him." And they did hear him, to confess his claim, to honor his mission, and seek his power. The genius of the speaker was forgotten. The "brightness of the Father's glory" filled the horizon of their vision, and the unbelieving, like Thomas, exclaimed, "My Lord and my God."

So long as man lives, and is conscious of a deep spiritual nature, so long will *such* preaching find a glad and quick response in human hearts. The *old* Gospel, yet ever new, preached by apostles and martyrs—the power of God unto salvation, adapted to all times and never to be obsolete—is still the most popular theme of the pulpit, and will be; for a genuine preacher has a witness in every man's conscience: it is not he that speaks, he is the mouth-piece of the race.

Dr. Durbin, like all Methodist preachers of his generation, was an extemporaneous speaker; his sermons were thoroughly studied, both as to substance and arrangement, but always delivered without the aid of the manuscript. In the early years of his ministry he made some mortifying failures; his memory did not always serve him, and he was sometimes caught in a complicated involvement of words; but he persevered until he regained self-possession, when, with perfect command over his subject, came again the power to seize upon passing events and turn them to account. Says Dr. Roche:

> We know of no condition essential to successful extemporaneous speech that did not meet in Dr. Durbin. With the sensibility and spirituality that are at the foundation of pulpit eloquence there was such devotion to his purpose, such understanding of his theme, such sympathy with his subject, accompanied with mental poise and a confidence that facts justified him in his work, that he attained the end because he employed the means.

A decided reaction in favor of extemporaneous preaching has recently set in, both in England and America. This

method of delivering sermons is no longer regarded as "flippant, shallow, off-hand, extemporaneous dribble," but as coming nearest to ideal perfection. A recent examination of more than a dozen catalogues of the leading theological seminaries of this country revealed the fact that they all make provision for training their students in extemporaneous preaching. It has come to pass in the popular mind, that a man who cannot utter the simple message of salvation without having recourse to a pile of manuscript, can scarcely be entitled to take rank as a *real* preacher.

Very timely are Dr. Roche's suggestions to "the young ministers of Methodism" on this subject, and very forceful is his reminder:

> That in the beginning of Methodism, when we made such popular and powerful appeals—when the masses thronged our places of worship and when many of the great of the land were awed by our influence, and identified themselves with our society—then extemporaneous preaching was all we knew; our ministers were mighty in this, our members were edified by this. By this the land shook, the churches wondered, and it was as if the kingdom of darkness was coming to an end. This was in broad contrast to the reading practiced in the other churches, and it drew.

Any analysis of Dr. Durbin's power as a preacher would certainly be defective without more than a passing notice of his *immense personality*. He drew men to him and held them by a power subtle and hard to define. Jeffrey, the editor of the *Edinburgh Review*, on hearing Dr. Chalmers preach, said: "I do not know what it is, but there is something altogether remarkable about that man."

The Hon. John Quincy Adams made a similar remark concerning the preaching of the Rev. George G. Cookman. Ralph Waldo Emerson thus wrote of Father Taylor after listening to one of his sermons:

> The preacher is a physician, conquering his audience by infusing his soul into them. You may find the orator as a physician in some lowly Bethel by the sea-side, where a hard-featured, scarred, and wrinkled Methodist becomes the poet of the sailor and the fisherman, whilst he pours out the abundant streams of his thought through a language all glittering and fiery with imagination—a man who never knew the looking-glass or the critic—a man whom college drill or patronage never made, and whom praise cannot spoil.

This quality, which inheres in all powerful preaching, Dr. Durbin possessed in a remarkable degree. When he preached a virtue went out from him, and the multitude swayed before him like a field of grain before the wind. The people conceded to him an authority. They went to hear him expecting to be moved, and were seldom disappointed. Bishop Foster, who knew the great preacher when in the zenith of his fame, says:

> The waves of feeling that rushed over the assembly were as visible as the effect of the storm on ocean or forest. Hundreds would rise to their feet under unconscious impulse, lean forward, press toward the speaker, weeping, sobbing, or shouting under the thrilling appeal. Many times numbers fell like the slain in battle.

Bishop Bowman, who was his pupil at Dickinson College, thus describes the effect produced by a sermon preached at a camp-meeting in the Cumberland Valley:

> About the middle of the sermon the mass of the people unconsciously arose to their feet, pressed around the pulpit, and stood spell-bound to the end. At one time, while he was describing the condition of the lost, an intelligent, well-educated lawyer, standing near me, grasped a tree against which he was leaning and began to climb it. Three times I had to pull him down, and after the close of the services he could not be made to realize the condition through which he had passed.

The hundredth anniversary of the birth of Washington occurred during his chaplaincy to the United States Senate. It was fitting that the day should be observed in an appropriate manner. A joint committee from both branches of Congress directed that a religious service should be held in the Capitol under the charge of the two chaplains. Henry Clay, the chairman of the committee, greatly desired that Dr. Durbin should preach the sermon; this he consented to do. It was the opportunity of a life-time. The day came. The great Hall of Representatives was filled with the *élite* of the land. The members of the Supreme Court, Senators and Representatives, and the ambassadors from foreign countries were there to testify to their admiration of the character of Washington, and to gather inspiration from his life. Amid breathless silence the preacher announced his text, which was: "Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created."

Rev. iv, 11. His subject was, "The worship of God a nation's obligation." He bade the nation recognize the hand of Providence in giving us our Washington, and through him our liberties. He showed that Christianity must be every-where regarded as the one blessed gift, whose strength and light are the nation's sure support and its pledge of future glory. He appealed to religious sentiment, he touched the chords of human sympathy, he uttered the voice of humanity. The meager outline of that discourse, preserved in one of the newspapers of the time, is enough to warrant the statement that that sermon takes rank with the most striking productions of the American pulpit. The effect was characteristic. At the close of the service the Hon. John C. Calhoun said to Dr. Durbin, with deep emotion, "I advise you never to preach again." To his thought a sermon like it could never be reproduced.

Dr. Durbin's style in pulpit discourse was at once simple and commanding. There was no mistaking his meaning, for his thoughts shone through his language. He used pure English and always avoided unnecessary technicalities. His style, though plain, was not barren. He embellished when ornament would serve to set forth the truth more clearly. He knew that people are never made to see religious realities simply by correct definitions; therefore his sermons abounded in illustrations drawn from nature, history, biography, poetry, and especially from the word of God. Those Old Testament stories, when told by him, were made to glow, and appear new, fresh, and real. He did not hesitate to refer to his own pastoral experiences, and, guided always by exquisite taste, employ some simple story with masterly skill and telling effect.

His purpose in every sermon was to excite thought in his hearers, and in order to this he must secure their attention; so he had the habit of introducing, in the first part of his discourse, odd and speculative suggestions, going sometimes to the very verge of heterodoxy, and then, suddenly turning, would electrify the congregation by a passage of surpassing beauty and overwhelming power. At times he appeared hesitant in beginning his sermon, and would announce propositions so simple and trite as almost to provoke a smile; but presently would arouse himself, and for an hour or more set forth, in sentences compact, sharp, and forcible, a line of closely connected argument.

Dr. Durbin was a constant study to his friends. The Rev. Dr. C. F. Deems, who was his pupil at Dickinson College, thus speaks upon this point:

I have never studied any man so closely to find out his methods as Dr. Durbin; and yet putting together all I have thought through the nearly half-century since I first knew him, I find it difficult to give a satisfactory analysis. His physique was not at all impressive. An orator should be large. Indeed, size in a man counts every-where. In public men the lack of the last half-foot can be compensated only by doubling the brain power. Dr. Durbin was small. He did not have that brow which is supposed to be the throne of thought. He lacked the great nose by which Napoleon set great store. His eye was very pleasant, but not striking, when he was in repose. His manner was a little finical, his voice was not very musical, and his utterances at the beginnings of his discourses were made with a drawl. Yet, being a man like that, he would begin his sermons in an elocution which is a cross between a Quaker intonation and the hard-shell Baptist whine, and succeed in almost immediately arresting the attention of his hearer by making the appearance of a cat-like approach upon his intellect. The hearer would watch to see what was coming next, and felt very much like a mouse that knew that the distance between the cat and himself had diminished, but was afraid to run lest any motion should provoke the dreaded sudden spring. Then there came a period in which the attacking party moved from side to side, apparently, and did not make much additional approach. Then there was a moment of stillness, and then there was a bound, not as of a cat on a mouse, but as of a tiger on some nobler game, producing a thrill that made all the jungle tremble.

Dr. Durbin had an imperial imagination, which he used as the gift of God. He was not afraid of it, for it was under proper control. He painted pictures and depicted scenes, and brought before the mental vision truth in its *interesting* aspects. Says Dr. Roche:

He did not make drawings on the blackboard, but he did on the brain, and they were with intellectual material that time itself can hardly efface. What a moral spell bound the people as he showed the significance of the words, "See that thou make all things according to the pattern showed to thee in the mount." How imperative did he make the demand. How needful the conformity urged! It meant moral accuracy, divine resemblance, and in ourselves scriptural holiness!

"I once heard him," says Bishop Bowman, "describe the destruction of Sodom in such a vivid manner that the whole

scene seemed to be a living reality, and I a part of
The great audience seemed to be similarly affected. O
bright young skeptic, sitting just in front of me, became
powerfully affected that he could hardly contain himself. A
yet, as I afterward heard him say, he went to the church fu
determined that the great preacher should not move hi
The Rev. Dr. O. H. Tiffany, who stood in close relation to D
Durbin, thus describes a remarkable scene which took place
Chambersburg, Pa.:

He preached there one bright and sunny Sabbath, when th
windows were all raised on account of the heat, and the blinds
closed on account of the sunshine. His subject was the coni
of the day of judgment; he drew a vivid picture of the cons
nation wrought on a city full of people; he then passed to n
the effect on a village hamlet, and depicted with rare skill
coming just at the moment when an aged man was holding fam
prayer, and pleading for an only son far away from home; th
turning suddenly, he exclaimed, "Where is that wandering boy
and traced an imaginary journey, till at last he found him o
ship at sea, keeping his watch alone on deck. As the young m
looks up to the stars suddenly the heavens are parted as a scr
the audience heard the tearing, ripping of the skies as a piece
parchment cracks when it is torn, and became violently agitate
No one knew whether a passing cloud momentarily obscured t
sun or not; but the whole assembly rose as one man and rus
to get out of the building, paying no regard to the doors, but pu
ing against the closed shutters, which were wrenched off fr
their fastenings by the hurrying crowd; the utmost consternati
prevailed, and many persons were more or less injured, but no
seriously. I once asked Dr. Durbin about it, but he would
nothing except that "there was some excitement."

Not only were his sermons pervaded with the dramat
spirit, but he often availed himself of the dramatic form
with great effect. The writer well remembers hearing h
preach, at a session of the New England Southern Confere
held in Warren, R. I., his great sermon on the text, "Beh
the Lamb of God." He was speaking of the sincerity of Go
offer of salvation to every human being. None had b
"*passed by*," and none need despair. At this point he to
simple story. He had been preaching one Sunday in Cinc
nati. Weary with his work he had retired for the night.
messenger called and urged him to go at once to visit a dyi
man. Hastily preparing himself, he went out with his guid

We could see the two men as they walked at the dead hour of the night through the deserted streets of the great city, and hear the creaking of the old stairs as they ascended to the room where the sick man was.

He then depicted the look of despair on the features of the man as he said, "Dr. Durbin, I am about to die. I am afraid that I am a *reprobate*. Do you really think that Jesus died for me?" Then entirely changing his appearance, and putting into his voice the greatest tenderness the doctor replied, "Certainly he did. Are you not flesh and blood?" By a most appropriate gesture he then represented the dying man as grasping his left arm with his right hand and saying "Yes, I am." Then giving to the passage an intonation and emphasis never to be forgotten, he said, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage." Then, as he described the victory which came to the despairing man through faith in the divine-human Christ, that dimly-lighted old attic seemed to us the very antechamber of heaven.

He was preaching, at a camp-meeting, on the "Godhead of Jesus Christ," and had quoted in an inimitable manner the text, "This is the true God, and eternal life," when he exclaimed, "If you deny it, take the whole Bible from me;" at the same moment a small Bible was thrown by him into the congregation, and fell just at the feet of a denier of the Lord who bought him. Of course the effect was tremendous; the action was evidently unstudied, and not offensive to good taste.

"But more," says Dr. Roche, "than imagination, dramatic power, or the voice, was the unction of the Holy One in the ministry of Dr. Durbin."

In a deep far beyond the reach of any mere analysis of natural gifts are we to look for the hiding of his power. What was said of Archibald Alexander was eminently true of Durbin: "God was his dwelling-place, and, like an affectionate child, he was timid about getting far from home." Without the rich and varied religious experience he might have been an orator, brilliant, magnetic, but he never could have seen

with such clearness, and unfolded with such power, the mysteries of redemption.

The Spirit revealed to him the deep things of God; his lips were touched with holy fire; and his sermons were accompanied by an energy supernatural. Sinners trembled, saints were comforted, and Pentecost was repeated.

Would that the following pertinent and eloquent suggestions of Dr. Roche might be read and remembered by the rising ministry of Methodism:

> That which distinguished our early preachers was not mental idiosyncrasy, new theological beliefs, nor physical force, whether judged by voice, or gesture, or forms of labor. They could not, as a rule, claim the profound learning of the schools. They were not remarkable for the exhaustive treatment of their subjects; but whether they sang, or prayed, or exhorted, or preached; whether they met in class, or formed a "band," or held a love-feast, their perpetual thought was, "It is the Spirit that quickeneth." The books they read, the letters they wrote, the conversations they delighted to hold, were eminently spiritual. In their conversation they claimed that the Spirit bore witness with their spirit that they were born of God. In many cases, if they were not spiritual they were nothing. The confidence of the pulpit was in the Spirit to secure the highest success. This awoke the faculties, inspired the purpose, prompted the language, and compelled the noblest utterances of the man. The heart spoke, the tears flowed, and the joy that thrilled them animated others.
>
> To our fathers, rhetoric, logic, elocution, even exposition, were only the stepping-stones to something higher. Where, as a rule, other ministers left off, they did execution. Then they took a firmer hold and obtained a firmer grasp. When they had put the subject before the mind they tried to get it into the heart, and felt that nothing was done till the citadel gave way under the heaviest fire.

At the risk of being deemed "unprogressive," we affirm with all possible emphasis that the prosperity of Methodism depends upon fidelity to primitive methods of preaching and church work. The noble men who laid the foundation of our great Church have passed away, but their influence as earnest, mighty preachers, is felt to the very ends of the earth. Foremost among these stood the great Durbin, the light of whose example is still around us.

S. F. Upham

Art. IV.—WASHINGTON CHARLES DEPAUW:

FOUNDER OF DEPAUW UNIVERSITY.

The family of DePauw has an ancient and honorable lineage. In the department of Basses Pyrénées, in the extreme southwest of France, lies the old city of Pau, on the river of the same name. This place is the original seat of the family, which was destined, in the course of several centuries, to make its way into Flanders and Holland, and thence into the New World. Here, as early as 1221, a chieftain, perhaps the son of a crusader, built his castle of Pau—that word meaning in old Provençal a *pale*, a *palisade*, a *defense*. A city and a feudal estate were here laid out, and during the latter part of the Middle Ages were developed into considerable importance.

At the present day the original Pau, modernized but still retaining its historical associations, is one of the most interesting places in all that sunny and romantic country where aforetime the bards of the old Languedoc gave to the dawning literature of Europe its morning light. Pau was the capital of Navarre. It is the birthplace of the first king of the House of Bourbon—that Henry IV. whose white plume was seen above the battle-rack of Ivry. Here, in the castle of Gaston-Phœbus, the traveler may still enter the bed-chamber of Jeanne d'Albret, where the great Henry first saw the light, and where his cradle of tortoise-shell stands as it stood in 1555. Here was born Marshal Bernadotte, afterward king of Sweden; and here the African, Abd-el-Kader, was put into captivity.

The DePaus lingered around their ancestral seat until the latter part of the sixteenth century. They, in common with the best of their countrymen of Navarre, were Huguenots. They shared the fortunes of the Protestant party, suffered persecutions, and went into banishment rather than renounce their faith. A removal across the northern frontiers of France brought the descendants of the original Count of Pau into French Flanders and the Walloon provinces, where the name was modified into the present form of *DePauw*. The spirit of adventure was now on, and the name soon became known, not only to the countries of the Zuyder Zee, but in the wilds of the New World.

One of the DePauws became a prominent figure in the primitive history of New Netherland. The plan of organization proposed for that province by the Dutch West India Company, in 1629, contemplated the establishment of a landed aristocracy. In July of the following year, Michael DePauw, one of the directors of the company, chose Staten Island as his estate, and his title thereto was confirmed by Peter Minuit and his council.

The territory thus secured by DePauw embraced an area of fifty-eight and a half square miles; but his privileges as a Patroon were not exhausted even by this broad claim, and in November of 1631 he established on the main-land opposite another estate, which he named *Pavonia*, embracing what is now the southern part of Jersey City and the adjacent district. Here the name of the suburb Communi*paw* preserves to this day the tradition of the primitive owner of these lands.

Michael DePauw returned to Holland. It appears that his kinsmen, the descendants of the Huguenot refugees, had their homes about Ghent. That city had been the stopping-place for many of the wanderers until the time when, by the vicissitudes of revolution, they were driven further to seek rest or adventure among the estuaries of the North Sea. It is believed that Michael passed his last years in Ghent; but the family at this time was widely distributed throughout the Low Countries, from the borders of France to the Lower Rhine.

After the early American episode the history of the DePauws is obscured. Doubtless the records of the cities of Ghent and Amsterdam would witness, by the occasional recurrence of the name, to the part which the members of this stock took in the long struggle for Dutch independence. The conflict lasted for eighty years; and the fortunes of the DePauw kindred, like those of thousands of other patriotic houses, were blown hither and yon on the bloody seas.

The next distinguished member of the family was the historian, Cornelius DePauw, of Amsterdam, great-grandfather of the subject of this sketch. This eminent man passed the greater part of his life at Xanten, near Cleves, in Rhenish Prussia; and here he died in 1799. He held the office of private reader to Frederick the Great, and devoted his whole energies to historical study and composition. In his thirtieth year (1767) he published his *Researches Concerning*

the American Indians—a subject to which his attention had doubtless been called by the fact that an ancestor, a hundred and thirty-five years before, had dwelt among the Red men in America. He afterward published *Researches Concerning the Egyptians and the Chinese*, and in 1788 produced *Researches Concerning the Greeks.* His *Researches Concerning the Germans* existed in manuscript at the time of the invasion by the French Revolutionary army, in 1792, and DePauw, depressed in spirits by the course of events, gave his work to the flames. His writings are noted for the care with which they are composed and the originality of the deductions which they embody. Carlyle speaks of him as that "sharp-sighted, thorough-going Cornelius DePauw, who mercilessly cuts down cherished illusions."

The historian left a son, Charles DePauw, born, in 1757, in Ghent, from which place he was sent, in his youth, to Paris to be educated.* There he caught the enthusiasm of the American Revolution, joined the adventurous Lafayette, and came to the aid of our patriot fathers. He was a brave soldier, and suffered and bled for our sake in the war of Independence. After the close of the conflict, he took in marriage a Virginian wife, and then sought the blue-grass region of Kentucky as his home.

Of this marriage were born ten children, of whom John DePauw was the eldest son. In him was concentrated a force of character which had come down through many vicissitudes from a robust, adventurous, and patriotic ancestry. From a boy he was full of energy and action. Limits of space forbid an account of his youth. On reaching his majority he removed from his home in Kentucky to Washington County, Ind., where he laid out the town of Salem and fixed his residence. He was at once recognized as one of the ablest young men of the region. He was made surveyor of the county; but from this work he turned to the practice of law. After a brief service as an attorney at the primitive bar he rose to the judgeship of the court, and was finally appointed general of the militia of southern Indiana. He had in the meantime taken in mar-

* Charles DePauw was first cousin to the celebrated Baron de Cloots, otherwise Anacharsis Cloots, of Cleves, who, on the 19th of June, 1790, marched into the Salle de Manége at Paris at the head of the strangest procession ever seen in our poor planet, and introduced *Mankind* to the National Assembly of France.

riage Elizabeth Battiste, and a large family sprang up from the union.

No man in primitive southern Indiana held a larger place in public esteem than did General John DePauw. He was one of the founders of the Commonwealth. He sat in the Constitutional Convention of 1816, and was a leader in that body. Afterward he served the new State in many important offices and trusts. On four different occasions he was representative or senator in the General Assembly. His activities in private and in public life were prodigious. He had in him much of that industrial enterprise which afterward displayed itself in so extraordinary a manner in the person of his distinguished son.

Washington Charles DePauw, founder of DePauw University, and subject of this sketch, was born in Salem, Washington County, Ind., on the 4th of January, 1822. He was the second son of General John DePauw mentioned above. The conditions of his childhood were somewhat more favorable than those common to the frontier boys of the epoch. The school of his native village was superior to the average school in the new States. The boy availed himself diligently of his advantages, and acquired early in life what is known in the West as a fair English education. It was reserved for young DePauw, however, to expend the energies of his life in a kind of enterprise which, while it does not demand a high grade of scholarship, calls out the strongest exertions of the mind, and produces a sterling discipline.

Great force and activity were the elements of character which young DePauw displayed, and to these was added a courage that knew no fear. We find the youth at the age of thirteen intrusted with oxen and wagon loads of merchandise, and sent through a roadless country a distance of more than a hundred miles to another settlement in the new State. He camped out at night, crossed dangerous streams, and lost himself in the trackless country only to regain his course and come safely to the end. It is related of him that on one occasion he went to a drug-store in his native town and sought the privilege of working *without pay*, giving as a reason that he "wanted something to do." While still in his minority he was appointed deputy in the office of the county clerk, and at the age of twenty-two was himself elected to the clerkship.

His first formal salary had been four dollars a week; but on going into public office his remuneration was considerable, and he began to husband his profits. At the same time he extended his enterprise in the direction of manufactures. He became the proprietor of flouring-mills and saw-mills, and these he improved and enlarged until they were the most important of their kind in southern Indiana.

Mr. DePauw continued in office until 1853, when he retired and turned his attention to the organization of a small bank, of which he was chosen president. He had already made his mark in the business circles of the country in which he lived, and was regarded as a man of much promise. His methods as a banker were at once progressive and careful. The Bank of Salem was one of the most reputable of its kind, and the success of the concern was such that Mr. DePauw was induced after several years to found at New Albany a similar institution, which was organized on a much broader basis. He also became interested in other banks, and in course of time rose to the rank of one of the leading bankers of the State.

From this time forth to the outbreak of the Civil War, DePauw steadily and rapidly augmented his means. His capacities for the business life expanded with every new adventure. The great fact which became more and more apparent in his activities was his ability to deal with large interests. With this there was also manifested a directive and administrative faculty of the highest order. He seemed ready, whatever might be his present responsibilities, to undertake others; and however multifarious the enterprises with which he became connected, his oversight seemed to lose nothing in clearness, vigilance, or exact results.

The period of DePauw's life which we are here considering was, however, only preliminary to a greater act. The outbreak of the Civil War brought him into relations with movements still more important. He was employed by the government in the supply department of the army, and began to organize and develop the means for the maintenance of the forces in the field. With astonishing rapidity and success he purchased vast stores of grain and provisions, and found the means of throwing the same to the various points where they were required. He quickly withdrew from this, however, and devoted

his entire time to banking, in which he was singularly successful, and added considerably to his growing fortune. He was equally successful in investment. He had staked every thing on the issue of the war. He was a patriot. He believed profoundly that the day would come when the national authority would be acknowledged in every part, and when the financial credit of the government would be fully restored. He put every thing on the cast of the die, and, like many other shrewd capitalists, invested his surplus means in the securities of the government. With the clearing up of the storm the bonds appreciated, and those who had risked their means in the cause of the nation reaped a golden harvest.

After the close of the war the attention of DePauw was again turned to manufactures, for which he had always had a liking. He became interested in different establishments, any one of which might have been deemed sufficient to absorb the energies of an ordinary man of business. But his activities seemed to increase with each new responsibility. He had now become a citizen of New Albany. He took up the ruins of an iron manufactory, reorganized the establishment, and put it on a paying basis. In like manner he assumed the management of a large woolen mill, wiped out the debts with which it was embarrassed, and put the concern in the way of profitable production. Though his business thus ramified in many directions, he lost sight of nothing. No detail escaped his vigilance. The result was that almost every thing he touched began to yield large profits. It was the old story of genius devoting itself to the management of large affairs and forcing every thing to its purpose.

After the Civil War DePauw became interested in the manufacture of plate glass. He may be said to have been the pioneer of this great industry in the United States. Hitherto the plate glass manufactories of France, Belgium, and England had had a monopoly of the market, not only in Europe and the East but in America. To W. C. DePauw, more than to any other man, must be awarded the credit of having broken this monopoly, and of demonstrating the feasibility of manufacturing fine plate glass in the United States, and reducing the price of this valuable and necessary commodity to one third of that which it bore while the European monopoly continued to flourish.

Space forbids an extended account of the various movements by which DePauw, after a struggle of nearly ten years, succeeded in creating at New Albany the largest and most successful establishment for the manufacture of plate glass in America. The story would itself furnish matter for a volume. It has in it all the elements of interest and instruction peculiar to one of the greatest industrial enterprises of our country. DePauw succeeded in the work which he had undertaken; but in order to do so he had to meet and overcome oppositions, obstacles, and embarrassments which might well have driven him to distraction and despair. It was in this conflict that some of the strongest elements of his resolute and unbending character were displayed. Meanwhile, his other business enterprises were prosecuted with almost unvarying success, and with the conclusion of the sixth decade of his life he found himself a rich man—able to survey a wide landscape of successful accomplishment and perfected results.

In the meantime, however, all the better elements of his nature had been in process of development. Early in life he had subjected all his purposes to the will of God, and had taken upon himself the obligations of religion. It appears in the light of the retrospect that he had for many years cherished the purpose of giving back to society, in some concentrated and available form, a large part of the wealth which he had acquired. This purpose floated through all his plans, and as he drew near the close of his active business career he brooded over it until it finally appeared in the shape of that enterprise with which his name and fame will be forever associated.

We refer to the founding and endowment of DePauw University. The primary motives which underlay the enterprise were at once philanthropic and religious. Washington Charles DePauw wished well to the human race. He was especially in love with the American people, and still more especially with the people of the West. This feeling became with him in the latter years of his life something of a passion; yet it may be doubted whether philanthropy alone would have prevailed to accomplish the desired results. It needed the religious motive, over and above the merely human instincts, to produce the heat and enthusiasm of action. DePauw was a profoundly religious man. He was a Christian in the broad

and general sense, and a Methodist in the particular expression and manner of his life. He had in him the whole warmth of his Huguenot ancestry, and to this ethnic bias was added the power of conversion; the fervor and zeal of a soul deeply devoted to the cause of Christ.

It is not known exactly at what time DePauw finally determined to make the founding and endowing of a university of learning the great object of his endeavor. But this conclusion was reached, and it became henceforth his leading purpose. He deliberately reserved for the closing years of his life the work of instituting in the society of the West a new force of enlightenment with which his name should henceforth be associated, and to which a large part of his wealth was to be devoted. The project, as it existed in his mind, did not contemplate the mere giving of a large sum of money to some college or university, but rather the finding of an opportunity in which the benevolent energies of his approaching old age might find exercise.

In this form the purpose existed when the trustees of Indiana Asbury University, of which body DePauw was a member, became aware of his plan and intention. It at once occurred to those who were in the secret that an effort should be made to secure the benefaction for Asbury. DePauw had at this time recently prepared his will, and was on the eve of setting out, with several members of his family, for an extended tour of Europe and the East. His departure made it necessary for the trustees to open negotiations with him by foreign correspondence. They at once made the proposition that he should endow the existing Asbury University, and that they, in order to bring the institution under the provisions of his will, would change the name of the college thus put under his patronage.

It must be understood that DePauw merely provided in his will that an institution bearing the family name should be established and endowed, and that the location should be determined thereafter. His own preference as to location was Indiana, Kansas, or Colorado, in the order named. To the proposition of the trustees that the name of Asbury be changed, and that he build upon a foundation already laid, he opposed—especially to the first proposal—strenuous objections. Corre-

spondence with him was continued through more than a year, and after his return from abroad the negotiations were renewed, and at last brought to a successful conclusion. DePauw was induced, by the solicitations of his friends and those of Asbury University, to yield to their urgency, and to make his memorial institution out of the existing College at Greencastle, Ind.

It should be observed that the name of Asbury University had been given of old from purely honorary considerations. Neither Bishop Asbury himself nor any one representing him or his family name had ever contributed, in any practical way, to the institution. It is not in evidence that the bishop himself was greatly interested in institutions of higher learning. The old Asbury name was a good one, but its use in connection with the college at Greencastle was in all respects like that of the names of the great bishops conferred by the fathers on the city churches of the early times. In course of time these names were, from no greater motive than convenience, changed for the names of streets and avenues. In the case of DePauw University, however, the trustees decided to retain the Asbury name for the College of Liberal Arts, while the name of DePauw was conferred on the aggregate of all the schools.

With Asbury University the effort to procure the DePauw endowment and foundation was a struggle of life and death. The institution had never possessed any considerable resources. It had lived in large measure on the passing benevolence of the times. With the increase of patronage and expenditure debt had come, and an annual overdraft on the endowment fund had brought the institution to the verge of bankruptcy. In so far as the Church at large was concerned to preserve and perpetuate her Indiana college, the DePauw enterprise was the one great opportunity of salvation, and the trustees did not hesitate to seize it like men, and thus secure to posterity the benefits of a largely endowed and thoroughly equipped institution of learning under Methodist auspices.

It is not intended in this connection to recite the details of the great work which was accomplished by DePauw and his collaborators in founding and endowing the university. The work was undertaken in August of 1881, and was completed, so far as the trustees were concerned, on the 17th of January,

1884. On the 5th of the following May the decree of court was issued whereby the name of the corporation was legally changed to DePauw University. The event was not only accepted by Western Methodists as the auspicious beginning of better things in the broad field of higher learning, but was hailed with delight by the great majority in Indiana. People outside the Church made common cause with the Methodists, and rejoiced in common with them at the success of their great educational enterprise.

Washington C. DePauw lived three years, to a day, from the founding of the University. Providence had reserved for him the singular fate of dying at the very hour of the third anniversary of the decree of court by which his name was forever associated with that of the University which his generosity had founded. These three years he devoted assiduously to the interests of the institution. It was not his plan to pour out recklessly a large sum of money to supply theoretical and imaginary wants, but rather to encourage, during his life-time, the growth and development of existing germs. New schools were planted around the old College of Liberal Arts, and for the accommodation of these suitable buildings were provided. Whenever any part of the educational work gave signs of life and growth, he liberally encouraged it. His plan was to demonstrate that certain things were needed, and to supply the means of their adequate development. The new University was thus a growth out of existing conditions. DePauw gave his personal attention to every thing. He accepted from the trustees the chairmanship of all the leading committees, and inspected every movement with the zeal and fervor of a young man just entering into business.

Most of the departments of the university work responded to the stimulus. A School of Theology was established, and soon drew respectable classes of young men preparing for the ministry. The new School of Law gained a permanent footing, and within three years sent out to the profession considerable classes of graduates. A School of Art was established, and secured the attention of the public as a reputable seat of æsthetic culture. Most of all did the School of Music answer to the expectation of the public. Within five years from the establishment, this branch of polite education was raised to the

level of a true College and Musical Conservatory, where the instruction and attainment are no whit inferior to the best in the land. An Astronomical Observatory, founded by Robert McKim, rose in answer to the call, and has become all that could be desired as a school of instruction in the lore of the heavens. The various faculties have been enlarged until the aggregate embraces a senate of culture worthy to rank with those of real universities.

The last three years of the founder's life were occupied by him in personal devotion to the institution which he had planted. His expenditures in its behalf during this period of preliminary development reached the sum of three hundred thousand dollars. Meanwhile he perfected the conditions of his bequests. Perhaps no document in the United States has ever been drawn with more scrupulous care and caution than was the will in which the endowments for DePauw University were provided. It was arranged that the receipts from various sources should be due to the treasury at future dates carefully determined with respect to the growing wants of the institution. The fundamental plan was that of a constantly replenished but not overflowing treasury. The maximum of ten years from the death of the testator was fixed as the time at which the devises should finally be realized and the various properties turned over by sale or direct transfer to the board of trustees. It were impossible as yet to state with certainty the aggregate of the several endowments and bequests provided by the founder for his University; but the sums have been ample, and will be abundant.

DePauw lived to see the beginnings and promise of his great enterprise—but no more. It was noticed in 1886 that his health was unsteady—that a look of half pain had taken the place in his features of that hopeful and joyous expression which had been the dominant quality of his countenance—that his person was diminished and his step, if not less firm, was less elastic. It is certain that for several years he himself had had premonitions of a sudden death. In the first days of May, 1887, he made a trip, in company with his eldest son, to Chicago; from which city, after attending to sundry items of business, he started home on the evening of the 4th of the month. He entered the Pullman car and sat down in his berth. A moment afterward he uttered some words of pain and alarm,

sought breath at the open window, exchanged one or two expressions with his son, and sank back on his seat into the oblivion of a fatal apoplexy. An artery had burst in that magnificent heavy brain which for more than forty years had been one of the most powerful batteries of purpose and action in the Western country. The unconscious man lingered till eleven o'clock on the following morning, and passed into the joy of the eternal life.

The writer of this sketch has reserved for the concluding paragraphs a summary of the personal qualities, character, and genius of Washington Charles DePauw. It is desirable that his memory be transmitted, by at least a cursory outline, to the generations following. With the lapse of time—with the development and growing renown of his University—the people of the Mississippi Valley, and to some extent of the whole United States, will become more and more interested to know what manner of man he was. It can hardly be doubted that the people of the present are properly curious to learn as much as possible of the lives and characters of John Harvard and Elihu Yale. It is not unlikely that the lapse of a century will bring a like curiosity with regard to the subject of this sketch.

In person DePauw was a man of note. In stature he was rather below the average, but the breadth and massiveness of his frame, his distinguished bearing, and particularly the benignity of his countenance drew to him the attention of all. Few men in public places were more likely to be pointed out and admired. His person was broad, solid, and strong; his head massive and symmetrical. The vital divisions of his brain were of great size, and the frontal development expansive, full, and globular. His complexion was slightly florid, but exceedingly clear and pure. The eyes were a light hazel-brown; not large, but mild and sympathetic. The hair was auburn, and in his later years was thinned and turning to silver. The expression of his features was genial, sympathetic, and trustful. His face usually wore a smile, indicative of habitual good humor and generous affections. His manners, though slightly reserved, were spontaneous and cordial—with intimate friends, familiar. His speech was ready, fluent, distinct. His voice was peculiarly of its own kind. It was a resonant and well-marked tenor; high in its key, but not metallic. His manner of converse

betrayed no excitement. In public speaking he simply amplified and elevated his conversation. He gesticulated little or not at all. The force of his utterance was concentrated on the *thought* and the *thing*. In the details of intercourse he was scrupulous to conform to the best requirements of society. In his personal apparel he never went beyond the limits of a plain and moderate elegance. In his intercourse he showed little consciousness of self, but under all circumstances he maintained a strict regard for dignity. In his latter years it had become habitually impossible for him to do an undignified act.

In the discharge of his official duties DePauw was kind and considerate; but he was at the same time firm to the last degree. When the unpleasant thing must be said, or harsh decision rendered, he was wont to say, "This must be done in a gentle and *dove-like* way." While his speech flowed easily, he was never prolix. His address was, as has been said of the *Iliad*, like a bass-relief, which does not conclude but merely ceases. In the performance of his duties it was only rare that his conduct could be called severe. When, however, the contingency seemed to call for severity, the silent impact of his opposition was like the weight of a planet. But if the inside was of iron the outside was of plush.

Among the intellectual attributes of DePauw we may notice, first, his strong individuality. The unity of his will and purpose might always be discovered. He had extraordinary pertinacity and self-reliance. Few men in the Western country have had a more abiding confidence in their own powers to wrestle with the elements, to master obstacles, and to control opposing forces than had Washington C. DePauw. It may be said to his praise, however, that his consciousness of strength and will never induced the spirit of domineering. As a rule he was deferential to other men. While his inner consciousness demanded a broad and free arena for his activities, he could not endure the reflection that his arena was sprinkled with human tears. His mind was strongest on the side of his perceptions and judgments. His intellectual gaze went straight to the heart of the most complicated questions. If there was light in any part of the horizon, he could find it. When he began the discussion of a question the clouds divided, the sky appeared, *et cunctus pelagi cecedit fragor*.

Such was DePauw's capacity in this respect that he was able to penetrate all disguises and look at the very nature of things. Those who knew him in life can but recall the pervading insight which he brought to the solution of the most difficult questions. No fallacy, no scheme, no contrivance could evade his glance or escape resolution under the light of his intelligence. His judgment was as profound as his penetration was acute. In the ability to deduce from facts their actual logical value, neither more nor less, he was one of the strongest of men. In his intercourse with the world the fallacy-monger suffered in his clutches. On the other hand, a cogent and well-placed argument was his delight. He had the ability to make conclusions clear, the honesty to make them right, and the generosity to make them beneficial.

It was the far-off aspect and result of things, however, rather than their present and superficial value, on which he fixed his thought and purpose. The sagacious common people have invented the epithet "long-headed" to express this quality of mind, and the term is not without a certain propriety as applied to that far-reaching comprehension which includes the future with the present. DePauw could see the remote and nebulous fact almost as clearly as the fact of here and now; and his plans and decisions were accordingly framed on a wider diagram than those of most of his contemporaries. In these qualities of mind we may perceive how it was that he was never an experimenter, never an adventurer. The solid constitution of his mind forbade him once for all to enter that chaotic and lawless arena where fictitious values are tossed on the horns of hazard. His intellectual sagacity, no less than his moral integrity, kept him forever away from the illusions, the ambiguities, and the torments of the world of chance.

DePauw was pre-eminently a man of reason. He had little to do with vagaries and theorizing. His study of a subject was consistent and profound until the bottom was reached and reason satisfied. He put all projects into a crucible, and resolved all enterprises into their elements by a process which resembled the certainty of chemical analysis. He was fond in discussion of appealing to the exact condition of antecedent facts, and he would not brook the least perversion of what had gone before. The speaker who pleaded before him must keep

within the record, or suffer a nonsuit. His memory, as applied not only to the general outline, but to the multifarious details of business, was prodigious. His accuracy was like the entries of a day-book and ledger.

It was not wonderful that in the life of this large-souled, unswerving, conscientious man all the generous and philanthropic affections should grow and flourish. He believed in the best, and thought no evil. His heart and hand were ever open to the poor. He had confidence in his fellow-men, and entered into their joys and sufferings. He felt himself ennobled by his work. His blessing and affection went with every gift. Whether it was a half-dollar slipped into the pudgy palm of a child or a draft of four figures to the relief committee of some half-drowned or half-burned city, he gave it with heart and soul. He was, however, frugal in his giving. His charity was economic. All waste, profusion, and prodigality were repugnant to his senses and his methods. If he could have rained double-eagles on a crowd he would not have done it. He believed in the correlations of labor and reward, and was ever careful not to weaken or annul, by reckless giving, the salutary laws of nature and Providence.

DePauw was a man of keen sensibilities. He felt much. He who feels must suffer. Every philanthropist is a sufferer. The great Philanthropist gave his life. Whoever loves must have a wound in his breast. Strange correlations of the moral world! Be tender and be torn. Wish and weep. Be merciful and moan. Love and bleed. They who knew this man best knew that he suffered much. He was torn with many thorns. He felt the barb, the sting, the hailstone. Like other men of his temperament, he must be content to bleed within and still be saying, "A fair day to you, my brethren." Like others who would do good, he too must hunger and thirst. It was the soul-hunger of man for the sympathy of his fellows, for their support, for their appreciation, for their praise.

The spiritual nature of DePauw was large and full of light. He cared not much for the theory or mere doctrine of religion; but for the essence of it he cared every thing. His religion need not be sought with a lantern, and doubted when found. The man of iron judgment and unbending will, of powerful perceptions and resolute purposes, uncovered his head and went

obedient to every mandate of his faith. In the public mart, by the roaring furnaces of the iron-mill, amid the high winds of commercial tumult, with the surging throngs of Broadway, or on the shining boulevards of Paris, no less than in the quietude of his own home, the aureole of sanctity shone ever around his head, and the breastplate of righteousness covered his bosom. Imbued with the highest spirit of the Christian faith, he demanded of himself that his own life should be neither barren nor unfruitful. He planted here and planted there, and rejoiced in the time of harvest. He believed in the inscription on the high-priest's miter, and sought to send the light of holiness and peace into all the corners of the earth.

It is not strange that in the hour of DePauw's death all caviling went away like mist. The last days of his splendid life shone effulgent above the hills and river. The poor marched weeping to his tomb. Around the spot where he sleeps the air is sweet, and the sun shines peacefully. The sky is blue by day above, and the night-watch is hallowed by the silent benediction of the stars. His sepulcher shall be a shrine and his memory a blessing to the people of these lands.

As the red disk of summer's setting sun
  Seems mightiest at his going down to rest—
Flinging his fires from the horizon dun
  Till all the clouds in the transfigured west
  Are glorious as the palace of the blest—
So a great life that enters its eclipse
  Flames from the lowland to the mountain's crest,
And ere its broad orb in the shadow dips
Shines full and round and bright, like an apocalyse!

Swift down the pathway of our sky descending,
  To the brief evening and the closing scene
He came in strength, with noble deeds attending—
  Halo and brightness and resplendent sheen;
  Honor and truth and greatness in his mien!
From where Sierra bendeth to the deep
  To Atlas' ocean and all lands between
His light shall shine, and Time and Love shall keep
His fame and memory green till ages fall asleep.

John Clark Ridpath

Art. V.—AGNOSTICISM.

This term agnosticism, derived from the Greek *ἀ* and *γνωστικός*, *not knowing*, denotes the negation of knowledge, and is of wide application, extending over the vast realm of the unknown and the inexplicable. Many things which, on a superficial view, we seem to know, we find on closer scrutiny, and more careful scientific analysis, we do not *know*.

We often fail to distinguish between knowing a fact and knowing the cause of it, or knowing it in its relations to other facts. It is one thing to know the fact of growth in the vegetable and animal world, but a very different thing to know the *mode* of growth in these kingdoms of nature. We may know the fact of the existence of force without knowing the nature of that force, its origin, laws, conditions, or modes of action. We know the fact that there is a force called gravity in the material universe. The scientist has learned something of the laws and modes of its action as well as its extent; but of the *nature* of that force, not only Newton, but all scientists, now confess they know nothing.

The scientific agnostic affects a careful distinction between metaphysics and science. It is this: a scientific explanation is an hypothesis which admits of verification. It can either be proved or disproved; while a metaphysical explanation is an hypothesis which does not admit of verification. It can neither be proved nor disproved. For example, Newton's hypothesis of gravitation to account for planetary motion was scientific, because it admitted of proof, and, when proved, became scientific knowledge. So, on the other hand, the theory of vortices propounded by Des Cartes was scientific, although false, because it admitted of disproof. But the hypothesis of Aristotle to account for the rising of water in a tube when air is removed, "that nature abhors a vacuum," was of a metaphysical character, and incapable of proof or disproof; therefore science has nothing to do with that hypothesis, and seeks another explanation which it can verify.

Thus it is that a theory may be transferred from metaphysics to science, or from science to metaphysics, simply by the addition or withdrawal of its verifiable element. As Mr. Lewes

illustrates: "The law of universal attraction becomes pure metaphysics if we withdraw from it the verifiable specification of the mode of its operation; that is, the formula of inversely as the square of the distance and directly as the mass. Add this verifiable formula to the metaphysical theory of an occult quality called attraction, and it becomes a scientific proposition. In this view metaphysics is not confined to psychology, but deals with every subject, because it deals with something lying beyond the phenomena. It is here that scientists draw the line between the knowable and the unknowable; which is, between the proposition or the hypothesis which is verifiable and that which cannot be verified."

If we accept these limitations the question still is, *What is verifiable?* Are not truths which are verifiable in the intellectual and moral consciousness as truly scientific as those that are verified by the microscope or the telescope? or, more comprehensively, by the senses? whose ultimate appeal for verification is to the consciousness itself; for all knowledge rests on consciousness. Does not the intellectual perception of a truth as a *necessary* truth, although not cognizable by the senses, place it among verified, and therefore among scientific, truths? To illustrate: the mind perceives by direct intuition the truth that every effect must have a cause, and that there must be an original, absolute, independent cause on which all other causes depend; *causa causarum.* Does not the mental perception of this fact as a necessary truth so verify it as to place it among scientific truths? So far the most eminent scientific and philosophic agnostics, like Herbert Spencer, permit us to go, who says: "Of this we may be assured, that we are ever in the presence of an infinite energy from which all things proceed." He also affirms that our knowledge of the nature of power is derived from our consciousness; so that, while the fact of power is verified by the senses the nature of power is revealed in the consciousness. It is this fact of the revelation of power in our mental consciousness, of its nature as energy, of its source in the mind or will, that furnishes the philosophic basis for the apostle Paul's affirmation, "that which may be known of God is manifest in them." Rom. i, 19. And this principle applies not only to a knowledge of his natural, but also of his moral, attributes.

Science assumes to give certainty to knowledge by verifying knowledge. It reveals the ground of certainty. Now the primary question in regard to religion is, Has it such scientific ground of assurance in knowledge? Are its facts, hypotheses, or affirmations verifiable?

Let us briefly examine some of the primary and fundamental facts of religion, and see whether we have assured or verifiable knowledge of such facts and principles.

The fundamental fact on which religion rests is the existence of God. Have we scientific evidence of the existence of such a being as we call God? First of all, Can we affirm, on scientific grounds, his existence as creator? Of the fact of being there can be no question, for the only alternative to the acceptance of this fact is the affirmation of the non-existence of the universe. The existence of the universe being accepted as a fact of assured knowledge, the next question that confronts us is, Do we know, as a scientific fact, that being has a cause, either within or without itself? The question now is not what the cause may be, but concerning the necessary existence of some cause. And here we are met with the axiomatic truth—and if any thing possesses a scientific character it certainly is axioms—that every effect must have a cause. But this cause of all being, whatever it may be, invisible or visible, spiritual or material, whether identified with being or not, whatever may be its nature or attributes, we call God.

Next, what may we know, on scientific grounds, of the *nature* of this cause? Here it is that agnosticism meets us with the affirmation that we cannot know the nature of this cause; that God, the Creator, is "the unknown and unknowable." To this assertion of agnosticism religion replies that we *can* know of the nature of this all-creative power, cause, and source of being, for the reason that we are of him and from him. All being is of God. But man alone, as endowed with self-consciousness, that is, the intelligent consciousness of his own being, is capable of knowing himself, the nature of his own being, as spirit, intelligence, will, or mind; and, knowing himself as being, he knows God as being. God is being, I am being; God is spirit, the absolute Spirit, so also I am spirit, fully conscious of possessing such a nature. Conscious of myself, of my own being and nature, as spirit, intelligence, will, mind,

I know the divine nature as spirit, will, intelligence. Knowing myself in the fundamental elements of my own being, I know the nature of him who is the *All* of being, the cause, source, essence, and foundation of all being—the "all in all" (1 Cor. xv, 28), "who worketh all things in all" (R. V., 1 Cor. xii, 6), "that filleth all in all" (Eph. i, 23). Beneath the very freedom of man is the being and power of God, the creator and upholder of man's being with his moral freedom. It is on this ground that man's accountability rests.

The argument, so often repeated, that God is infinite and man is finite; that the finite cannot comprehend the infinite, and, therefore, we cannot comprehend God, the infinite, is a mere play on words, and has no pertinency here. It might as well be affirmed that because we cannot comprehend the infinite of space, therefore we cannot know the nature of space. The comprehension of the infinity of space is in no way necessary to the understanding of the fact that there is space, or to a scientific knowledge of the nature of space as extension. So also we may know of the nature of being, although not able to comprehend the infinite of being, for we ourselves possess being, and by self-consciousness know of the nature of being. It is in this respect that man differs from the brute; in the capacity and power of knowing the nature of being, and thus the nature of the *All* of being.

The great mistake of theology, as well as its weakness, has been the false assumption that a knowledge of God can be gained only by the written revelation which he has given through inspired men of himself, in this assumption ignoring or contradicting the doctrine taught in that very inspired revelation (Rom. i, 19, R. V.), "that which may be known of God is manifest in them"—not any inspired writer—"for God manifested it unto them" (R. V.), and therefore it is that they who have not the written revelation "are without excuse."

In the consciousness of every rational being God is revealed as spirit, will, intelligence. So also in the moral consciousness of man, which is an element or component part of spiritual consciousness, God is also revealed in his moral nature, for there is nothing in derived being that does not exist in essence or in potentiality in the Source of being. All effects are latent in their cause. Effects are but the outcome of what is

already existent in cause. God is the source of all being in the realm of matter, which is but the manifestation of force, the emanation or energizings of will. He is the source, also, of man's spiritual nature, which includes the moral nature. And it is by our moral nature we know God, not only as the power that works for righteousness, but also as the intrinsically righteous One.

The next question that challenges attention in discussing the proposition or assumption of the agnostic, that God is the unknown and the unknowable, is this: Is the statement of the apostle Paul relative to rational humanity—to those who have never had the opportunity of reading the inspired revelation called the Bible—"that which may be known of God is manifest in them" (Rom. i, 19), a verifiable fact by the test of historical criticism—now regarded by scholars as the supreme test of alleged facts? Is there such an essential correspondence between the revelation made by inspiration, or by divine authority, and that manifested in universal humanity concerning the being, nature, and relations of God, as to confirm and verify the truth of the apostle's statement?

First, what are the fundamental teachings of inspired or authoritative revelation? In the inspired revelation we find the disclosure of the divine nature as made by the divine Logos, who can but be regarded as the highest authority, that "God is a spirit." Now, historic researches in the department of comparative religion reveal the fact that this conception of the nature of God as spirit is universal through all grades of human culture. Says Tylor, in his erudite work on *Primitive Culture*,* that, so far as he can judge from the immense mass of accessible evidence, we have to admit that animism, or the doctrine of spirit existence, or, as Tylor defines it, "the sense of spiritualism in its wider acceptation," appears as a universal fact in all races, from the lowest to those possessing the highest culture. We quote his own language: "Animism characterizes tribes very low in the scale of humanity, and thence ascends, deeply modified in its transmission, but from first to last preserving an unbroken continuity, into the midst of high modern culture. . . . Animism is, in fact, the groundwork of the philosophy of religion, from that of savages up to that of civil-

* Vol. i, p. 425.

ized men." This universal conception of the divine nature as spirit explains the reason for all those varied offerings in worship by fire, to be consumed and to ascend in smoke and aroma; all the libations poured on the ground, also to ascend as vapor; all the offerings of incense, "as a sweet savor unto the Lord," or to whatever deity was worshiped; since spirit, being considered as of an ethereal nature, whatever material object was transformed into that condition—like vapor, smoke, or aroma—was thought to be susceptible of reception by a spirit. Hence it is that every libation poured on the ground to arise as vapor, every sacrifice or offering to be consumed by fire, every presentation of incense as a sweet savor, was an attestation in all ages and among all races of the recognition of God, or the deity worshiped, as spirit.

Even in fetichism, which is regarded as the lowest form of religion, the idea of spirit is all-pervading. The error in this religious system is in individualizing the divine omnipresent Spirit pervading all nature into each of the objects of its manifestation. Says Comte: "The conception of the soul of the universe is only fetichism generalized." He might more appropriately have said that fetichism is only the conception of the soul of the universe, or, rather, the omnipresent Spirit individualized.

Polytheism is the development of the governmental idea. In primitive times the chief was always accessible to his subjects; but as governmental organizations became more complex departments were assigned to subordinates, and the personal attendants or courtiers of the king acted as intercessors to carry the petitions of the common people and urge them upon his favorable attention. From the natural belief that the spirits of ancestors, because of family relations and affections, would be more earnest intercessors arose ancestral worship. Even in China, the land to which Herbert Spencer refers for confirmation of his superficial theory of the origin of worship, we find, on historical research, that the adoration of Tien, "Heaven," and Shang-ti, "Celestial Emperor," preceded by centuries on centuries that of ancestral worship. From the idea of a kingdom of spirits, with its complexity of administration, subordinate gods—of the ocean, the lake, the river, of each mountain and valley, of each city, and, finally, of each household, as well

as of all the different vocations and industries of life—were introduced.

That polytheism succeeded to monotheism is evident in the case of the Aryan race from the fact that the earliest colonies, or migratory bands journeying to the west and south from the plains of Iran, have but one god in common. The Sanskrit Dyaus, the Greek Zeus, the Roman Jupiter, the Gothic Tius, the Anglo-Saxon Tiw, the Scandinavian Tyr, the Old German Ziu or Zio, are alike titles of the supreme Deity—all having the same derivation and signifying alike the heaven-God and Father. Similar facts might be cited from the religious history of other nations.

Often the polytheism is seeming rather than real. Different names are used to designate different functions or attributes belonging to but one personality. An ancient poem of the Rig-Veda* reads: "That which is one the wise men call it in diverse manners; they call it Agni, Yama, Matarievan." The Hindu philosopher insists on interpreting the Christian doctrine of the Trinity as a system of polytheism.

But whatever is the religious system, whether that of monotheism, fetichism, or polytheism, there is always the recognition of spirit-existence and of the spiritual nature of the gods as kindred to our own. Now observe that this universal conception of the divine nature as spirit is evolved from our own consciousness of a spiritual nature within us. And from this revelation within the rational spirit of the divine source of all-being as spirit, comes the further revelation to us of God as the Father of our spirits.

Again, another revelation besides that of God as spirit, made by the divine Logos, is that of the Fatherhood of God, the heavenly Father, or, to use the primitive and original phrase, heaven-Father.

And here again comparative religion exhibits the fact that among primitive religions this conception of God was also universal, as is revealed in the significant fact that this very term Heaven, and heaven-Father, applied to the supreme Creator, is to be found in nearly all, and if research was duly extended doubtless in all, the primitive religions. This fact, in respect to the Aryan race, from which we, in common with nearly all

* i, 164, 46.

the European races, are descended, is so beautifully delineated by the eminent scholar, Max Müller, in his *Science of Religion*, that I give it in his own language: "We have in the Veda the invocations to Dyaus-pitar, the Greek Zeu-pater, the Latin Jupiter, and that means in all these languages what it meant before these three languages were torn asunder—it means heaven-Father. . . . Thousands of years have passed since the Aryan nations separated to travel to the north and south, the east and west. They have each formed their languages; they have each founded empires and philosophies; they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for what is most exalted and yet most dear to every one of us—when they wish to express both awe and love, the infinite and the finite—they can but do what their fathers did when, gazing up to the eternal sky and feeling the presence of a Being as far as far and as near as near can be, they can but combine the self-same words, and utter once more the primeval Aryan prayer, heaven-Father, in that form which will endure forever, 'Our Father, which art in heaven.'"

We find among all early religions the conception of one supreme Being as creator of all things, which, combined with the recognition of the divine creative existence as spirit kindred to man's, as intelligence and will, naturally developed into the idea of fatherhood.

Turning to the nation whose records are of the highest antiquity, the ancient Egyptians, we find, as Rawlinson informs us, the sacred texts spoke of a single being—"the sole producer of all things in heaven and earth, himself not produced of any;" "the only true living God, self-originated," "who exists from the beginning," "who has made all things, but has not himself been made." *

Wilkinson, in his history,† says, "This being was not represented in any material, nor even in any symbolical, form. . . . He was pure spirit, perfect in every respect, all-wise, all-mighty, supremely, perfectly good. Those who grasped this great truth understood clearly that the many gods of the popular mythology

* For more copious details consult Lenormant's *Manual d' Histoire Ancienne*, i. p. 522. Also, *Records of the Past*, ii, pp. 129–132; iv, pp. 99, 100; vi, 100.

† *Ancient Egyptians*, vol. iv, p. 178.

were mere names, personified attributes of the one true Deity, or parts of the nature which he had created, considered as informed and inspired by him. . . . All knew that there was first one God, and understood that when worship was offered to Khem, or Phthah, or Maut, or Thoth, or Ammon, the one God was worshiped under some one of his forms, and in some of his aspects. He adds: "A real monotheism underlaid this superficial polytheism."

Says Rouge, a learned scholar in Egyptology: "The first characteristic of the religion of ancient Egypt is the unity of God most energetically expressed. God one, sole and only, and no others with him. He is the only Being living in truth. He has made every thing, and he alone has not been made." And again: "The belief in the unity of the Supreme God, and in his attributes as creator and lawgiver of man, whom he has endowed with an immortal soul, these are the primitive notions, enchased like indestructible diamonds in the midst of mythological superfetation accumulated in the centuries which have passed over that ancient civilization."

The clearest evidence of such early belief in the unity of the Supreme God among the ancient Egyptians is given in the papyrus discovered by Prisse, found in the excavations made by him in the Necropolis of Thebes, dating back, according to the opinion of Chabas, Maspero, Renouf, and other learned Egyptologists, to 3000 B. C. It contains the fragment of Kakimna, where the Deity is spoken of in the singular, as God who brings to pass events which none foreknew. It also contains the precepts of Ptah Hotep, in which we find such expressions in reference to God as these: "All that man has is the gift of God;" "All are held at the will of God;" "Man at his highest estate is only the steward of the goods belonging to God;" "God loves the man who is obedient." Such are some of the many phrases referring to God as the creator of all, the giver of life and all possessions, mingled with precepts of a pure morality, similar in character and tone to the book of Proverbs in our Bible, although written centuries before the Hebrew lawgiver was born.

Recent archæologists have found in the ancient Egyptian Book of the Dead the negative confessions of the ten commandments of Moses.

In China, where, next to Egypt, perhaps has existed the most ancient system of civilization, the primitive name for God was Tien, "heaven," personified as Shang-ti, "the upper Celestial Emperor," "the Lord of the universe." In Chinese books he is the supreme divinity, "a spirit full of insight, penetrating, fearful, majestic." * The missionaries engaged in translating the Bible were divided in opinion in regard to the question which is the more appropriate word to use for God in translating the Bible, Tien or Shang-ti. The more erudite and those best acquainted with the genius of the language give the preference to Tien as the more primitive term, and expressing more clearly the divine omnipresence, and tending less to anthropomorphism and image-worship.

Says Tylor: † "Over the vast range of the Tatar races it is the type of the supreme heaven that comes prominently into view. . . . In the Samoyed's conception of Num, the personal sky and all-pervading deity; in Boa, the heaven-god, unseen but all-knowing, of the Tunguz; in the Tengri of the Mogul, the heaven-god and omnipresent spirit, the heaven-worship of the ancient Turks: in Tiermes, the Jupiter Tonans of the Lapps, supreme in the heaven; in the supremacy among the Finns of Jumala and Ukko, the heaven-god and heavenly grandfather, we have "good ground," says Tylor, "for Castren's argument, that the doctrine of the divine sky underlay the first Turanian conceptions, not merely of a heaven-god, but of a highest deity, who in after ages of Christian conversion blended into the Christian God."

The primitive name El, singular, and Elohim, plural, used in the Hebrew Bible for God, Professor Sayce informs us is of Accadian origin; that the Accads were Turanians, and the primitive inhabitants of Babylonia. Although Delitzsch questions this last statement of Professor Sayce, it does not affect the subject we now propose to consider, the original signification of El of the Bible. That the Accads were the authors or the makers of the Babylonian seals, and the sources of Babylonian civilization, is the conclusion at which Professor Sayce arrives from the examination of recently exhumed relics, both in Assyria and Babylonia. The analysis of the compound word Bel-El, Baal and Bel—"Lord of the heavens"—the sun, reveals clearly the fact that the original meaning of the word El was "heaven."

* *Plath Rel. der Alten Chinesen*, i, p. 18. † Kempfer, *Japan*, chap. xi.

That the worship of Baal, Bel, or Bel-El was sun-worship cannot be questioned. This fact is fully confirmed by Bible narratives.

In Babylonian mythology Bel is said to be the son of El, and that he came forth from the sky or the heavens. This fact, in regard to the primitive meaning of the word El, is especially valuable, as it constitutes the key to the explanation of the true significance and use of the plural of El, Elohim, in the first chapter of Genesis. El in the singular denoted the unity of personal being, while Elohim in the plural signified plurality of powers. As these powers or forces concurred and were active in the work of creation, that work is spoken of as the joint action of the Elohim, or heaven-powers. This view harmonizes with the true scientific and religious doctrine concerning what are called natural forces being divine in their origin.

In Persia the supreme deity was Ahura Mazda, Ahura signifying, like Jehovah or Yahveh of the Hebrews, "living being," and Mazda, "the wise giver."

In India the conception still existing, but primitive in its origin, of the all-pervading, self-existent soul of the universe, Brâhmn, is transformed into that of a personal deity, Brahmâ, "creator of all," by simply a change of accent from the first to the second syllable.

Turning to Africa, the land where fetichism most largely prevails, we find the clearest evidence of a primitive monotheistic belief. Among the Zulus this tradition exists:* "At first we saw that we were made by the great Unkulunku (the old-old-one), but when we were ill we did not worship him, nor ask any thing of him. We worshiped those whom we had seen with our eyes, their death and their life among us." They speak also of heaven as a person.

Says Waitz:† "We find in West Africa the belief in the heaven-god, in whose attributes may be traced distinct conceptions both of a personal sky and also those of the supreme creative deity." Again, Tylor writes as the summation of his researches:‡ "If we examine a collection of documents illustrating the doctrines of the West African races lying along between the Hottentots on the south and the Berbers on the north, we may

* Callaway's *Religion of Amazulu.*

† *Anthropologie*, vol. ii, p. 168.

‡ *Primitive Culture*, vol. ii, p. 347.

fairly judge their conceptions to be based on native ideas of the personal heaven. And whether they think of their supreme deity as actively pervading and governing his universe, or as acting through his subordinates, he is always to their minds the celestial ruler, the heaven-god."

In South Africa is the race of Kaffirs, said by missionaries to be destitute of the idea of God. To this the Kaffir has himself replied: "We had this word, this name of God, long before the missionary came." He also says: "There are not many gods: there is but one God. He is not the God of certain nations, but of all men." On the Gold Coast the fetish medicine-man, when giving medicine, first holds it toward heaven and says, "Ata Nyongmo (Father Heaven), bless the medicine I now give."

In the islands of the Pacific the idea of supreme deity is especially manifested in that great mythologic deity of the Polynesian race whom the New Zealanders call Tangaroa; the Hawaians, Kanaroa; the Tongans and Samoans, Tangaloa; the Georgian and Society Islanders, Taaroa. "This god," says Merehout, "is their supreme, or rather, only god, for all the others, as in other known polytheisms, seem scarcely more than sensible figures and images of the infinite attributes united in his divine person."

Tylor, although an evolutionist, makes this frank confession: "Students of the science of religion, who hold polytheism to be but a misdevelopment of a primal idea of divine unity which in spite of corruption continues to pervade it, might well choose the South Sea Islands' divinity as their aptest illustration from the savage world."

We will next direct our researches in historical criticism to the Western, or American continent, and inquire into the various beliefs concerning the nature and existence of God held by its aboriginal inhabitants before they could have any acquaintance with Christian doctrine. Among the Greenlanders, the great spirit called Torngarsuk so clearly held his place as supreme deity in the native mind that, as Crantz, an early missionary among them, relates, when they heard the description by the missionaries of God and his almighty power, they thought it was their own Torngarsuk that was meant. So also the Algonquin Indians, early in the seventeenth century, hearing of the white men's deity, identified him with one known to

their own native belief, Atahocan, the creator. This deity was also called Kitchi Manitu, "the great Spirit."

Thevet states concerning the Canadian Indians, they fully believe that there is a creator who holds all in his power. Winslow, in 1622, writing of the Massachusetts Indians, says: "They call their god, who made all things and all other gods, Kichtan, and hold it a great charge and duty that one age teach another of him." Brinton gives us the etymology of this word Kichtan, which he says is simply the Great Spirit. The Algonquin word for supreme deity is Kittanitowit, which he analyzes into kitta, "great;" manitu, "spirit;" wit, "living:" hence meaning the Great Living Spirit; akin in signification to the Hebrew Yahveh or Jehovah. This resemblance is adduced, by those holding the theory that the Indians of America were the lost tribes of Israel as proof of such hypothesis. It is a well known fact that this belief in "the Great Spirit" is common, in some form, to all the early Indian tribes and races.

Of the Aztecs in Mexico, Prescott says they recognized the existence of a supreme creator and lord of the universe. They addressed him in their prayers as "the God by whom we live," "the omnipresent One who knows all thoughts and giveth all gifts," "without whom man is nothing;" "invisible, incorporeal, one God of perfect perfection and purity." Tylor says that the Aztec Tlaloc was no doubt originally a heaven-god. So in Nicaragua, the rain-god Quiateot, Oviedo says, shows his larger celestial nature as originally a heaven-god.

The theological history of Peru, in ages before the Spanish conquest, has lately had new light thrown upon it by the researches of Mr. Markham. The Creator was regarded as the supreme deity. He had two titles. One was Pachayachachic, "teacher of the world;" the other, Pachacamac, "creator of the world." Markham considers that this latter title means, from its etymology, animator, life, or soul of the world; as camac, "creator," is kindred with camac, "soul." This fact can but be regarded as evidence that the ancient Peruvians believed in the spiritual nature of the Creator and its kindredship to that of man.

Among the Tupi tribes of Brazil the name of their ancient heaven-god, Tupan, remains among their descendants who have received the Christian religion as the equivalent of God, be-

cause he corresponds so completely to the nature and character ascribed to the supreme Being in Christianity.

Well said Maximus Tyrius, the heathen Roman, "All mankind are agreed that there is one God and Father. His manifold powers, diffused through his works, we heathen invoke by different names."

We have cursorily passed around the globe, and, did space permit, we might multiply proofs and overwhelm the reader with citations and references in corroboration of the fact of a common recognition, among all primitive religions and races, of God as Spirit and heaven-Father. But doubtless these citations are sufficient to sustain our appeal to historic criticism (the highest test, as we have already explained, of the validity of any hypothesis), in proof of the truth of the apostle's affirmation, "that which may be known of God is manifest in them; for God manifested it unto them." R. V. Rom. i, 19. To this truth of the revelation of God in the rational consciousness of his essential nature and being, all human races of every clime bear their abounding testimony. Well says Fairbairn,* "Mind could be mind as little without the consciousness of God as without the consciousness of self;" for man, conscious of his own spiritual nature and being, is necessarily conscious of the divine nature, and of that Being "in whom we live and move and have our being."

The fact is, that before the rising light of the doctrine of the divine immanence not only in nature but in man, as taught by the apostle Paul (Eph. iv, 6, and Rom. i, 19, R. V.), the agnosticism that babbles about God as "the Unknown and Unknowable" must vanish away, like the fabled specters of darkness.

Agnosticism in Biblical Criticism.—Agnosticism has recently assumed a new rôle. Taking its seat in the chair of historical and biblical criticism, it has attracted to itself special attention by its oracular deliverances. The history of the new development is briefly this:

At the meeting of the Church Congress of England, held at Manchester, October, 1888, Dr. Wace, Principal of King's College, London, and Prebendary of Saint Paul's Cathedral, read a paper on the subject of agnosticism. In this paper, at the very commencement of his discussion, Dr. Wace made a "practical

* *Philosophy of Religion*, p. 47.

surrender" to the agnostic. This is his language: "The Christian does not speak of what he knows, but of what he believes. The first word of a Christian is not 'I know,' but 'I believe.' . . . At baptism he accepts not a theory, but a creed." It seems passing strange that the prebendary of St. Paul's Cathedral should have so little familiarity with the writings of St. Paul as not to be reminded, in the very words he uses, "know" and "believe," of the emphatic affirmation of that very apostle (2 Tim. i, 12), *οἶδα γὰρ ᾧ πεπίστευκα*, "I know him whom I have believed," R. V. Do the indwelling, quickening, life-giving, and illumining influences of the Holy Spirit, coming to the soul as light and life from God, count for nothing in the spiritual experience of the Christian who receives and cherishes that life and walks in its light? Does he, too, grope in darkness, as the apostle Paul describes the heathen, "feeling after Him who is not far from every one of us, for in him we live and move and have our being;" as if no man could move or breathe without feeling the Being who is "as near as near can be?" Does not this same apostle quote with approbation the sentiment of the heathen Greek poet, Aratus, "we are his offspring?" And does the child have no knowledge of the spiritual nature of the parent, of which, by the very conditions of life, it must be partaker? Has the in-dwelling Spirit no power to give assurance to that knowledge, conferred by the laws of nature, of our relations to God as the Father of our spirits? Does not belief become knowledge when verified in consciousness and experience?

Dr. Wace seems also to be oblivious to the statement of the same apostle, involving the profoundest principles of mental and moral science, as well as some of the most important facts of comparative religion which we have already considered, "that which may be known of God is manifest in them." Had the prebendary of St. Paul's Cathedral accepted the spiritual philosophy of that apostle instead of the sensation-philosophy of the school of Locke, whose fundamental principle is *nihil in intellectu nisi prius in sensu*, "there is nothing in the mind which is not first in the senses," he would have been able with ordinary logic to have defended the truth the apostle affirms against the false assumption of the agnostic, "that God is the Unknown and the Unknowable."

Equally unfortunate was Dr. Wace in adducing "trust and faith in the declarations and assurances of Mohammed" as a parallel and illustration of "trust and faith in the declarations and assurances of Jesus Christ and his apostles." It is not surprising that Professor Huxley, in his reply, should use this parallel as a weapon of assault on the credibility of the gospels. Dr. Wace, however, plants himself upon one impregnable proof of the divinity of Christ, in that "he reveals himself by his words and acts, and in revealing himself he reveals his Father and the Spirit that proceeds from both." But he fails to show on what ground we believe or know him to be divine because of his words and acts.

In this article we propose to confine ourselves to the consideration of the statement by Professor Huxley, that "there is no valid proof that any one of the gospels existed as we now have them before the second century, or, in other words, sixty or seventy years after the events recorded;" also to another similar and more emphatic affirmation appended as a note: "I repeat, without the slightest fear of refutation, that the four gospels, as they have come to us, are the work of unknown writers." To meet this reckless and utterly unwarrantable assertion we propose to present proofs of its falsity from those very authorities to which he appeals.

Professor Huxley has confounded the question of authorship with that of *independent* authorship. There is not a thousandth part of the proof of the authorship of the histories ascribed to Herodotus and Thucydides that there is of the real authorship of the synoptic gospels to which Professor Huxley especially refers. Among the early fathers, beginning with Papias, who was born between 60 and 70 A. D., these gospels and their respective authors are referred to, named, and quoted so fully as to perfectly identify them, without the least discordant statements, either among them or any other contemporary writers, which might furnish ground for calling in question the fact of their authorship by those identical persons whose names they bear. Quotations from the gospels by these early fathers are so copious that the gospels themselves might almost be reconstructed from them.

It was not until the eighteenth century that the question, not of authorship, but of *independent* authorship, was raised.

What is now technically called "the borrowing hypothesis" then first appeared. In 1792 Eichhorn propounded his "traditional theory," maintaining that the original tradition was written in Aramaic, translated into Greek, and passed through several documentary stages before it assumed the form presented in the triple versions of the synoptists. Eichhorn assigned the priority to Matthew, Gratz (1812) to Mark. De Wette (1826) assumed a common oral tradition for Matthew and Luke and regarded Mark as an epitomizer. Ewald (1849) started the theory of an original gospel, perhaps composed by Philip the evangelist; in addition to this, a collection of "logia" by Matthew, and out of these documents Mark formed his gospel. Hilgenfeld has the credit of proving Mark's independence, and advocated the theory of an original Mark as the groundwork of the synoptists. Meyer (1853) and Volkmar (1857) both adopted this theory. Weiss (1861) advocated the theory of a common original source from which Matthew and Mark equally borrowed. Holtzman (1863) and Weiss (1876) adopt the theory that Mark contains the original tradition from which, in some places at least, Matthew and Luke independently borrowed.

English critics have adopted the theory largely of oral tradition, but German critics that of written traditions.

Concerning the time in which these gospels were written, Dr. Holtzman, one of the latest and most erudite among the "higher critics," says: "Mark was probably written some time before 70 A. D. Adopting, as he does, the borrowing hypothesis, he, in common with Renan, gives to Matthew a somewhat later date, yet previous to the destruction of Jerusalem (70 A. D.), and ascribes to Luke a date 'very little after that event.'"

Admitting the truth of the documentary theory, the basis of the borrowing hypothesis, it only proves the fact of greater credibility for these gospel narratives. If derived from written documents already in existence prior to the time in which it is conceded that the first two gospels were written, in less than forty years after the death of Christ, how incredible that myths and legends could have sprung into existence as the sources from which the synoptists derived their narratives. There are confessedly no sources of evidence so exact and reliable as documentary history. According to these critics, these *logia* or

notes were probably written during the life-time of Christ. If not during that period, they must have been written, as Renan states in his Preface to the *Life of Christ*, at a period but very little subsequent to that time, as is evident from the fullness of the quotations made of the very words of Christ, while the memory, both of the events and teachings, was fresh in the mind of the narrator.

So far from these criticisms tending to impair confidence in the historical accuracy of these gospels, they rather confirm it, by supplying or exhibiting reliable historic sources from which they are derived. They display the gospels as possessing substantially the character of contemporary history, thus utterly dissipating the possibility of the formation of legends and myths as the basis on which they rest.

The question at issue is that of historic credibility. What evidence have we that these gospels are narratives of historic facts? The answer must be, If based on documents of so early a date, almost contemporaneous with the events narrated, they furnish the very best historical evidence of their trustworthiness. These critics, so far from fixing the date of the first existence of these gospels in the second century, as Professor Huxley so strangely represents, distinctly place two of them previous to the destruction of Jerusalem (70 A. D.), before any civil catastrophe could have scattered those witnesses, some of whom were persecutors, vigilant and virulent, who would, were it possible, have confronted the testimony and denied the facts recorded in those gospel narratives. If pressed for a solution of the mystery of Professor Huxley's misrepresentations we must take refuge in agnosticism. It baffles our best efforts; for the very authorities he cites furnish the refutation.

James Douglas

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

With the increased liberality of these times in theological investigation, there is still such a thing as heresy. One needs only to go beyond the definitely visible boundaries of truth to fall into the precipice of error, and to be henceforth a railer against that which he has not destroyed. In other words, there are such opposites as truth and error, right and wrong, knowledge and ignorance, holiness and sin, and the thinker must be on the one side or the other. Logically, naturally, he is either a believer in the truth, a sympathizer with its aims and ends, an instinctive admirer of its fundamental character and of its necessity to stability, progress, and order, or he is an incarnate opposer of all that it represents and seeks to accomplish. The heretic is an errorist by choice of error. Refusing the truth he deliberately accepts its opposite and confronts it with the power of his freedom and volition. This is the etymology of the word—*one who by an act of self-deliberation chooses the wrong side;* not the wrong as established by custom, law, or creed, but the inherent wrong of things, the opposite of truth. This implies that truth is accessible, knowledge is obtainable. So it is, or our Bible must go. The heretic may be an agnostic, infidel, atheist, or rationalist, because he chooses to reject accessible truth along the plane of his thinking and seeking. There are heretics, therefore, in these days. In other days heresy was pre-determined by non-conformity to a published creed which resulted in circumscription of inquiry and oppression of the inquirer. Both Protestants and Roman Catholics, especially the latter, have defined heresy in advance by terms narrow and proscriptive, and applied penalties severe and inhuman for the slightest departure from such definitions. Happily, our age does not tolerate either the old definitions or the cruel penalties, but is magnanimous in its extension of freedom to thoughtful minds, and rewards rather than enslaves the seekers after knowledge. But truth has some rights that even the liberal-minded must respect, and determines the seeker's standing by his fellowship with it. It does make some difference whether one accepts the Bible as the revealed will of God, or only a human production containing human opinions of providence and immortality. It does make some difference whether biblical history is reliable or pregnant with error; whether prophecy has its fulfillment in the Messiah or in Roman emperors; whether the four gospels are true records or only the data of some observers of the life of Jesus; whether the resurrection is to come or is past already; whether heaven and hell are eternal issues or the products of morbid imaginations. There is such a thing as supernatural truth, such a book as the Bible, such a scheme as

redemption, and such an end as judgment. Touching fundamental questions, we may be in harmony with them, and so maintain a proper attitude as Christian believers, or we may be heretical, opposing, qualifying, explaining, and disposing of them, and so standing in the way of progress. Heresy now is more detrimental than in former times because it is free, and, therefore, is less entitled to sympathy.

The idea of a National Church is foreign to the instincts, sentiments, and laws of the American people. The separation of Church and State, each with independent functions, the one promoting moral as the other subserves civil order, was regarded at an early day in our history as the logical necessity of a free and prosperous government. In the year 1791 the policy of the people as to the independence of the Church from State control found expression in an amendment to the Constitution, from which there has been no variation to the present time. This conclusion or policy was not founded in theological reasons nor supported by scriptural arguments; it was the outgrowth of the essence of government, or the expression of the national sense, which conceded to the individual conscience a freedom of belief and action so far as it did not invade the rights and prerogatives of the civil government. Our fathers established a government, not a church; and their duty was done when, recognizing religion as essential to national security, they announced to the world the birth of a republic whose chief end was the civil liberty of its subjects. The old-world nations are slow to understand the theory of a denationalized Church, though the fact of its existence and its prosperity in this country is patent to their eyes. European statesmen as well as theologians are continually discussing the relations of the State to the Church, as though one involves the other, or their interaction is an inevitability. Schleiermacher, rejecting the policy of a united Church and State, rejected also the idea of a plurality of churches, on the ground that the Church consists of a Christian community without visible bonds of relationship and without an organic form. This is metaphysics, but it is not practical European statesmanship. Rothe held that the Church is subordinate to the State, and would have nothing to do as a separate institution but for the fact that mundane elements still exist in the political body, the purification of which is temporarily committed to the religious organism. In the progress of purification the Church will insensibly dissolve into the State, losing its name, characteristics, and functions. This is theology, but it is not the view of the Lutheran or Reformed Churches of Germany. Pressensé, republican in his simplicities and a profound student of the Scriptures, is in perfect agreement with the American idea of a free Church, and is urging it upon the attention of the French people. In England the problem of the disestablishment of the Church of England is receiving consideration as the result of the liberal political spirit that is making its way among the upper classes. The disestablishment of the Irish Church has not resulted in injury either to the Church or Ireland,

and this is an argument that cannot be silenced. The proposition to disestablish the Church in Wales, being voted on last May in the House of Commons, was rejected by a vote of 284 to 231, but the friends of the measure are confident of success on another discussion of the question. The freedom of the Church from national control is the condition of freedom from secularization, and, once secured in the Old World, the people will wonder why it was so long delayed. The Scriptures contain the argument, America furnishes the example, and history abounds in warnings sufficient to induce England, France, and Germany to emancipate the Church from bondage to the authority of the world.

The historic Church was under the leadership of great minds, and accomplished its great tasks in part because stalwart thinkers were at the front planning the conflicts and directing the energies of God's people to the best results. Rarely has Providence committed great ecclesiastical movements to inferior hands, or given over the Church to an incompetent or an insignificant ministry. As Paul, with his intellectual resources, stood for the Christian ministry of his times, so in every age the Church has produced giants who trembled not at error, and defied sin in every encounter. Chrysostom, Bede, Luther, Wiclif, Knox, Wesley, Asbury—these are types of men who should be found in the Church ready to cope with adversaries and to carry the truth into all the world. The demand of the present age is for a well-equipped ministry in scholarship, literary criticism, biblical knowledge, and a studious, coupled with a reverent, spirit and purpose. The forces in the field—agnosticism, pessimism, rationalism, and the various forms of unbelief—cannot be overcome by any other than weapons sharp along their entire length, and spiritualized by the power from above. An educated ministry must meet an educated foe. The conflicts of these days are the conflicts of scholarship. We may state the fact otherwise, but it remains that the greater part of the work of to-day must be done by the Christian scholar. "Not by might," it is true, but "by my Spirit," as the quickening force of the intellectual life of the Church; not by miracle, not by prayer alone, nor wholly by revival, though all these are efficient agencies; but by rational defense of the truth against the sophistries of error and the strongholds of misbelief. Hence the educated minister is in demand; the Christian scholar has something to do. It is a proof of the progressive life of the Methodist Episcopal Church that, ever fostering Christian education, and never without scholarly leaders and teachers, it recognizes the demands of to-day and is alert to meet them. So general is the conviction that every minister should represent the scholarly side of his calling that the question is discussed as to the improvement of the educational facilities of the under-graduates in the ministry who have not availed themselves of a theological seminary, and the discussion has already excited the entire Church. It is possible that we are on the eve of another forward revolution in education, for Bishop Vincent's suggestive improvement of the

Conference course of study, with supplementary and post-graduate courses, may mark a turning-point in the history of the Church. With Itinerants' Clubs established in every Conference, every under-graduate will catch the spirit of the scholar; and if the door should be opened to those who are clothed with elders' orders, there are those who would as quickly enter and compete for the rewards that can only be earned by devotion to study. Let the Church support this movement, and the result will be permanent and far-reaching.

It passes with the force of unwritten law that the period for estimating the great man, or taking the measure of his life-work, is not that immediately succeeding his death, but rather that posterity, freed from the prejudices of his times, will be the better able to analyze his deeds and give them their due weight in history. This custom has been ignored in the case of Johann Joseph Ignaz Döllinger, the Bavarian scholar, teacher, and theologian. Already, both in Europe and America, his character has been the subject of most critical study, and the achievements of his life have been summed up with a careful exposition of their intrinsic worth and relation to the integrity of the Church and State. Though we believe it is premature to write his epitaph, or to assume that the influences of his long life may be accurately stated thus early after his decease, there are some things which lie on the surface, and are visible to those who seek an understanding of the man. The "Old Catholic movement," of which he was the chief originator, was not a great success; it was not another Protestant Reformation; it was not in any sense a reformation, for it reformed nothing. He must not, therefore, be studied as a reformer, or pronounced a failure because he was not another Luther, for he never assumed that rôle. Nor must he be judged as an anti-Catholic, for, though excommunicated for his protest against the dogma of papal infallibility, he remained, in faith and touching the fundamental teachings of the Church, a Catholic. He did not make war upon the Church or its general doctrines, nor did he cut loose from its superstitions; and so he must be viewed as a genuine Catholic. He, however, inveighed against papal usurpations, and was for twenty years any thing but a *Roman* Catholic. He abandoned Romanism, but clung to Catholicism. This, we believe, fully and exactly represents his attitude, relation, and work. It helps us to see that, while opposed to Romish prerogative, he was warmly attached to Catholic usage, and hence he could not do the work of a reformer, or assume to be a Protestant, or even accept with conscientious satisfaction the title of a heretic. His position was an amiable one, but he tied his own hands and could do nothing. He was of liberal tendency, but he did not break with the iron-cast system of mediævalism. He meant to initiate some changes, but not by heroic action or the stern resort to revolution. He believed that the times were ripe for checking Romanism, and trusted to the leavening power of truth to bring about all he desired; but great movements

require great leaders. In moral character, in dignity of life, in intellectual resources, in liberality of sentiment, and in the calm equipoise of an unchanged faith in the Catholic idea Dr. Döllinger was a representative man; but as a leader of movements, an organizer of forces, or a herald of a new day he was far behind men of lesser mold, and really must be stricken from the list of moral heroes.

Professor Delitzsch, of Leipzig, is as philanthropic in his earnestness for the conversion of the Jews as he is original and critical in his study of the Old and New Testaments. His scholarship, both in Talmudic lore and biblical literature, is unquestioned, and he is employing it to convince the Jews that Christ was the promised Messiah. His arguments are cogent, and from the Christian stand-point valid and sufficient. He extols Christianity as the fulfillment of ancient Jewish hopes, and recommends it as the great religion for the world. He assumes that, historically, Judaism has been inoperative, having initiated but few reforms, and having virtually accomplished nothing for the Gentile races. Even the learned Professor, in his anxiety to overcome the long-intrenched prejudice of the Jew, may fail to recognize the appropriate work of Judaism as an historical religion, and its early reciprocal relation to Christianity. It is true, that, since the ascendency of the religion of Jesus Christ, Judaism has not been prominent, the light has grown dim on its altars, and the Gentile world has treated it as an incumbrance and a needless faith. Nevertheless, even the cast-out Hebrew has made his impression upon civilization, and influenced Christian thought, though he perverted or rejected it. The Professor makes use of the efficiency of Christianity as a progressive religion, and of the inertness of Judaism, though it has been in the world since Abraham, as powerful facts against the old *régime* and in favor of the new. History has reversed the relation of the religions, and made the decay of the ancient faith inevitable. He is equally felicitous and powerful in his dramatic representation of fulfilled prophecy in Christ, and proves him from the Old Testament to be the Messiah. He however disowns Gen. xlix, 10 (Shiloh) as a prophecy of the Messiah, and also rejects the seventy weeks of Daniel as a reference to Messianic events; but he finds the Old Testament is ever turning the thought of the Jewish people to the crucified Lord. Using thus learnedly the Old Testament in favor of Christianity, he suggests that Jews devoutly study the New Testament that they may see who Jesus was, what he did, and how majestic a character he developed in the presence of men. The test of the Professor is a difficult one. He has against him the Talmud, the hereditary prejudice of the ages, the clannish spirit of the race, and the infidelity of the obdurate people. On the other hand, he has with him the unchangeable facts of history, the uplifting power of Christianity, the triumphs of the Christian Church, and the favoring guidance of Providence. Alas! Since the above was written, the death of Professor Delitzsch has occurred! We trust other hands will continue what he so auspiciously commenced.

CURRENT DISCUSSIONS.

CHRISTIAN SCHOLARSHIP AND ITS OBLIGATIONS.

No truly Christian scholar is either surprised or alarmed by the persistent and virulent assaults of modern rationalism on the foundations of Christian faith. The history, the controversies, the literature, of Christianity convince every such scholar that rationalism, in all its protean forms and however named, is substantially identical with that vindictive skepticism which in the birth-hour of the Christian Church crucified the Redeemer. To him all its manifold watch-words are but echoes of the insulting cries of the pitiless priests who mocked the agonies of the expiring Christ by shouting, "He saved others, himself he cannot save." To him it is apparent that all rationalistic theories tend to the end sought by those malignant priests when they put the Christ to death, namely, to prevent or to destroy the faith of men in the fact that Jesus is the divine-human Redeemer. And this being its characteristic mark, no truly Christian scholar deems it uncharitable or false to affirm of rationalism that it is "that spirit of antichrist" of which St. John said, it "is not of God."

This conviction in the mind of an educated man who, being a Christian, has placed his scholarship at the feet of his Lord as a gift consecrated to the defense and diffusion of his truth and kingdom, fixes irrevocably his relation to rationalism. How can he do otherwise than oppose a spirit which seeks to dethrone the object of his supreme love? He cannot, for he is constrained by the impulses of that holy affection and by the imperial claims of duty to his Lord, to humanity, and to himself, to oppose it to the utmost limits of his ability and of his opportunities. Compromise with it he dare not, because, as Reinhard, one of the foremost champions of Christian faith in Germany, declared, there is such "an irrepressible difference between rationalism and supernaturalism" as to preclude any "possible point of compromise;" "they have nothing in common;" "either one or the other must exercise authority."

This irreconcilable hostility to Christian faith is inherent, not alone in "naturalism," which rejects all supernaturalism, which sneers at inspiration as demanding belief of "a mass of mythical stuff" which its advocates "will no more admit to be historically true than Niebuhr will admit the validity of the legends of early Rome," and which boldly claims that "to reason alone belongs the privilege of deciding on religious belief and moral duty;" but it is also found at the root of every form of rationalism, whether it be philosophical, literary, or critical. The destructive criticisms of Colenso, of De Wette, with his theory of Elohistic and Jehovistic documents in the Pentateuch—of Schleiermacher, who, despite his many "evangelical expositions of divine truth," seriously questioned the inspiration of the Old Testament—and of those more recent writers whose criticism is directed against the credibility of parts of the sacred

record which is to Christianity what the title deed is to one's real estate—though not equally dangerous, are yet all open to the charge of hostility to the faith. They all beget doubts which tend to restrain unrenewed men from accepting the Gospel, and to smite the trust of the Church with a degree of paralysis which, if not destructive of it, is yet benumbing to its activities. Seeing, therefore, that rationalism, even in its mildest and most plausible forms, stands in the path of Christian progress as an armed and aggressive force, how can a man who has solemnly consecrated his scholarship to Christ fulfill his obligations otherwise than by vigorous contention with this persistent and dangerous adversary of his Lord?

Enmity is never so deadly as when it approaches its foe wearing the mask and speaking the honeyed words of friendship. This trite truth has had its verification in the history of modern rationalism. Our accomplished Bishop Hurst shows this in his learned and fascinating *History of Rationalism*. Speaking of Germany, he says: "The great coryphæi of rationalism have sprung from the very bosom of the Church." And because these men professed strong attachment to the Bible, and claimed that their skeptical criticisms originated in their desire to elevate it in popular estimation, they did immensely more hurt to the truth than bolder men outside the Church, who, not possessing the confidence of the people, offended them by their first assaults on the sacred book. But these men, professing high regard for the Scriptures, being unsuspected of any sinister purpose, were listened to, and led many blindfolded into the labyrinths of rationalism. With this historic fact before him, the Christian scholar does not shrink from striking rationalistic opinion, even though it be uttered by men wearing priestly garments or crowned with the honors of high scholastic reputation. Knowing that anti-christian ideas are never so potential for evil as when uttered by such men, his supreme obligation to defend the truth, which can only achieve its high purpose by being kept pure from the slightest trend toward rationalism, binds him to strike at every theory which impeaches the supernaturalism of Holy Writ with a vigor proportioned to the power given it by the learning and personal influence of its propagators. It is indeed one of his highest duties to be a champion of revealed truth, and the foeman, not so much of the teachers of error as of every theory they sanction which tends to disturb the faith of men in the Christ of the gospels.

There is a class of critical rationalists who, while disposed to accept and even to defend the supernaturalism of the New Testament, zealously assail that of the Old Testament. Such men take a strangely unreasoning delight in advocating theories about the authorship of the Pentateuch; the canonicity and authenticity of Daniel; the parabolical character of the books of Job and Jonah; the existence of two Isaiahs, two Zechariahs, and kindred questions, which they present with an audacity of unsupported assertion which tends to weaken the popular faith, not only in the credibility of the Old Testament, but also of the New, of which the Old is the historical basis. Overthrow this historical basis—show it to be "a string of myths and legends which an advanced age should reject"—

and "you endanger the whole edifice." Hence, with great frankness Kuenen, that noted leader among destructive critics, said: "We must either cast aside as worthless our dearly-bought scientific method, or we must forever cease to recognize the authority of the New Testament in the domain of the exegesis of the Old." This is sound logic; for, as Bishop Hurst has wisely and truly observed, "the Bible is a unit. If but one part be mutilated the whole organism is disturbed."

It might be uncharitable, though by no means illogical, to hold that the critic who impeaches the authenticity and inspiration of the Pentateuch, of Daniel, or the Old Testament books, is also secretly doubtful of the authenticity and inspiration of the gospels and epistles. For assuredly the critical methods which he employs to throw the mists of doubt over the one may be applied with equal effect to the other, and his constant use of it against the Old Testament cannot but work kindred effects upon his views of the New Testament.

But, not to press this point, one may ask, Is it not a palpable fact that the spirit of destructive criticism so blinds its possessor that he either cannot or will not see that the witness of Jesus Christ and of St. Paul to the credibility and supernaturalism of the Old Testament proves his criticism to be grounded in erroneous premises, and his conclusions, so elaborately and pretentiously wrought out, to be false, unless both Paul and Jesus are incompetent witnesses? Any candid mind, after carefully weighing the numerous texts in which Paul speaks of Moses and other prophets, will be compelled to admit that he not only recognized Moses as the author of the Pentateuch, and all the prophets as inspired men, but that he also indorsed the supernatural element in the miracles attributed to many of its distinguished characters. With equal emphasis and comprehensiveness Jesus himself, in numerous passages, accredited the universal belief of the Jews respecting the "law" as having been revealed to Moses; and also, to cite Professor Bissell, he "directly imputed to Moses legislation belonging to each of the three great parts into which many modern critics divide the Pentateuch, and refer to widely separated periods of time." Moreover, Jesus also spoke specifically of the healing of the Jews by looking at the brazen serpent, of the giving of the manna, and of the rescue of Jonah by a monster fish, not as legends, but as facts wrought by supernatural power. Thus both Paul and Christ are manifestly, if not indisputably, against the higher critics. If the latter be right, the former must be wrong, and their testimony to the divine authority of the Old Testament must be rejected. Admit this, and Paul must no longer be regarded as an inspired apostle. Jesus must cease to be the infallible teacher sent by the Father to manifest his love to men, and fallen humanity is left without a Saviour. Is the blindness involuntary which refuses to admit the conclusiveness of this testimony, and to see this logical consequence of the "higher criticism" of the Old Testament? Perhaps so. Nevertheless it bears the aspect of that proud perversity which the Lord rebuked when he said to the unbelieving Jews, "Ye will not come unto me that ye might have life." The truly Christian scholar

in whom Christ abides repudiates this spirit. He professes to sit as a learner at the feet of his divine Master, and to accept his testimony to the credibility of the Old Testament as of infinitely higher value than the combined criticism of that English and French deism that inspired the German rationalism, which, in its turn, became the progenitor of the "destructive criticism" that in England and America, as well as in Germany, is yet engaged in its unchristian task of undermining the faith of men in that ancient Book in which the roots of the Christian system are so deeply imbedded. To him one sentence from the lips of Christ is worth more than all the literature of rationalism.

The modern Christian scholar finds his prototype in St. Paul, whose scholarship contributed so materially to the founding of the Christian Church. Master of the language in which the Old Testament was written—conversant also with Greek and with Greek philosophy—learned in the Jewish Scriptures, which were taught critically, exegetically, and by exposition in the school of his teacher, Gamaliel, the most liberal among the orthodox rabbins of his age—and so deeply inspired by the miraculous revelation of Christ that he saw with marvelous clearness, as no other believing Jew then saw it, the completion of Mosaism in the death and resurrection of Christ—Paul was, of all men then living, pre-eminently qualified to penetrate the depth of all questions relating to the inspiration of the Old Testament Scriptures. He was also acquainted with the rationalism of the Sadducees and with the gnosticism of the Ebionites, which, though then only in its germ, denied the divinity of Christ and was giving birth to ideas which, like modern rationalism, led to "unbridled license in speculation on divine things." He knew also of the subtle and acute objections with which Greek philosophy assailed the Gospel. His broad scholarship qualified him to deal with all these opposing theories. What attitude did he take toward them? Did he study to make concessions to any class of those skilled opponents? By no means. But standing armed, and ready for the fray, he became their assailant. To denials of the supernatural facts on which the Gospel stood he opposed his own knowledge. He had seen the Christ. He had heard him speak. By obeying him he had experienced a spiritual renovation, a manifestation of the living Christ to his consciousness, which was knowledge. By him, therefore, the possibility of miraculous deeds and of revelation was not to be questioned. "Science, falsely so called," might object, but its objections were to him but as down when placed in the scale against his experience. And he conquered antagonism to the Gospel, not by timid concessions to error, but by enthusiastically offering the truth, which, as it always has done when faithfully preached, demonstrated its divinity by its effects on the hearts and lives of men.

Paul's method of dealing with objectors to the credibility of the Old Testament, by citing which he justified Christ's claim to be the Messiah, as Jesus himself had done (especially during his memorable walk to Emmaus), is a model for Christian scholars in these hypercritical times. His philosophical and logical mind saw that Holy Scripture, like all other

writings, should be judged by the purpose for which it was originally written. If that purpose were literary, scientific, and philosophical, then it ought to contain not only bare facts, but also the reasons and interpretations of facts, stated with such scientific accuracy and teleological foresight as might be justly expected from writers divinely inspired to explain the philosophy of the universe. But knowing that Holy Scripture was not given for this end, and that it was important that men should distinctly see its real purpose, Paul stated with admirable and precise simplicity why God inspired it, saying, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." . . . "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Hence, as this proto-Christian scholar teaches, the Old Testament was not inspired to impart a knowledge of cosmogony, astronomy, natural history, or any other natural science, but to be the world's lesson-book of ethics, spirituality, theism, and prophetic Christology. Studied in the light of this, its only aim, it is seen to be a truthful record of such facts in the history of the Jewish people and their ancestors as were necessary to preserve the memory of the dealings of God with them, both individually and collectively. These facts include those narrations of coming events which were undiscoverable by human reason, as well as those current events which needed only wise and close observation, careful, conscientious inquiry, and sound judgment in the men divinely moved to record them. In making this record, those writers naturally and properly associated the deeds of men with the ideas, opinions, ethical concepts, and unscientific interpretations of natural phenomena which entered into the popular beliefs of their times. Hence, Bible history is a faithful transcript both of the thoughts and events of the various periods to which it stands related. Placed in the light of our modern Christian civilization, the erroneous notions of the Jews in that olden time are strikingly apparent. Doubtless the Holy Spirit might have inspired those men to give modern interpretations and corrections to the errors of their age. But that would have made their work unintelligible to the age in which they lived and to many succeeding generations. Hence infinite Wisdom taught them to state the occurrences of their respective ages in strict correspondence with the prevailing narrow intelligence, and to place them in such juxtaposition with those providences which punished individual and national vices and rewarded obedience to the laws of God, which they also recorded, as would fit their writings to fulfill the purposes of their inspiration. Being thus written, their history bears the stamp of truthfulness, and beautifully fulfills the purpose of the all-wise God to make it "profitable for doctrine, for reproof, for correction, for instruction in righteousness." And Christian scholarship, recognizing, as Paul did, these characteristics of sacred history, defends it in perfect confidence that, despite the specious theories and pretentious but fallacious criticisms of rationalistic

writers, it will retain its hold on the faith of the Church, and finally capture the convictions of mankind.

This confidence of Christian scholarship is justified both by the past history and present aspect of Christianity. In its infancy Christian faith, as already noted, was compelled to a conflict with the speculations of the prevailing philosophy. The battle between its "new faith and the old knowledge" was long and severe. Its issue often seemed doubtful. But after three centuries Christian faith triumphed, and it came out of the fight with its faith enriched by ideas of which it had despoiled its foes. Placed in the light of this historic fact, Christian scholarship is not disturbed by the claim of that "scientific knowledge of material things . . . which is now loudly asserting its right and its power to undertake the guidance and government of mankind," nor by the effort of the destructive critics to rob the Scriptures of their credibility. The past victory of Christianity over the old gnosis will repeat itself in a triumph over the new scientific materialism and criticism, and in enriching the faith with the spoils of its rationalistic adversaries. Its theology, its critical methods, its historical knowledge, and the circumference of its thought have indeed been already enlarged by the studies to which its defenders have been driven in replying to the charges of its foes. Already rationalism gives evidence of diminishing resources for further attack, in the fact that it is bringing no new theories into the field. It is also obvious that the tide of the battle is now against them. Christian scholarship is no longer on the defensive, but is confidently aggressive; and, to cite the language of James Baldwin Brown, "the certainty has grown clearer that the ultimate result of this tremendous clashing of ideas and forces arrayed by the world's wisdom against the facts and the truth of the Gospel will be to inscribe its central message—the mission of Christ to save—blazoned in letters of living light, on the great temple of human history."

THE COMMON PEOPLE.

Who are the common people? In the American Republic class distinctions founded in hereditary privileges, titles, and conditions are unknown; aristocracies, nobilities, castes, feudalistic divisions, recognized in law and perpetuated by custom, do not flourish. The people are one—one in privilege, one in rights, one in opportunity, and one in the growth, fame, and destiny of the country. Neither the repulsive and degrading system of caste as it exists in India, nor the improved but mechanical and unnatural system of social classification as it appears in England and Europe, finds any counterpart in American life. Our civilization is unique in the character of its freedom, in the breadth of its simplicities, in the common inheritance of good-will and opportunity secured to men of every degree. Without laws of primogeniture, without *ex post facto* laws, without sectional oppression, it is not surprising that the Eastern Hemisphere, afflicted with social distempers, is emptying itself of its surplus populations

on our shores. The instinct of the race points it to the land of freedom, as the instinct of the bird carries it in the winter to the South. Here caste dies upon the altar of freedom; here oppression vanishes into the shades of history; here man is man; here he rises from the dung-hill to the throne; here the throne is but the people in power. The "general gender," as Shakespeare phrases it, is in authority, dominating over itself; it is not the few over the many, for there are no "few;" the many are the all in all.

In every land the liberty-loving leader is the idol of the multitude, because his instincts are in harmony with the common and ruling instinct. Gladstone in England, Castelar in Spain, Laveleye in Belgium, Tolstoï in Russia, Victor Hugo in France, Lincoln in America, are types of men who interpret human thought and aspiration in their widest and holiest meaning, and are ready to frame governments in harmony with them. Hitherto the function of civil government had respect, not to the masses, except to terrorize and degrade them, but to the prosperity of the aristocracies; hence the strifes between the lower and upper classes which make history a tale of blood. The day of the common people in all lands is at hand; they have a voice and it is heard; they have a grievance and it is known; they have rights and they are claiming them; they object to degradation, and that is a hopeful sign of their elevation. The instinct of the masses is in motion, and is a terror to wrong theorizing as well as to wrong doing.

While the world's instinct is making itself felt, shaking thrones because they have hitherto crushed it, and threatening all nations because of injustice to the poor, it presents an anomaly in this country worthy of serious study. In no country as in this are the multitude so free, so happy, so protected in their rights, and so appreciative of their opportunities; yet the same spirit of anarchy, distrust, and danger is as obvious in the republic as in the monarchy that oppresses and destroys. The nihilism of Russia is not without justification; the socialism of Germany is in part the fruit of the militarism of the empire; the rebellious spirit in Ireland plants itself upon English provocation stretching over centuries; and so throughout the world there is explanation of, if not palliation for, the nihilism that threatens to sweep away the bulwarks of social and political institutions. But on the surface of things it is not patent why freedom should produce the same result as oppression; why a peace-loving spirit that requires no army should breed the same distrust of government as militarism; why a republic should be threatened with the same dangers as a monarchy; why anarchy can thrive among a people who have their own way as among those who are slaves. That the anomaly exists requires no proof, but only a statement. Chicago is as anarchical as Dublin, Moscow, Berlin, or London. Cleveland, Pittsburg, New York, and Baltimore are centers of socialistic organizations as threatening in purpose and as dangerous to the public peace as the National League of Ireland or the reviving Commune of France. We can account for foreign nihilism, but native nihilism here is an anomaly.

Searching for the cause, we find that as evils often propagate them-

selves by the mere force of contagion, so socialism spreads by the process of inoculation, all nations taking the same malady, irrespective of conditions, and in defiance of the very means intended to prevent the spread of the evil. Hence, it is not strange that as one kingdom in Europe fosters a vice the continent partakes of it, because the social conditions of the continent, to say nothing of the juxtaposition of nations and close commercial relations, are so similar as to favor the same disease. But that a distant republic, whose spirit is so different from that of Europe, whose conditions are seemingly unfavorable to the European malady, should exhibit the same symptoms, cannot be explained in whole by the process of inoculation. It may be true, that as cholera invades Arabia so it invades America. Socialism is as likely to appear in one nation as another, and is not always the result of certain antecedent or existing conditions pointing to socialism as the remedy for the social disorder. To explain the anomaly we must remember that contagion is not very effective unless it assimilates with the national life; that is, inoculation must be followed by assimilation before contagion will be destructive. Do we, with our orderly national character, create a tendency to assimilation of the disorder? Remembering that the foreign contagion is not imported to this country on the wings of the wind, but rather by actual personification of its worst phases—that the degraded classes of Europe rush to this country every year by the thousands, and are ready for any kind of life—that whatever is inimical to a pure democratic form of government is borne to us by every ship that anchors in our waters—that the spirit of foreignism, inappreciative of American ideas, is irreconcilable with the steady progress of the New World—it is not difficult to trace the evil to its source, and, observing its tendency to temporary assimilation with our national energy, it is not difficult to account for its hold upon native elements, provided they are ready for the new influence.

It is at this point that the American people should pause and consider, for, granting uniqueness to our civilization, and an inseparable peculiarity to our institutions, a close acquaintance with our social conditions will show a similarity to those of Europe, and a preparation little surmised for the growth of the most destructive socialism. With our boasted freedom, privileges, and enlightenment, we have permitted the common people, through various processes, both native and foreign, to gravitate into a condition of servility, degradation, and depravity that, unless arrested, will in time bring upon us the fury and havoc of socialistic corruption, disunion, and degeneracy. Whether slavery or foreignism or sectionalism or war had much to do in precipitating this condition, it matters not, as the chief point is to recognize the situation and then provide remedial agents.

In the matter of common education the Republic is grievously in arrears, being behind many European nations—Greece, France, and Germany in particular—and is suffering under a load of illiteracy that, aside from its humiliating aspects, is pregnant with revolutions, social Armageddons, and the direst political earthquakes. Under a monarchy social revolutions

may be suppressed, but in a republic the soil is favorable to their growth. In the one, power is the remedy; in the other, education. It is useless to talk about the efficiency of law for the regulation of the socialistic movement, for it can be but temporary in effect. So long as free speech is a cardinal doctrine of the Republic, suppression by law of nihilism is out of the question. Law we must have; the police force must be strengthened; public sentiment must be uniform in its opposition to the danger; and the press must echo that sentiment until it is heard by every anarchist between the seas. But that law and sentiment will not avail is evident from the fact that they are now in operation, yet but feebly restrain, and do not extinguish, the tendencies to public anarchism. Education of the illiterate masses is a remedy that, however unavailing in Europe, will not be without use in this country. Nihilism and education have joined hands in Russia; socialism in Germany is backed by an intelligence that militarism cannot cajole into acquiescence; the commune of France was led by brainy aristocrats; the conflict in Ireland is headed by Parnell and Gladstone; so that it does not appear that education elsewhere is the remedy for social rebellion. In this country there is reason to believe that it will avail for the suppression of the evil, because ignorance engineers it, and it is without justification either in the structure of our society or the attitude of the government and Church toward it. In other countries it gives a reason for itself in governmental tyranny; hence the educated classes rise up against it: in this country, where there is no tyranny, ignorance for the sake of something to do plays at socialism, and education will extinguish it. We call for schools, *schools,* SCHOOLS, as the first duty of the government to its children.

The evils of accumulated wealth, so common in foreign countries through inheritance or the favoring opportunities opened to those of noble birth, are repeating themselves in this country, where the temporal condition of every man is theoretically supposed to equal that of every other, and where congested wealth might be supposed to be impossible. The truth is, a republic is not only on a par with a monarchy in opening the way to wealth, but it furnishes greater opportunities than the monarchy for this purpose, and renders the evil still more dangerous because less bearable than elsewhere. Here wealth piles itself up in fabulous quantities in the hands of monopolists, syndicates, or the quiet broker in stocks, until Cresus is surpassed in every city in the land; until wealth becomes a prize to be sought by gambling, by all sorts of brokerage, by watered stocks, by vague enterprises of all kinds, by legitimate business on an enormous scale, but so conducted as to enrich the few who secretly manage it. This has not been possible in foreign lands. Our country offers resources, opportunities, commercial outfits, and probabilities that are not found elsewhere; and a commercial genius may triumph over the masses, who, as anxious as himself to succeed, cannot plan so shrewdly, act so alertly, or wring the gold so conscientiously from hands that laboriously earned it. Where there is great wealth there is also great poverty. This is as true in the republic as in the monarchy, for wealth implies a disturbance of com-

mercial equality; that is, as one man accumulates other men must disgorge, or accumulation would be impossible except where one is an absolute creator of wealth. Commercial inequality, or wealth and poverty, in their extreme contrasts, now afflict the republic as they have afflicted the monarchy for ages past; and if wealth continue to accumulate more, and poverty continue to spread itself, a social revolution will be the result. In a republic the common people make themselves felt, and wealth cannot afford to antagonize them, to laugh at their calamities, or to shut up its bowels of compassion in time of need. Wealth must be benevolent, patriotic, philanthropic, a distributer of its gains, the almoner of the nation's weal, or it will invite destruction.

Religion is the necessity of all classes, but it is a problem how to bring the common people into sympathy with it, how to induce them to embrace it as their greatest need, and how most absolutely to secure their indorsement of all that it teaches and enjoins. In foreign countries religion is a state institution; that is, it is under national control, and is therefore somewhat subject to political change and maneuver. The principle of dissent is growing, and, like an earthquake, will at an early day overthrow national authority in religion. Germany and England, as Protestant nations; Russia, the representative of Greek Christianity; and Italy, Austria, and France as examples of the Latin religion, indicate the tenacity of the national purpose to subject religion to national supervision; but it cannot be said that the people are more devout, benevolent, spiritual, missionary in impulse, and broader in Christian experience than the people of countries whose religion is not within the grasp of the government machinery. Whatever the advantages of a monarchical religion they do not equal those of a republican religion. In this country religion is practically independent of government, as government is legally free of religion; but no harm results from the divorcement, for the government is not atheistic, and religion tends not to infidelity, but rather to activity and aggression.

Yet, owing to the liberty of the Church, in America it is nearing a danger whose cautionary signals, raised now and then, should be studied and heeded. In Europe the national Church is an oppression; in America the free Church, instead of oppressing the masses, is gradually alienating them, and so separating itself from the people whom it would serve. It is not because of laws or tithes or purgatorial keys that Protestantism, as a system of religion, is losing in power over the people, but because of the aristocratic sense—which is always an offense in the sight of the average man—it appears to manifest to the people.

When, more than ever, the Church should be bending toward the people it is lifting itself above them, and they see it, and reluctantly turn away from the cherished institution. They accuse it, not of pessimism or failure so much as of the vanity that comes from wealth or is the result of a long and eventful history, or of the latent tendencies of a half-regenerated membership. Just now, when the Church should be humble and sympathetic, the Protestant Episcopal Church proposes to discard its name, as

too small or contemptuous, and take a high-sounding title; call its chief churches cathedrals, and thus step forth a gilt-edged aristocracy in the religious world. Just now, when worship should be simple and sincere, ritualism accompanied with operatic music is proposed as a beautiful service, and refinement takes the place of the simplicity of Christian worship. Just now, when courage and sacrifice should be prominent in the ministry, the commercial spirit is as patent as any thing else, and is destructive of genuine piety and power. Just now, when truth should be proclaimed, the rationalist injects his doubts and interpretations into religious thought, and a weakened and suspicious Gospel is preached. Just now, when the doctrine of regeneration should be thundered in the ears of sinners, an ethical system is beautifully set up and its virtues are heralded to dying men. Just now, when Jesus should be preached as the Christ, the so-called Christ is preached as Jesus, and thus the foundation of the Christian religion is silently but powerfully shaken and needs to be re-affirmed.

By no means are these tendencies universal, nor is the Church so in the grip of aristocracy as to lose its identity or forfeit its claim to a divine institution; but the observant eye cannot fail to note the presence of decomposing forces in the Church, and of barriers that prove stumbling-blocks to the common people. The Church must go to the people; otherwise the people will not come to the Church. Ritualisms, robes, aristocracies, operatic performances, the bargain and sale of pulpits, ethical teachings, and an æsthetic religion will repel the people. To win the nation to Christ, Christ must be offered to the nation.

Along these lines are our dangers, opportunities, fears, and hopes. As to education, the nation in its governmental capacity must provide it and enforce it; as to wealth, the individual must study its import and responsibility, and govern himself accordingly; as to religion, the Church must preach it as man's greatest need, and preach it in the spirit of the Master. The common people are pliable, because free, and will accept education at the hands of the nation and religion at the hands of the Church provided they step not too haughtily or implore them too ceremoniously to pursue their highest self-interest. Educated and Christianized, the Republic of the Common People will endure until the earth shows signs of age.

A RÉSUMÉ OF THE CONTROVERSY.

In the interest of truth, personal responsibility, and progress toward a settlement of the controversy which the *Review* inaugurated as to the legitimacy of so-called "higher criticism," we propose to restate our original programme, consider the steps already taken in its execution, and briefly to forecast the work that remains in order to complete the task that is still upon us. We are persuaded that a candid statement of the historic aspect of the discussion, while it may contain some surprises, will correct some wrong impressions, enable our readers to view the con-

troversialists in their proper light, and to determine the value of the controversy itself. In our addresses before the Spring Conferences of 1889 we ventured to declare that rationalism had rooted itself in the evangelical thought of this country, and that in particular, as in Europe, the centers of the heretical and destructive influence were certain colleges, which, to give point to the charge, were openly named. This general assault was made, not in a reckless mood, or to create a momentary sensation, but after months of careful examination, and with evidence enough at hand at that time to substantiate the charge of malfeasance against the schools thus indicted. While profound interest was excited by the statement so made, we recall not one Conference that heard it in which many brethren did not assure us that we had spoken none too soon, and that the colleges ought to be called to an account. We had not the slightest suspicion, except in one or two instances, that any well-informed minister would doubt the facts as alleged, or that he would consider it un-Methodistic or unfraternal in a church editor to attack a destructive heresy, especially since said heresy had taken possession of the Church itself.

In this general and preliminary arraignment it must not be forgotten that we did not name a professor or a department in the colleges mentioned, nor was it ever our purpose to name them, or to come in collision with the advocates of the new views. Knowing that such a course would precipitate a personal controversy, with probable alienations; knowing, too, that such a hand-to-hand conflict would be distasteful to the parties themselves, and to the reading public who would observe it; and also knowing that a discussion of principles and teachings could be conducted without involving the teachers, we cautiously avoided all reference to them. The introduction of the personal element was contrary to our programme, and would not have appeared to this day had not others injudiciously forced it into prominence; and even then we urged its suppression, but was unheeded. This fact has been overlooked; some supposing that we are responsible for the *kind* of discussion in which the *Review* was compelled by force of circumstances to participate. Nor when the personal element first appeared did we intend to indulge in any *argumentum ad hominem*, which commonly is not the strongest, and so proceeded in the discussion with a purpose to observe all the ethics it enjoined.

When, therefore, did the *ad hominem* spirit appear? Who introduced the anti-ethical method into the controversy? The *Review* certainly did not, and disclaims all responsibility for the resultant peculiarities of the conflict. We need not recall those who were unwise enough, first, to mention the names of professors, and second, the professors themselves, who violated every principle of courtesy in their attempt to answer the charge of rationalism. If the charge were untrue, it could easily have been overthrown, and in a most adroit and courteous way we could have been vanquished; but it was not emptied of meaning by misrepresenting and abusing us. The tactics of our opponents convinced our readers of the weakness of their position. In the September (1889) *Review*, which was

not issued until weeks after this discourteous treatment, our article on "Wounded Rationalists" appeared, which, it must be remembered, was not an attack on the positions of the critics, but a *reply* to articles that no standard of literary ethics would justify. This, too, has been forgotten, and the article was treated in some quarters as if it originated a personal encounter, while the Professors' articles, blustering with studied violence, were supposed to have been righteously written in self-defense. The kind of self-defense they employed more than authorized us to expose their insufficiency as an answer, and the spirit of self-sufficiency they manifested. Nevertheless, still persistent in our purpose to escape a personal discussion, we announced at the close of the article that we desired to pursue the subject of inquiry, not from the personal stand-point, but on an entirely different basis. The personal disputation would have been discontinued then, but others would not listen to the suggestion, so that it again became necessary for the *Review* to go down to their level. Hence, the November number contained an editorial on "Rationalism in Pantomime."

This is the simple history of the conflict. We write with earnestness, since some of our critics would place the responsibility of what they would condemn upon the *Review*, when it properly belongs to those whose ideas and methods of literary disputation are entirely averse to our tastes and methods, and especially to our plan in the discussion. As examples of the method we would have pursued in the study of the questions involved, if it had not been perverted by the critics, we refer to "The Pentateuchal Question," in the September (1889) *Review;* "Revelation or Reason," and "The Limitations of Biblical Criticism," in the January (1890) *Review*, and "The Predictive Element in Prophecy," in the March (1890) *Review*. It must be clear to our readers that a very helpful discussion of the two sides of the biblical issue could have been carried on between the disputants had not the plan been interrupted.

In entering upon an exposure of the rationalistic tendency in the collegiate centers we anticipated criticism, perhaps misconstruction of personal motives, perversion of the facts given, and a temporary hostility, such as is not unusual in great controversies. For any thing that might happen pending the discussion of the questions raised, we were prepared either to endure it or to contend with it, except the unfraternal opposition of those who professed to cherish our faith and to be as free from complicity with rationalism as ourselves. An investigator is not a heretic: a critic is not a rationalist; but for some ambiguous reason some investigators concluded we regarded them as heretics, and some critics imagined themselves assigned among the rationalists. The mistake of the assignment was not ours, but theirs; and, acting on their own mistake, they pronounced our position untenable, and seemed to question our right to advocate it. We have been trained to grant freedom of opinion to an opponent, to criticize and to be criticized, to plunge the sword into error, and to wave the flag of truth over the ramparts of the enemy, but it did not occur to us that for exercising a polemical right on a fundamental issue we should be the victim of ungenerous suspicion and

wrathful counter-statements from those who were under some obligations to respect the work we were trying to accomplish.

As an explanation of the unexpected turn in the controversy, we have learned that some misinformed souls suspected us of holding to a secret orthodoxy, and that we would in time aim to convert the Church to a faith it did not hold. It was charged by some that the *Review* was pronouncing "a self-defined orthodoxy," while others alleged that it was championing an *un*defined orthodoxy. Nothing in either case could be further from the truth. Both classes were in trouble—a trouble of their own making. In our article on "Orthodoxy" (November *Review*, 1889), we did not define the word, nor any doctrine it implies; nor is there a single attempt in any thing we have written to pervert the meaning of the word, or to define it in any sense whatever. We did *assume to be orthodox;* perhaps the assumption was the disturbing factor; but, pray, whom would it disturb? Can any orthodox believer invent a reason for being annoyed because we assumed to be orthodox? If so, we should be happy to consider it. In taking this position we meant no more and no less than any true Christian minister would mean in taking it, and why our assumption should tantalize one of like faith is beyond comprehension, unless he had slightly departed from the faith, in which case his orthodoxy would need repairing. It is because of a heterodox tendency in the Christian Church that we deemed it a specific duty to emphasize the orthodox position, and to use the word which is an offense to heterodoxy and all unbelief. With Christians, however, there is no need of a definition, unless the Christian is "liberal," and coquets with rationalism.

Is the Methodist Episcopal Church orthodox in its faith and teachings? If so, what is the duty of those who are regarded as the standard-bearers of its teachings? What does the Church expect of its editors, professors in colleges and theological seminaries, and pastors? The answer to this question will not only enlighten, but have a directive influence upon, and should promote a general understanding in, the ministry. If the Church has rejected the old teaching that Moses is the author of the five books attributed to him; that the hitherto accepted view of a Pentateuch is but a traditional theory which has been exploded and must be abandoned, and that the theory of a Hexateuch must take its place, it being confirmed by many indisputable evidences—*we wish to know it.* We are not asking what tinctured critics hold on this subject, but what does the Church hold, and require of its teachers? If the Church accepts the rationalistic view that Deuteronomy was written in the time of Josiah, and by Hilkiah, and that the book called "Joshua" was also written at a late date, though Professor Harman demonstrates its early origin, *we wish to know it;* and if editors and theological professors are expected to teach these theories, it is well enough also to have this understood, so that no one will be embarrassed in proclaiming the views of the Church. If, again, the Church is solidly in favor of the rationalistic theory of the double authorship of Isaiah, or authorizes the view that "Daniel" is a forgery, it having been written in the second century before Christ, and renounces the predictive

as the essential element of prophecy, referring it to an historical basis, it will be well to authorize teachers, pastors, and editors to adjust themselves to these advanced views. If, also, the Church has concluded that Ezra is chiefly responsible for the arrangement of the Old Testament as we have it, but that it is a fraudulent arrangement, and that he was a false redactor, adding and subtracting according to his pleasure, and his work is to be repudiated, *we wish to be so informed* in order to govern ourselves in the future. If, still further, it is clear that the Church has accepted the rationalistic discount of the value of quotations in the New Testament from the Old Testament, impugning the honesty and integrity of the writers of the former, and impeaching the wisdom and authority of our Lord Jesus Christ, it will be proper to furnish the proof of the fact. We are not seeking knowledge concerning the essentials of the orthodox faith, or concerning the general position of the Methodist Episcopal Church touching biblical questions, from rationalists, critics, professors, or a coterie of self-styled scholars, who imagine themselves to be greater than the Church. We have assumed that the Methodist Episcopal Church never accepted one of these rationalistic views, and *does not accept one of them now.* Was this assumption right or wrong? The conclusion of this point is, that the *Review* was *in entire harmony with the Church in resisting the rationalistic teaching;* in resisting the above teachings, every one of which is firmly maintained by the rationalists of Germany, France, and England; and in so doing it believes that it has rendered no inconsiderable service both to Methodism and orthodoxy.

In the treatment of these various topics we have never circumscribed investigation nor opposed the most scrutinizing analysis of the evidences on which the Church rested its faith; but we have stoutly resisted the *conclusions of theorists* who have gloried in attacking the peaceful and well-established beliefs of Christians without a seeming sense of responsibility to history or the truth. A tentative explanation of a difficulty, or a speculation on certain biblical problems announced, as a speculation, may excite profound inquiry and lead to new results; but a tangential idea—a *conclusion* destructive of faith in inspiration—necessarily excites the defensive propensity of believers. Had the destructive critics announced their heterodoxies as speculations, or as tentative endeavors to solve newly discovered difficulties in biblical literature, Christian scholars had patiently considered their theories; but they came forth with trumpets and banners, proclaiming the overthrow of all so-called traditionalism in religion, and substituted rank heresy for true faith. The theory that might have won attention as a theory was openly declared to be a conclusion from which there was no appeal, and any attempt to controvert the conclusion was interpreted as a proof of small scholarship and petty literary trifling on the part of those who retained respect for the teachings of the ages. To this conceited and repugnant position the Church has opposed its mature scholarship; compelling the critics to furnish the proofs of their vagaries, and demanding that truth shall have its rightful chance in the conflict with error. It cannot be said that the destruction-

lsts are furnishing the proofs, for in their extremity they have resorted to sophistical speculation, imaginative and metaphysical declamation, and the usual strategies common to men who undertake to sustain a bad cause. We do not disparage the erudition of some critics; but the claim that the "advanced" thinkers husband the learning of the times excites the ridicule and contempt of the masses of Christian scholars in this country. *There is not one scholar in ten in America who has departed from the standard faith respecting the biblical questions now in dispute between rationalists and orthodoxists.* The reader will be assisted in his appreciation of the truth of this statement if he will undertake to ascertain how many American scholars hold that Deuteronomy was written in the seventh century B. C., and by Hilkiah, with the help of Jeremiah. He may also satisfy himself on this point if he will poll the scholars on any other problem in issue, such as infallibility, inspiration, the authorship of Isaiah, and so forth.

It is confessed that certain American critics accept the extreme conclusions of the German rationalists, and support the conclusions by a method of argument that identifies them with the rationalists of Europe. It is not creditable to the scholarship of such critics that to this day they have not advanced one theory against traditionalism, or one argument against the orthodox position, that was not drawn from the rationalists across the water. Scholarship! *Not an original theory in biblical criticism has been propounded by an American critic;* every conclusion is borrowed, and every argument is kidnapped from foreign lands. Many of the editorials, pamphlets, and books written by them are purloined, and some of them according to *secret contract*, from the literature of the other hemisphere; and yet they prate of learning, acumen, and insight and foresight as to the outcome of the Bible! Even the little phrase used by a home critic, "snorting against higher criticism," was borrowed from Eichhorn. Satellites, not planets, they are! Is it not time to understand where the freshet of rationalistic jargon took its rise? Discovering the genesis of American rationalism, and seeing that the work and results of the home and foreign critics are identical, we pronounced the critics rationalists, and stereotyped them as Christian rationalists, because they professed to be Christians. We have met no scholar who has disputed the correctness of this application of the word, and the attempt to deride its use in this connection implies a desire to escape from what it signifies.

It has been said, that if early in the controversy we had drawn the distinctions we have recently made, and fully stated all our purposes and the methods we intended to employ in the defense of truth, we should have been better understood, and the *Review* would have escaped some criticism. This may mean that we did not conduct the controversy ass ome others would have conducted it; therefore it was wrongly conducted. We are not sure how others would have managed the controversy, nor was it our business to seek wisdom at their hands. We had the facts; we knew our duty, and have attempted to discharge it.

It is strange, however, that readers of the controversy should forget that the distinctions more recently emphasized were plainly announced

(1) in our Conference addresses; (2) in our *Advocate* articles, in which we were careful to show the differences between legitimate and conservative criticism and destructive or rationalistic criticism. We also recognized the scholarship of the early rationalists, and acknowledged the value of their work in some departments of Christian learning, thus preparing the way for the divergent conclusions we finally reached. If critics or others did not read our articles, or forgot what they contained, we are not responsible; we carefully took all the preliminary steps necessary to an amicable discussion of the questions in issue.

The single purpose before us was, to expose and resist destructive or rationalistic criticism; and, governed by the hundreds of letters received from all parts of the country—*the strongest from New England*—we should violate conscience if we did not say that the necessity of such exposure was great, and that it has been productive of results which must conserve the stability of the Christian faith in the future.

Henceforth the work of the *Review* should be confined to the elucidation of the principles underlying biblical criticism, and the vindication of views pertaining to authorship and doctrine which have been established according to the laws of testimony regulating human belief and conduct. It is certainly an auspicious time for the prosecution of inquiries relating to the integrity of the Bible as a supernatural book, and for a re-canvass of the evidences usually quoted in justification of faith in revelations of spiritual truth. It is not incumbent, however, on orthodoxists to prove their positions, but they may properly contend for them against the rationalism and hypercriticism that would subvert faith in Christian teaching. It is also proper to observe that the destructive methods of Kuenen, Renan, and Wellhausen have captivated some orthodox minds; hence it is the duty of the conservative student to remind the liberal thinker that already there are signs of a great reaction in France and Germany, and that America should be slow to accept what those rationalistic countries have more than once repudiated, and are again inclining to abandon. The *Review* proposes carefully to consider the methods of the rationalists, to report the progress of the reaction, and to announce the results of scholarship in the field of criticism. It proposes to utilize the discoveries in the archæological fields of Egypt, Babylon, Nineveh, Moab, and Syria; to examine the latest researches in philology and apply them to biblical problems; to ignore or answer the theories of critics; and to demand full proof of the positions they assume when contrary to established faith.

With our original plan resumed, not again, we trust, to be interrupted by the critics, and with the personalities, misunderstandings, criticisms, and abuses of the past forgotten, the *Review* can complete its unfinished work in the spirit of the language of Abraham Lincoln: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right;" and, God helping, we shall do it.

THE ARENA.

CATECHETICAL INSTRUCTION.

The catechetic method of instruction has obvious advantages over the common practice of cramming the mind with multitudinous things and burdening the memory with words. For it arrests attention, awakens inquiry, calls into exercise reason and judgment, anchors truth in the mind, excites the conscience to act in accordance with the ethical principles discovered, and leads to an intelligent faith. This method has been used by the world's best teachers from Socrates to the present age. Eminent men habitually catechise themselves as to the truth and bearings of what they read, hear, and produce, and this habit is the chief source of their strength. Educators insist upon mathematical studies, for every problem is a question to be answered, and the search for its answer will develop mental power. Our Lord began to teach in the temple by asking questions, and he continued this practice in his public ministry. Interrogation points abound in the writings of his apostles. The primitive Christians carefully catechised their candidates for church membership. The Churches of the Reformation made a constant use of their Catechisms, and the Romish Church followed their example so as to hold its own. The more recent Christian organizations soon prepared and used Catechisms. And it is noteworthy that those Churches which have most thoroughly and persistently catechised their children have had the stanchest adherents, while those that have grown lax in this duty have seen their families drifting into indifference, agnosticism, and skeptic smoke.

That there is laxity in our Churches as to the use of the Church Catechism is unquestionable. The writer has inquired for Catechisms in one hundred and forty Quarterly Conferences, and learned that in over a hundred schools the Catechism has disappeared excepting in a few infant classes. The excuses for this neglect are, that the book, with its big words, is above the comprehension of the small children; that the older pupils discard it as a nursery primer which they have outgrown; and that there is no place for it in our present order of Sunday-school exercises. Whether or not these excuses are valid, the fact of neglect remains; and the question whether this neglect will lead to a looseness of opinion among our youth is one that should receive attention.

The arrest of this drifting from the systematic study of Christian doctrines, and the induction of a better method of studying them, present problems of difficult solution. Perhaps a symposium of noted pastors or teachers might furnish the key to them. I will venture here only a few seed-thoughts. The revision of the Catechism does not promise much relief: for, if it be simplified to meet the capacities of small children, its simplicity will remove it yet further from the older pupils; and if its style be elevated, and its scope be widened for the seniors, it will be still

less adapted to the little ones. It must be apparent that no Catechism can be adapted to all grades of minds; and hence, our need is that of *several* books of a progressive series—like the progressive readers and text-books in the graded public schools. I would therefore suggest the preparation of a series of juvenile guides, with the repellent title of Catechism omitted.

No. 1. First Step Heavenward. This should be a neat pictorial primer, attractive to the eye, and adapted to minds under seven years of age. It should begin with the Lord's Prayer, to be committed to memory. The questions should relate to our Father in heaven, his love and care for us, his daily gifts; reverence and love to him; his kingdom or government over us; his will, that we should know and do; thanks, praise, and prayer to him; our dependence on him for bread and all things; right and wrong toward him, and toward each other; love and obedience to parents; kindness, gentleness, love, pity, truth-telling, faithfulness, honesty, patience; how to be happy; elementary truths about Jesus, salvation, and heaven, etc. The questions and answers should be generally in words of one syllable, and also Bible words. A stanza of suitable poetry should be attached to each lesson.

No. 2. The Right Way, for those from seven to ten years of age, should begin with the Ten Commandments, followed by the two great and the new commandments, to be memorized. This book should be a manual of duties, privileges, and blessings. The questions should relate to our duties to God—reverence, worship, love, contemplation, obedience, pleasing him in all things; sabbath observance; public worship; morning and evening prayer and thanks; honoring parents; self-control of appetites, passions, and tempers; love and good-will to others; the golden rule; sin and forgiveness; salvation through Jesus Christ, whose life and sacrifice may be made prominent; the happy rewards of a good life here and hereafter, etc. The answer to these questions should be in the words of Holy Scripture.

No. 3. Light from Above, for those from ten to thirteen years of age, and beginning with memorizing the Apostles' Creed. This book should fill the place vacated by our Church Catechism, and should treat of God, his nature, attributes, government, and immanence in nature; creation; man, primitive, fallen, sinful, and suffering; of divine law and penalty; of revelation; incarnation; the birth, life, miracles, teaching, death, resurrection, ascension, and intercession of Jesus; of redemption by him; of the Holy Spirit; conviction, conversion, regeneration, adoption, assurance, hope, and joy; baptism; the eucharist; the Church; the ministry; missionary work; death; resurrection and eternity. Scripture language should appear in all these questions and answers.

No. 4. Seeking Goodly Pearls. This book, for youth from thirteen to sixteen years of age, should fill the place for which Nast's *Larger Catechism*, Longking's *Light to the Path*, and Hubbell's *Studies in Christian Doctrine* were written. It should be studied with the Bible in hand, and every proof-text should be found and considered.

It will be observed that fundamental truths, in progressive steps, appear in this series of books, each higher one including the thoughts, but not the language, of the lower one. By this plan essential unity in diversity will be retained, and the truths repeated in various forms will become imbedded in the mind, while habits of thinking and of memorizing good things will be formed and fostered.

Beyond this primary series of catechetic books there should be question books on the gospels, Acts, and epistles, and on the historic and prophetic books of the Old Testament, that should be studied in consecutive order by senior and adult classes, the Bible being the only text-book. This course of study would restore the exiled Bibles to the Sunday-schools, and develop a race of well-instructed Christians.

Southport, Conn. GEORGE A. HUBBELL.

AN HISTORICAL POINT CONSIDERED.

The very excellent article, "What is the Providential Design of German Methodism?" by the Rev. Dr. Yeakel in the *Methodist Review* for September-October, 1889, contains a few inaccuracies which I hoped some one of its many readers would have corrected in the subsequent issue. He states on page 661, that "in 1709 some thirteen or fourteen thousand Palatine emigrants emigrated from the Rhenish provinces to England and encamped near the city of London for a short time:" that "about eight thousand" of this number were sent to America: and that "North Ireland" became the home of a German colony, from which sprang Philip Embury and Barbara Heck. It is to the latter statement I wish especially to direct attention. The North of Ireland, in the opening years of the seventeenth century, was colonized principally by the Scotch, and from this sturdy race not only came the men who made the American Revolution a glorious possibility, but also the saintly hero, Francis Makenzie, the founder of American Presbyterianism. When the Palatines were driven from their ancient home by popish intolerance Protestant England found them a home. In 1709 Queen Anne kindly sent a fleet to Rotterdam, and brought about seven thousand of these Protestant refugees to England. Of this number "nearly three thousand" * were sent to America, a considerable proportion of whom settled in Pennsylvania, and the remaining four thousand, with the exception of a few families who settled in England, made Ireland their home. Some of these German Protestants settled in County Kerry, "but the main body," says Dr. William Crook in his admirable volume, *Ireland and the Centenary of American Methodism*, settled on the estate of Lord Southwell, in the neighborhood of Rathkeale, County Limerick.

It was in the year 1749 that Methodism commenced its blessed mission among these German colonists. On a summer's day, 1756, Mr. Wesley preached for the first time in Ballingrane, the home of Philip Embury and Barbara Heck. Concerning that visit he makes the following entry

* Stevens's *History of the Methodist Episcopal Church*, Ed. 1867, vol. i, p. 50.

in his journal: "Wednesday, June 16.—In the afternoon I rode to Ballygarane (Ballingrane), a town of Palatines who came over in Queen Anne's time. They retain much of the temper and manners of their own country, having no resemblance to those among whom they live. I found much life among this plain, artless, serious people." This "plain, artless, serious people," even to the present day, pleasantly attracts the attention of travelers. Mr. and Mrs. S. C. Hall, in their charming work on Ireland,* describe them thus: "We visited several of their cottages, or, as they are better pleased to call them 'houses,' in the neighborhood of Adare, and the neatness, good order, and quantity and quality of the furniture—useful and ornamental—too surely indicated that we were not in a mere Irish cabin." They assert that there are many things about them that "savor strongly of the banks of the Rhine;" that "in their dealings" these German-Irish are "considered upright and honorable," and that "the men are tall." John Heck, Esq., of Lockport, a man "considered upright and honorable" and certainly "tall," born before the eighteenth century passed away—a grandson of Paul and Barbara Heck, most intelligent, and possessing a wide range of general information—is still in the possession of his faculties, and has a most distinct remembrance of that grandmother who was born in the year 1734, and into whose face John Wesley looked in June, 1756, little dreaming that that young woman of twenty-two would carve out for herself a name in the Western world that would be gratefully remembered "as long as the sun and moon endure."

Methodism still flourishes in Ballingrane. In this richly historic place, through the praiseworthy exertions of Dr. William Crook and the Rev. J. H. Martin, there stands to-day one of the most beautiful churches in Limerick, a church renovated—"all but rebuilt"—four years ago, and in which two marble tablets were erected to the memory of Philip Embury and Barbara Heck. A few minutes' walk from the church brings one to the remains of Embury's cottage, and to the house in which the brave Barbara was born, and in which two of her grandnieces live at the present day. If these sturdy people from the Rhine had colonizing territory sufficient in Ireland a new era would soon dawn upon that unhappy land. The foregoing extract well illustrates the character and habits of that German-Irish stock who planted the first seeds of Methodism in America, but grandly confirms the utterance of the Rev. William Arthur, a Methodist minister of world-wide fame, who in considering the question, How would it fare with Protestants in the south or west of Ireland if home rule should become law? declares: "In the south or west, however, in places beyond the shades of Dublin and Belfast, the absence of British law and of British government would bring in a state of things which, whatever might be the legal position of scattered Protestants, would render their position practically intolerable." Strange coincidence, indeed, that Ireland should be the main factor in planting three of the great dominant faiths of the New World; that from that country there should flow

* *Ireland: Its Scenery, Character*, etc., vol. i, p. 347. London: Hall, Virtue & Co.

into this land of the setting sun not only the deadly stream of Romanism but also the life-giving currents of Presbyterianism and Methodism, the former coming from that Scotch colony in the north, and the beginnings of the latter from that German colony in the south-west.

Lockport, Ill. JOHN LEE.

IS HE RIGHT?

In an article recently published in the *Review* a writer says: "In order even to understand science one must be in sympathy with what is called the *tendency of scientific thought*." Further on, after alluding to the *mechanical theory of life*, he says: "This theory supposes that living things differ from non-living things only in their complexity and in their resulting complex properties. It also assumes that the first life in the world was spontaneously generated in accordance with the laws of chemistry and physics. This theory is as yet nothing more than *an expression of the tendency of thought*, and there is no scientific evidence for it beyond the *fact* that it is certainly in the line of the present and past advance in science. Most of the arguments for it are of a theoretical character, based upon the *fact* that it is a necessity to the truth of our scientific theories." And still further on he says: "While, then, this *tendency of science* may in some cases be *misleading*, it is none the less a real thing to the scientist. *For unless he be in sympathy with it* he cannot think in terms of science, nor can he do any work of any scientific value. No scientist who is opposed to these thoughts ever accomplishes much. *Even if he feels keenly that the tendency may lead him wrong*, he will not accomplish any thing by opposing it." And again: "Even for the purpose of correcting any thing in the tendency of thought, *one must enter into the spirit of it*." (The italics are mine, except in the first instance.)

Now it is possible that I do not get the true drift of all this; but it seems to me that the writer concedes that the tendency of scientific thought is now, and always has been, in the direction of atheism!

In the expression that one must be in sympathy with this tendency or "he cannot even think in terms of science," and that he must not oppose this tendency even if he "feels keenly that it may lead him wrong," is he right? Must we acknowledge that theistic science has given up the fight, and that a theistic scientist must *put on the regimentals of the opposition*, or forego scientific thought and investigation?

Is it a *fact* that the mechanical theory of life, including the theory of spontaneous generation, "*is certainly in the line of the present and past advance in science?*"

Is it a *fact* that the mechanical theory is "*a necessity to the truth of our scientific theories?*" Possibly I do not rightly understand the writer. I hope I do not. But if I have been misled, then I submit that he has made his meaning very obscure; and if I have interpreted him correctly, then—what?

Pendleton, Ore. HENRY BROWN.

THE ITINERANTS' CLUB.

ANSWERS FROM THE CHURCH—(CONTINUED.)

WE continue the publication of replies to the question: How shall the present plan of the four years' Conference course of study be made more effective as a means of ministerial training?

DR. B. P. RAYMOND, President of Wesleyan University, Middletown, Conn., says: "It is much easier to find fault with the course that we now have than to say just what changes should be made. Nevertheless I will offer a suggestion or two: "(1.) I would drop out the school-books that pertain to a common school education, and send the men to the common schools or high schools for that work. If there is a body of men for whom we must provide such work (as, for example, among the Negroes) I would provide it for them, and not for the whole body of the ministry. (2.) I would begin the course by a pretty thorough study of Wesley, Watson, and Fletcher. I would make it topical, rather than text book, work. Read these authors thoroughly, and set for examination the central themes. How did they conceive them? What conclusions did they reach? How do their conclusions differ from those of theologians of their time? This means not only research, but comparative study. (3.) I would then take up (*a*) church history, and study two or three great epochs. One epoch well studied is worth much more than the whole field superficially gone over. (*b*) Systematic theology as treated by our late theologians. Study it comparatively and examine topically. Cultivate the spirit of research. Require the reading of more books, and let some of them be from authors outside of Methodism. Only in this way can our own theology be made perfectly definite and clear. (*c*) Homiletics? Yes. (*d*) Biblical theology? Yes. But I know of no one book that meets the demand. (*e*) The study of philosophy ought to come in. Porter's work is good, but other books ought to be used as a comparison required. (*f*) Give us some books that have the flavor of physical science. In a word, examine on the central themes, and require the study of a variety of authors on these themes. Whatever changes I might make would be governed by that thought."

DR. DANIEL WISE, of Englewood, N. J., says: "In reply to yours of the 27th November, I submit the following suggestions: (1.) That the present mode of examining our ministers, by committees meeting a day before the session of the Conference, is necessarily so superficial as to fail of stimulating due effort on the part of untrained candidates to master the prescribed topics and books, and ought to be unsatisfactory to the Conferences. (2.) To remedy this in part the candidates might be required to prepare and send to the chairman of the respective committees *analyses* and *synopses* of some of the books, to be studied at *stated* times during the year preceding their examination, somewhat on this plan, namely, (*a*) The class of the first year should be required at the *expiration of the first quarter* to send their chairman a paper containing a compact *synopsis* of Hagenbach's Introduction, chaps. i–xxx; at the expiration of the second quarter a synopsis of Pope's Compendium, vol. i; at the expiration of the third quarter an analysis of Wesley's *Plain Account of Christian Perfection*, and of Thalheimer's *Ancient History*. The preparation of these papers would compel closer study than is, I fear, usually given in preparing for oral examination. The fourth quarter would be left for reading the other books required and for writing the "sermon" prescribed

(*b*) The paper as sent to the chairman, after due examination, should be sent by mail, or otherwise, to the other members of their respective committees, and so passed from one to the other that all could read. (*c*) By this method the ability of the candidate and his knowledge of the works specified would be more or less apparent, and time would be left for oral examination of the other books of the year just prior to the Conference session. (*d*) The books of each year in the course should in like manner be subjected to synoptical or analytical treatment as each committee might determine, and report to its class before the adjournment of the Conference. (*e*) I think some such plan as this would make our 'course of study' productive of much greater intellectual and spiritual profit than our present loose and inefficient mode of examination."

Dr. JESSE L. HURLBUT, Editor and Secretary of the Sunday-School Union, says: "In answer to your inquiry concerning the Conference course of study, I would answer: (1.) I think that the course should be revised and brought up to date. In some of the books, as now published, the course represents the thought of a generation or two ago, rather than of the present. (2.) Arrangement should be made to furnish assistance in the way of helps for the study, such as outlines, questions, plans of work, etc., somewhat after the manner of those furnished in the Chautauqua College of Liberal Arts. (3.) I think it would be well if meetings could be held through the year in various places, representing two or three Conferences in a group, for the purpose of reviewing the Conference studies and having lectures upon them. (4.) Instead of the present plan of appointing a committee of examination which is changed from year to year, a board of examiners should be appointed to be in permanent charge of the entire subject of instruction and examination. (5.) I think that it should be understood in every Conference that no person, under any circumstances, should be received into the Conference whose examination is reported as unsatisfactory."

Dr. G. H. DREYER, Presiding Elder in Genesee Conference, says: "(1.) There is needed, first, an efficient board of examiners. I would have one board for the four classes, divided into four sections, one section for each year. I would have this board composed of men of acknowledged ability as scholars in the branches of study submitted for examination. This board ought to continue unchanged, except for necessary cause, for at least four years. When changed, it should be by one section at a time. The advantage of having one board in four sections is, that they would have the same standard for marking the four classes. (2.) I would have the presiding bishop call the attention of the presiding elders to their duty to the young men in assisting them in their course of study by advice and practical suggestion. No man touches these young men so closely or effectively as the presiding elder under whom they are working. (3.) I would have the Annual Conference support these examiners by their votes, as they will if the presiding elders are interested in this matter. Appeals to sympathy for carelessness or laziness ought to be out of date among us. (4.) And most efficient, in my judgment, are conference schools for those in the course of study. Two weeks in the summer under wise instruction can make the course of life-long value to those to whom otherwise it would be largely time and labor spent in vain.

HOW TO BEGIN AN ITINERANTS' CLUB.

1. First of all, here is the "Conference course of study," which one, two, three, or four of the brethren in a single class desire to master. They are anxious to be prepared for examination. They should be anxious to know thoroughly the

subjects which the books discuss, not for examination merely, but for personal power, knowledge, and ability to use for the up-building of the Church.

2. These brethren need one or more counselors; brethren who have experience in the study and in the teaching of these subjects. These counselors should give to young candidates direction and instruction; they should draw them out, put them at work, show them how to master the subjects, and test them as to what they know, how they may know more, and how to give faithful report of their knowledge.

3. In ideal work it is desirable that the candidates and these instructors should be men of high order; the former apt and eager, the latter cultivated, experienced, and expert—masters as men, as theologians, and as teachers.

4. When such candidates and instructors come together you have an Itinerants' Club. The club meeting may be in a pastor's study, in a class-room, or the lecture-room of the church. Who cares for the place, when the instructor and disciples are brought together for the work needed, purposed, and appointed?

5. The work of a small Itinerants' Club, whether it gather about a table, as did the Oxford Club of yore, or sit in rows like the theological class of a great seminary, should have its programme carefully prepared, that every hour may have its appointment, and every minute be wisely employed.

6. There are several exercises in which the members of this club, whether few or many, may engage:

1.) They may read together, taking care to read carefully, accurately, thoughtfully, reverently, a portion of God's word, not merely as an exercise in reading Scripture (although this should not be lost sight of), but also as an act of intelligent devotion.

2.) They may read aloud with emphasis and distinctness of articulation and expression a hymn, chosen not because it is "familiar," but because of its sentiment. This hymn they may together sing, not merely as a musical exercise (although this should not be wholly overlooked), but also as an act of intelligent devotion.

3.) They may bow in prayer: one preacher pronouncing audibly the words of devotion, which should be carefully selected words, free from formality, conventional phrases, cant and rant, not merely as an exercise in public prayer (although this as an element in ministerial training is not to be lightly esteemed), but again as an act of intelligent worship.

4.) They may spend a few minutes in frank conversation concerning the subject of making prayers, reading Scripture, reading hymns, pointing out the evils of thoughtlessness, carelessness, neglect of preparation, the importance of good singing, voice culture, and a knowledge of the principles of music by the minister, the committing of Scripture to memory with a view to its use in public prayer, the books most helpful to the spirit of devotion, the experiences of eminent saints as given in autobiographies, the personal experiences of the brethren present in reference to the preparation for public prayer, habits of private prayer, use of stereotyped expressions, the length of prayers, the use of liturgical forms of prayer and praise committed to memory, such as the general confession, the general thanksgiving, the Te Deum, etc.

5.) The Club in this instance is supposed to represent a single class, whether first, second, third, or fourth of the Conference course, and should now take up one of the books, and with one of the examiners or leaders should proceed to discuss it. What part of biblical, theological, or ecclesiastical science

does the book cover? Before opening the book let every member of the class give his own statement, in his own words, of the author's general subdivision of his study. If the members have not mastered this, let fifteen minutes of silent study be appointed, and let every man do his best to prepare such general statement at the end of the fifteen minutes. Every examiner or teacher will have his own method of directing the studies and of testing the attainments of the candidates. Let these methods, which should have been announced in advance, be now applied, and at least an hour be spent in diligent study, with a view, not so much to a successful examination, as to a thorough mastery of the study or subjects of study.

6.) The principles involved are applicable in the exercises of a club of four members as well as to a larger gathering. The same order of exercises, the same thoroughness of work, the subdivision of the club into sections according to the Conference classes represented, these are the only distinguishing features of larger clubs.

7. Courses of brief lectures on the subjects of the Conference studies may be given by the examiners or other brethren, the student taking notes to see what he can retain, and how fully, afterward, report the subject-matter of such lectures.

8. Discussion may be started on the subjects on which the class is to be examined. An incorrect, heretical, or partial putting of a doctrine may be represented by the examiner, and the class compelled to detect the error, state the truth, and defend the position of the Church.

9. Question-making by the student is a good exercise. Let the class take a chapter or section, and each member write out ten comprehensive questions on it. Then compare these papers, and see in what respects they are defective. Then test the class by their own questions.

10. Topics for conversation and debate in the Itinerants' Club:

1.) What are the best books for a minister on natural, systematic, comparative, apologetic, hermeneutical, and practical theology? If a man can own but ten books outside of the Bible, Hymn-book, and Discipline, what should the ten books be?

2.) The American people and other people in America whom we should know, evangelize, elevate—who are they? How classify them in our thought? How reach them? How bring them to the Church, or take the Church to them?

3.) The minister as a man of business; keeping church records, giving and receiving church letters, raising money, repairing and building churches, etc. How guarantee well-kept church records?

4.) Our Book Concern—its aims, provisions, and needs; and its claims on our ministers and on our people.

5.) What are the local and peculiar difficulties and necessities in our particular Churches? In what respect does the Church of which one brother here has charge differ from the Churches represented by other brethren?

6.) The General Rules of our Church—how far should their literal observance be insisted upon? Are they intended to be laws laid down for observance in detail, or as statements of general principles which are to control life?

7.) The order of public worship, in its various elements—drawing up of rules for our guidance in public prayer, singing, reading the Scripture, preaching, taking collections, making announcements, etc. What are some of the serious blunders of ministers in these respects?

HOW TO PREPARE FOR EXAMINATION.

In reply to the question: How would you as a teacher, friend, and examiner advise a probationer in the Conference (first year) to begin and to proceed in preparation for his annual examination on Harman's *Introduction to the Holy Scriptures*, Old Testament, chapters i–xxx?

DR. A. D. VAIL, Pastor, White Plains, New York Conference says: "(1.) Make an outline of the subjects and put them in the memory in the logical order given in the book, before you try to get the many points of each chapter into your head. (2.) Then take up each chapter and study it by itself, but before leaving it get its great thoughts into the scheme of the book. (3.) Make a series of questions for your own use that will cover the great and special subjects of each chapter. (4.) Repeat aloud to yourself, often, the general plan of the books and chapters, and then fill in the various chapters, more or less fully, as you have time. (5.) Give your wife the benefit of your studies: let her be the committee."

REV. C. M. HEARD, Pastor of the Western Avenue Church, Minneapolis, Minnesota Conference, and author of Heard's *Prize Synopsis of the Course of Study for the First Year*, says: "(1.) Make an analysis of each chapter for yourself, conforming in a general way to the plans inclosed. (2.) Compare with the work of others in the same line. In noting the points of variation or similarity your mind will be impressed more deeply with the subject-matter of the book. (3.) Put yourself in an examiner's place: write out carefully, thoughtfully, questions which will be a real test of knowledge. (4.) Answer your own questions without the book. (5.) Make your study an aid in pulpit preparation. Look for subjects and illustrations for sermons. Though there are many things in biblical criticism which cannot be introduced into popular discourse, yet you can give the people the results of your investigation, fired with the force accumulated in your own mind in making the investigation. The first chapter furnishes a good basis for a sermon, one or more, on the evidences of the divine inspiration of the Holy Scriptures. The endeavor to teach others what you yourself are learning will give you more thorough possession of it. The more you give away the more you will have. (6.) Record final work in a well-bound commonplace-book. (7.) Confer frequently, as you have opportunity, with others—members of your class, your examining committee, and older ministers of your Conference—either by letter or in person. (8.) Join the Itinerants' Club if there is one accessible to you. If there is none, organize one by uniting one or more students with yourself, and meet occasionally in each others' homes or churches. These latter suggestions have general application to the whole course of study."

ANNOUNCEMENTS.

Counsels from examining committees in our strongest Conferences will be published in these pages from time to time.

A LAW PARLIAMENT will be opened, and one of our oldest and most expert bishops will give answers to questions of church law which may be raised, especially for the advantage of our young men.

Full programmes of Itinerants' Clubs will appear in these pages.

Young ministers are urged to send questions, reports of methods adopted in their Conference examinations, etc., to "Department of *Itinerants' Clubs* of the *Methodist Review*," corner of Fifth Avenue and Twentieth Street, New York, N. Y.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

Socialism is now the general order of the day; socialism of the people, socialism of the State and Church, and, strange to say, socialism of the throne! But, while religion is a matter of faith and feeling, men are reducing socialism to a science; and that which a few years ago was relegated to the masses is now breaking through the bonds and compelling a recognition. Christian socialism, started a few years ago by the leading liberal clergy of Berlin, at first startled the "classes," who thought themselves attacked by the masses. But patience has indeed done a perfect work, and perseverance has brought out to the cognizance and regard of the State a theory of benevolence for the toiling and suffering masses that now openly assumes the cognomen of State socialism. The development of this phase of the new movement is now realized in national conventions such as that lately held in Lyons in France, and those in some of the capitals of Germany and in Switzerland.

An important question has been that of the position which the Christian Church would assume toward this movement, and the extent to which the Christian minister should counsel or indorse. And the molding of this opinion has been greatly affected by the fact that the Papacy is at present much concerned to use the movement in order to draw within its influence the associations formed by the masses. Protestants, therefore, have a duty to fulfill as citizens, as well as Christians, and that is to recognize social science, and to apply it as scholars and adepts, as citizens and men. This duty the Protestant clergy of Europe are accepting with readiness, and they are now more than ever taking an interest in the live questions that affect the masses for good in word and deed. More than ever are Protestant teachers taking an interest in the "Blue Cross" and the "Red Cross," in the movement for Sabbath observance and general moral elevation as democratic and patriotic measures. To grant a day of rest to the weary toiler is to give him time to elevate his soul, and to give the Christian philanthropist an opportunity to find him under circumstances that are favorable for access and impression. And these associations, and others like them, will have the greater success in proportion as they are made national, or even international.

This spirit seems just now to pervade high and low, and there never was a period when the toiling classes have to such an extent been able to command respectful attention and investigation. The German government has for some years been occupied with propositions to alleviate the condition of the toilers; but most of the measures suggested have been evolved for them rather than with them, and they have virtually rejected

the positions of wards of the nation, and demanded a hearing and a voice in their own case. The world is now astounded to see these demands suddenly granted, and can hardly believe its ears on hearing that the most powerful monarchs of Europe, as well as its greatest statesmen, are showing sympathy with the toilers, and asking their counsel and co-operation in some system that will make collaborators of them all for the general welfare.

I. RELIGIOUS.

THE RELIGIOUS QUESTION IN FRANCE.

The religious question has fairly entered the French Chambers, and is causing much agitation there. The immediate cause of the trouble is the interference of the priests in the elections. The pressure of the village curates, especially, is very great on the people, where they have a marked success, obtained partly by pamphlets of a scurrilous character, and partly by pious pictures which bear the appearance of caricatures. It is proved, also, that in some sections the pulpits were transformed into political platforms whence to abuse the government and decry the Republic.

This is the first time since the assembling of the new Chambers that the question has fairly come up, and it was a fitting occasion for the government to protect itself. M. Ribot, the chief of the moderate Republicans, made a speech which, as regards the clergy, gave the programme of the government. We trace his main points: Among the prelates who control the dioceses there are some whose orders were publicly posted on the eve of the election, who nevertheless lost no opportunity to excite the people to action directly opposite to the government which employs and pays them, and whose main object was not so much to oppose a party as to operate for a destruction of the form of government; which is rebellion, pure and simple.

The aim of the moderate Republicans has been for ten years to prevent a religious war, and they have been desirous, as far as possible, to defend all the rights of the Church, and maintain the articles of the Concordat. They grant that the priest has his rights, as has the most humble citizen, and do not wish to deprive him of the ballot-box: but at the same time they protest against the use of his influence with the people to produce bad blood, and stir up the masses to believe that their religious privileges are in danger. It is not the rôle of the Church to indulge in intemperate harangues or violent disputes, or to attack the laws of the country.

Bishop Freppel, of Angers, who is the ultramontane champion in the Chambers, and who said some bitter things, received the following sharp rebuke from M. Ribot: "Will you point me, monsignor, to another country where the clergy, almost if not quite *en masse*, is in a state of open revolt, not so much against the laws as against the institutions? Compare

your attitude to that observed by the clergy of the United States, for example. There the clergy are not all on one side, and they have no ambition to bear the flag of a political organization. The result is, that in that country there is nowhere, neither among Republicans nor Democrats, nor in any faction, a systematic hostility to religion, because it does not mingle in the political contests nor invite the blows of its adversaries. I demand religious peace. I wish the priest to be free, and respected by his Church; but I wish also to maintain the rights of the civil powers according to the traditions of this land, and the genius of the French people; in short, I wish the curate out of politics; I wish him in the Church, but in the public square or on the forum, never!" These telling words made so profound an impression that the session was suspended for a quarter of an hour.

SUNDAY MARRIAGES.

The German clergy are making a vigorous protest against Sunday marriages, a custom that is growing in extent and evil. It is asserted that the afternoons and evenings of the day on which family festivals of any kind are held, be they a marriage, a birthday, or a christening, are fully lost for any Sabbath observance. And the forenoons of such days are also taken up by quite a circle of persons who are engaged in making the preparations. The marriage ceremony was intended by the Church to be an opportunity to cultivate a religious service of the family, and in the olden time was always used as a means of religious service for all the relatives and attendants. The homilies and appeals of the pastor at quiet weddings would sanctify home life, and bring the word of God to the family altar with more effect than a pulpit service. And in rural districts these were the best opportunities for the pastor to meet all his flock, and by the church bells and the solemn altar service to make the marriage ceremony the most sacred as well as the most joyful one of life.

But of late years the quiet marriage has been crowded into the background, as well as the week-day marriage; and the latter is made, among the humbler classes especially, an occasion for the wildest and coarsest amusement, which is not any too desirable for a week-day, and wholly out of place for the Sabbath. Along the Rhine shore especially, the pastors say, this ceremony is accompanied by the report of fire-arms of all kinds, and yelling and shouting in the streets and all public squares; and this not only in the families of the laboring classes but also in those of the wealthier of the peasants. The beer and wine shops on such are open and busy until late in the night, and, indeed, well nigh to Monday morning.

It is claimed that to a certain extent this custom of Sabbath family festivals has been favored by the more liberal pastors on the ground that the people have no time in the week for the festival; which is the common answer of the parties to the more earnest pastors who object to the Sabbath being used for noisy and gay festivities. They have no time

during the week, and therefore choose the Sabbath. Now against this state of things there is a move all along the line by the spiritually-minded of the clergy; and by a common understanding they are trying to correct the abuse: first, by earnest counsel, and then by a refusal to perform those ceremonies on the Sabbath without some better reason than want of time. Even the funeral on the Sabbath has become a great burden to many pastors, because it so inconveniently fills up the day regularly devoted to church duties and requirements. The more earnest-minded members of the congregations are with the pastors in this movement, and the question is being actively discussed in the religious journals of the land. Already the pastors in some sections report a great change in this respect.

THE WAIL OF A RUSSIAN BISHOP.

The Archbishop of Odessa, in southern Russia, recently took the occasion of a centennial celebration of the conquest of that territory to read to his people a pretty severe lecture, the substance of which we give, which discloses some things from headquarters that are not very complimentary to his people. After declaring that he is a Russian by race and sympathy and training, one of the oldest kind, and comparing his people with those around him of other races, he affirms that his Russian heart is saddened.

We go into a village without knowing whether it is Russian or not, but, alas! at a glance we can decide without error that it is Russian. We go to another equally unknown, but in a moment we say, with the same certainty, this is not Russian, but German. We know these facts from signs that are not creditable to the Russian. In the German village every thing is in order and under careful control. It resembles a city in its regularity and in many of its buildings. The yards are clean and adorned with trees, and a poor, dilapidated cabin is scarcely to be seen. But go into a Russian village and see the difference! Disorder reigns in the best of them, and every-where there is an appearance of poverty. The houses are situated according to no system, and neglect and indifference appear on all sides. Ask the peasants, and they say that the Germans came to them poor, but have become rich—the Jews came without any thing, and now have every thing.

In the beginning the Germans received special privileges in order to attract them toward this region, but now it is not so; they and the Jews are rather persecuted, and special privileges are never granted to them. The Germans and the Jews make a way where they find none; and, as they always succeed, it cannot be a matter of chance. Let us begin with the school. When the Germans come into an old Russian settlement they hire a house until they can build one for a school, and in a little while they have a teacher and school, with no compulsion or assistance from without. In the same village the orthodox Russian pastor opens a school—and not a child comes from the village or the environs. The Germans allow no child to grow up without the school, nor do the Jews. A Jew

Jewish day-laborer gains but a pittance, and still he and his family use that a small portion of it, that the remainder may be used to send one son to the gymnasium and another to the university. It is the orthodox Russians alone who do not think it honorable and profitable to send their children to school.

For six years the Archbishop declared that he had been trying to persuade or to force his people to patronize the schools. But the peasants all say, Of what profit is the school? We prefer the plow when God gives us the rain. In the higher schools of the government one finds about, perhaps, the tenth boy and scarcely the thirtieth girl. And in case the children of a peasant here or there happen to go, it is but for a short season. At times the Russian priest offers to teach the children gratuitously, either in a school or in his own house, or, on holidays, in the churches. But the parents still obstinately keep their children at home, and continually refuse to the school the least support.

And now we add to this wail of the Archbishop: These are the people that the Russians are steadily abusing, and driving away from their homes, because they are more successful in the battle of life than the poor Russians around them, and, as these latter say, are possessing all the land. Many years ago the Russian government enticed the Germans to their uncultivated plains to till them and extract their treasures; and now the object-lesson has made the Russians jealous, envious, and revengeful. The Germans came under the condition that they might retain their religion and language unmolested, and have their schools, churches, and civil customs. But now that they are leaving the Russians in the background the latter are annoying them, so that some are forced to leave and others are doing so voluntarily. The Archbishop tells us the cause.

FROM JERUSALEM.

From the sacred city we learn that the German Protestant Bishop is appointed, not in the desire to outshine other Protestant Churches in Jerusalem, but rather to be an efficient head of his own Church. His desire is said to be to live in imitation of the love of Christ, and as far as possible to walk in his footsteps. It is very gratifying to learn that on the occasion of the visit of the German Emperor to Constantinople the Sultan gallantly laid at the feet of the Empress the permission to continue the building of a Protestant church in Beth-Cheny, an enterprise that had met with much opposition, and which, it was feared, would not be completed.

The climate of Palestine during the last year has been quite capricious and peculiar. There was no rain in September, but a continuous sirocco, with a heat that was fatally oppressive. October brought an inch of rain, and an east wind continued into December with such a degree of cold as is quite unusual before Christmas, but no rain. The lack of the November rain prevented plowing, and not a furrow could be turned in preparation for a coming crop. Of course, such weather was most unfavorable to the general health, and a large portion of the population

has suffered from a variety of diseases. In the Syrian orphanage there has been much sickness among the children, and some favorites have died and for weeks many families have been represented in the German hospital of Jerusalem.

The director of this German orphanage has at last succeeded in obtaining funds enough to complete the purchase of desirable property and close the transaction with the government. The contract has been signed for a lease of forty years, and, besides the rent, there must be paid a tithe of the produce, and taxes on the buildings to be erected. The projectors of the enterprise are now simply waiting for the ratification of the matter from Constantinople, else the work would have been started, as the parties from Germany are now on the ground waiting to commence it. Some of the earlier pupils have been chosen as aids to the chief workmen, and every thing points to success in making the whole affair practical. The object is to train up the young to such a knowledge of agriculture as will enable them to benefit their race.

II. LITERARY.

AN ITALIAN PHILOSOPHER.

Bonavino, an Italian philosopher, has had a strange career of metamorphoses, and time and again has attracted much attention in the religious world. In 1820 he became a pupil in a theological seminary, and was so zealous, that, had it depended solely on him, he would have joined the order of the Jesuits; but his father greatly opposed him in this. He was ordained, and when he took his seat in his confessional, the struggle of doubt awakened by the contact with the realities of life commenced. This he has described in his introduction to the *Philosophy of the Italian Schools.*

He now became an ex-priest, and saluted the dawn of Italian liberty as that of a new life. Called to the chair of philosophy in Milan, beside the author of the *Philosophy of the Revolution*—less profound than his colleague but more enthusiastic—he exerted on the youth quite an influence through his new journal, *The Reason*, in which his various essays tried much to consolidate and combine his followers. His teaching became negative, or skeptical. Borrowing arguments from Kant's *Critique of Pure Reason*, he left his own *Practical Reason* in the shade. He concluded thus: The idea of humanity, and the future of Italy, consists in pure democracy illumined by science, and sustained by the religion of the heart. And thus his philosophical evolution bordered on the social republic.

He became known abroad, and acquired the credit of being the founder of a skeptical school in Italy. But suddenly his philosophical zeal began to cool; a great change took place in his mind, which brought him back to his cell in the monastery of Liguria. The secret of this return he gave to the world in a book entitled *The Last Criticism*, in which he endeav-

ered to justify his repentance in a philosophical point of view. In this he censures and refutes his own previous positions, and begs his readers to forget and forgive them. This defense is considered far better than his original attack; he demolished himself with the hand of a master. Kant is now nothing to him but a sophist; and he returns to Thomas Aquinas, the favorite philosopher of the present Pope.

But the principal gap in this reply to himself is, that while he capitulates to Christianity he is far from proving that it is necessary to be a Catholic. If we are to judge by his writings, his attention has never been fixed on Christ; and as to Protestantism, he has never taken the trouble even to study it. On first leaving his convent he thought it behind the age; on returning to his cell he considers it adventurous and heretical. In the meanwhile he assumes the rôle of a deceived liberal once attracted by the bait of a political awakening. His career is peculiarly Italian in its wavering indecision, and, though a man of much intellect, his last evolution has passed quite unobserved by the Church. The papal organ, *The Civitta Catholica*, simply mentions it, but that is all.

SWISS LITERATURE.

The literary history of French Switzerland, by Godet, has just made its appearance in the foreign market, and is warmly welcomed by all critics. The connection between France and French Switzerland, that has existed since the Reformation, is so close that the latter now almost seems like an annex of the former. And the reformed education has exerted so direct an influence on the literary and scientific life of the Swiss that any thing from the pen of a Protestant is greeted as something new. Therefore the importance of a work like that of Godet, who is a literary authority in both France and Switzerland. The writers of French Switzerland and their works are presented with an alert and brilliant pen, with a pure taste and poetical tinge.

We here find the story of Calvin, d'Aubigné, Rousseau, Madame de Staël, Benjamin Constant, Vinet, and others. Godet is very subjective, but this very fact is one of the attractions of the book. Godet is right in being himself, and maintaining his own life in his book. He has passed over the whole period of the middle ages, when the literature of the country consisted mainly of the chronicles of monks and the stories of the wandering minstrels, which are every-where the same. The literary genius of French Switzerland was born with the Reformation. A new soul seemed to have been infused into the population of Geneva, the Vaud, and Neufchatel; these, therefore, are the true points of departure.

Godet begins his history there, and unrolls it with a genial spirit from its initial period through the seventeenth and eighteenth centuries down to 1845; that is to say, to the cantonal revolutions which then, one after the other, introduced a new moral phase. Living authors are properly excluded because their work is not yet finished, and their tendencies are not settled. Moreover, the subject embraced by Godet is vast enough,

and has been treated with such breadth that we cannot censure the limitation to living authors. Godet assumes a very bold position in introducing Rousseau, the celebrated Genevan author, "as the principle of the Reformation violently snatched from France, and entering French Switzerland."

But it was not a liberal principle that Rousseau brought into their national education, and the Revolution does not owe to him what good there is in it. Rousseau wrote, in his *Contrat Social*, the most dangerous code of socialistic tyranny; and the romanticists, who date from him, were rather the children of the Catholic reaction and the party of the Middle Ages. French Switzerland has given us other and much better ones, and this Godet himself shows by the names and the works that he has successively passed in review. His history will furnish matter for discussion on several points; and it constitutes at the same time a very instructive and useful volume for reading, as well as for reference.

SOUTH AFRICA.

A book has just appeared in Paris that is attracting much attention from French Protestants, bearing as title, *The French Protestant Missions in South Africa*. It is by Theodore Jousse, a former missionary in that land. The author receives the thanks of his co-religionists for having given, in a manner so detailed and complete, the history of the mission enterprise of the Reformed Church of France in a land of so much present promise. Nothing can be more interesting to the Christian than to follow the development of this mission from its origin; that is to say, from the heroic period—when none but heroes would dare to undertake the toilsome and dangerous work of the first labors among the native Africans and in the native soil. Follow the story from those early days down to the magnificent development of a work which has manifestly received the blessing of God, and you read what seems to be a romance.

These pages represent the faithfulness of God in keeping his promises to his children; and they are also destined to preserve in the Church a living souvenir of the bold pioneers sent afar to carry the Gospel of peace, and the most part of whom now lie dead on the field of honor. This work completes in many points another one on the Bassutos by Casalis, a mission worker in the same cause, whose souvenirs have great charm of style in addition to their intense interest of facts. It is a curious circumstance that the French critics complain a little of the incorrectness of language of Jousse, which they attribute to his long sojourn among those with whom he could not use his own tongue. An excellent map gives the entire configuration of Lassonto, the main seat of the mission, as well as of other places described in the work, which will be a welcome visitor in many Christian families of France. It has ever been a splendid trait of the descendants of the Huguenots, that, while themselves needing assistance from without to hold their own, they have sent their men and gospel message to that distant land.

PROGRESS OF CIVILIZATION.

As man's knowledge of the world increases he finds that it is a very small world, and that it is constantly growing smaller, not by any internal process of contraction or reduction of its forces, but as the result of his comparison with his former conceptions of its magnitude, which have given way before discovery to absolute knowledge of its condition, measurement, and relative importance in the universe of phenomenal bodies. Astronomy has all along assured us that the Earth is one of the smaller planets, Jupiter, Saturn, and Neptune eclipsing it in grandeur of dimension and the magnificent sweep of their orbits. The navigator and explorer, however, have taken the place of the astronomer in the thought of the race, because they have shown us that continents are but grains of dust in the balances of Jehovah, and that the Earth itself, hung upon nothing, is a very little thing, and may be speedily subdued by the aggressions of civilization. A circumference of twenty-five thousand miles is not an appalling distance; it has been encompassed in seventy-five days. A cable overcomes an ocean, a railroad masters a mountain, and a barometer forecasts the winds of heaven, teaching us that nature is the servant of man. The original commission authorized the race to subdue the earth and exercise dominion over every living thing; and this purpose has ever been in execution, with evident signs of fulfillment. The conquest of the earth is no longer a question of distances, or of the refractory spirit of nature, but rather of assimilation of the remnant of barbaric elements in the human race into the refined and consecrated forces of civilized conditions. We would not, however, intimate that little remains to be done in order to establish man's supremacy over nature, or that he should rest in the dominion already acquired. It may be that more laws are to be discovered than are now known to exist; that physical phenomena in general are to be more accurately defined and explained; that geologic forces are to be more skillfully interpreted, and their relation to future changes more clearly announced; and that the exact place of the Earth in planetary history is to be better understood. Perhaps man's dominion is as yet but superficial, though his title to complete authority is divinely guaranteed. We have need, therefore, of the geologist, the meteorologist, the physiologist, the chemist, the navigator, the inventor—the whole round of the sciences, and the deepest plunging into the mysteries, and the bravest conflicts with the obstinacies, of nature. Let the Earth be made smaller; reduce it to an atom in comparison with the size of its neighbors; extract its secrets, and tell them to the race; reveal its laws, too shy to reveal themselves; and declare that man's dominion has reached the divine ideal of human conquest. This is the work of science, and theology waits to honor it for its success.

The exaltation of Columbus as the discoverer of the western hemisphere proceeds on the assumption that his achievement was purely a human

phenomenon. Materialistic thinkers refuse to see any thing beyond a successful adventure in the voyage that opened the way to a new world. It may have involved genius, courage, persistence, faith in man, but it in no wise involved the Supreme Power. Buckle would materialize the event, and rob it of the majesty of a great providential turning-point in history. Professor Draper would attribute it to certain physiological laws that, ever operating in the world, must produce epochs, revolutions, and changes of the world's surface. Perhaps others, not inclined to the theory of a self-ruling world, regard it as a natural event; largely the result of the right conceptions of Columbus of the earth, and the distribution of land and water upon it. But it is here that the dividing line is reached, and the providential hand begins to show itself. No one credits Columbus with a correct view of the world, nor that he sailed with any expectation of finding a hemisphere, nor that he had worked out a problem in his study that would startle the world. He had truer ideas of some things than his contemporaries; he expected to correct the popular geography; he believed in the existence of other lands; and as he proceeded it may have occurred to him that he would teach his teachers as to the greatness of the earth. He was, doubtless, God's instrument in the discovery of a continent, and modestly assumed nothing on his own behalf. Without divine direction it is scarcely possible to believe that, accidentally or otherwise, he would have landed at San Salvador. The prow of his ship was not turned toward the west; but God quietly shifted it by storm and wind until it could take no other than a western course. God's path is in the sea, and the ship did not wander from it from the old to the new hemisphere. We recognize the human elements in the great achievement, but the divine plan should not be forgotten. We honor Columbus for skill, prudence, daring, and the heroic qualities of a navigator, but we honor him only as an instrument. He was great; God is greater. The tendency to a materialistic interpretation of events, or the undue eulogy of human factors in achievements, tends to retire the supernatural from its just position in history. Great events are supernatural events; turning-points are divine turning-points; and God rules the world in the interest of his kingdom. There is room for God and man in every event; and it is a small conception of that event that admits one to the exclusion of the other.

The history of the various struggles by which the religious rights of man have in part been secured contains many chapters of persecution, inquisition, and intolerance, and is, *tout ensemble*, a record of oppression and bigotry such as is discreditable to man's intelligent sense and a dishonor to religion itself. Without defining these rights, but assuming them to be known, it is a startling fact that, especially from the time that Constantine the Great issued his edict of toleration until the present hour, the acceptance of Christianity in one form rather than another has been determined more by legislators than by the preference of the individual; more by the authority of the Church than by the free choice of

the candidate. Free to all men, and tolerant of all rights, as Christianity is in spirit and teaching, laws the most cruel and expedients the most wicked have been employed in proscription of the individual's faith or in giving direction to his duties and sacrifices. Early paganism was excusable for its intolerance of Christianity, because it knew nothing of its claims, proofs, virtues, or conservative force; but Christian countries have been as intolerant toward their subjects when attempting to exercise their religious choices as the pagans of Nero's time or the Jews of Tertullius's day. The Spanish Inquisition was the machinery of a so-called Christian Church for the suppression of man's God-given right to choose one form of Christianity instead of another; it was employed more against recalcitrant believers, or Protestants, than infidels. France dishonored itself by the revocation of the Edict of Nantes, and paid the penalty with the loss of the Huguenots, the best blood of the country. England, by its acts of non-conformity, evinces the same unkindly spirit toward thousands of its Christian subjects; and by protection of the Established Church and proscriptive legislation respecting Dissenters, exhibits the same hardihood of oppression and the same disregard of man's religious rights that it condemns in Romanism. Germany, once emancipated by the Reformation, has not infrequently planned to circumvent the progress of all religious associations except the *Protestantenverein*, and unmasked the iron hand of oppression in the execution of its purpose. The Russo-Greek Church, in the Czar's empire, punishes seceders from its faith, and permits dissenting bodies to proselyte chiefly the strangers, or those already Protestant in belief. Thus every-where in Christian Europe the spirit of opposition to religious rights has ever been manifest, and is still in exercise in many countries. The remedy for this state of things is the disestablishment of every national Church, and the permission of every dissenting organization to do its work in its own way, competing only for the largest success in building up the divine kingdom in the nation. No greater deliverance could come to Europe to-day than the extinction of the bond that legally unites the Church and State, which gives the latter control of the former. Man's choice of religion should not be determined by law, nor enforced by any system of taxation, nor the authority resident in organized custom. Happily, the Church in many lands is struggling for freedom, and man every-where is asking if he has the right of alternative choice in religion. This is a hopeful sign, and its fulfillment, or progress toward fulfillment, will be watched by our American readers, who know little from experience of intolerance or persecution on account of religion, with the interest that an effort for freedom always inspires.

The spirit of political reform is abroad in the United States. We are a people who readily yield to the influence of movements that propose to purify national conditions, promote the prosperity of the country, dignify the citizenship of the individual, and conform the activities of the Republic to the requirements of the age. Hence moral, religious, social,

and literary reforms have not been unmeaning or isolated attempts for the conservation of the public welfare, but rather the significant symptoms of a vital and aspiring consciousness that was entitled to respect and foreboded practical elevation. The attention paid to political reforms in the different States, growing out of ominous conditions, is neither misplaced nor will be unfruitful if continued until certain needful changes shall have been secured. In view of the confessed bribery and corruption employed in political elections ballot reform is discussed every-where, and already nine States have adopted, in whole or in part, the Australian system of voting, while other States have enacted registration and other restrictive laws intended to prevent the misuse and abuse of the right of suffrage on the part of the conscienceless citizen. The civil service is still struggling with the problem of its purification from partisanship, and making progress with evident slowness; but the sympathy of the people is in harmony with the ideal end proposed. We all agree that the spirit of party is too intense, too radical: but it is often temporary and superficial, subsiding when the votes are counted, and resuming its mischievous tendency after the next nomination. The great evil of partisanship lies in its interference with needful legislation respecting moral and political reforms. The extinction of Mormonism is made not less a party question than was the resumption of specie payments; and yet party affiliations delay the ponderous stroke by which the evil might be destroyed. The naturalization of the foreigner, a question of national concern, is enveloped in the mystery of party machinery; and self-protecting laws against the foreign invasion cannot be enacted. In ancient times one did not reach his legal majority until he was thirty years of age. Aristotle advocated thirty-six years as the proper age. We crown the native subject with the full rights of citizenship at twenty-one, but extend them to the foreigner almost before he has had time to learn our language or become acquainted with our constitution. This is an evil of mammoth proportions, unchecked because of the supremacy of party spirit in political councils. No less an evil is the immigration of paupers and criminals from Europe to this fair land; but partisanship renders powerless the effort to prevent it. While reforming in some directions, it will be well to consider evils that, permitted to continue, must endanger civil liberty and subvert the idea of free government. If it were not in the nature of a political evil to produce its own reaction—and if the American people were not influenced by a sense of responsibility to posterity—one might at times indulge in a pessimistic view of the country's future. But it has always happened that a political evil, however strong in resources or wise in the use of expedients, in the course of its development has met with a counter force sufficient to overcome it, and rescue the nation from destruction. This is our hope of the future. Whether by the violent method of war, or the more peaceful method of legislation, or by the spontaneous sentiment of reform, stimulated by right education, the outcome of political evil will be the advancement of political righteousness, and this means the security of our institutions.

SPIRIT OF THE REVIEWS AND MAGAZINES.

GODET, in his *New Testament Studies*, observes that "the whirlwind which is now carrying the world captive is the inspiration of the Jewish spirit. It is the Jewish mind which is guiding the religious and moral movements of society in our day." Perhaps this is an overstatement of Jewish influence, albeit the increase of that influence during the last half-century has been so unexpected and surprising that many thoughtful men are giving serious attention to it as "a source of danger to Christian faith." Among the March Reviews, for example, one notes in the *Presbyterian and Reformed Review* a paper entitled "A Tendency of the Times," and one by Dr. Gracey, in the *Missionary Review*, on "The Jew in the Nineteenth Century," both of which contain facts that confirm, at least in part, the observation of Professor Godet.

These papers present the Jews in Europe as having already obtained "most important positions for the education of the coming generation, and for molding the thought of the masses through the press." In Italy there are fifty Jewish professors in the leading universities. In France the highest education is to a most remarkable extent in the hands of Jews. In Paris, for example, in one institution, "of thirty-five professors seven are Jews." In Germany, in 1887, out of 1,326 professors ninety-eight were Jews. Their control of the press is equally significant. The late Professor Christlieb is credited with the statement that "almost the entire Liberal press of the German Empire is in the hands of the Jews. In France their control of the press is scarcely less commanding." Equally striking is the fact that the Jews furnish the European universities with many more students than their proportion to the general population. In the University of Berlin they number one tenth; "in the University of Buda-Pesth of 3,100 students 1,072 are Jews, and that in a country where they are only four per cent. of the population." And, to cite Godet again, "Journalism and the lesser literature belong to the Jews almost entirely, especially in Germany." Dr. Gracey very correctly affirms that "no list of eminent painters, philosophers, poets, professors, physicians, editors, lawyers, members of parliament, and bankers could be given without naming a modern Jew."

Evidently the Jew is a factor of great power in modern society, and is destined to become still greater. He must, therefore, be considered in one's estimate of the forces now working with unprecedented activity and ability for the overthrow of man's faith in the claim of the Lord Jesus to be "the Son of God." The final triumph of the Gospel hinges on the maintenance of this faith, which the avarice, the skepticism, and the selfism of mankind are vehemently assailing. On which side of this supreme conflict will the Jew be found? To this question there can be but one answer. He still sides with his ancestors in their charge of blasphemy against Jesus because he claimed to be the Son of God. If he shall continue to cling to his national creed and prejudices he will bring all his immense wealth, his

increasing learning, his wondrous energy, his great intellectual ability : aid the adversaries of our faith. He will, in that case, be a foe to be seriously considered in one's study of the forces to be overcome before Christ's kingdom can become triumphant. But Dr. Gracey, in his paper, takes a hopeful view of the Jew's future relation to Christianity. He gives current facts as encouraging belief in the possibility, if not the probability, of a Jewish ingathering to Christ. He finds that, during the present century, at least a hundred thousand Jews have been baptized; that thirteen years ago not less than three hundred and twenty converted Jews were in influential positions as ministers, theological professors, and teachers; that their national faith appears to be loosing its hold upon them, and that, though many of them are becoming rationalists, many others appear to be cherishing kindly sympathies with the character of Jesus as they find it portrayed in the New Testament. Are Dr. Gracey's views well grounded? One may at least hope so. If so, then, instead of dangerous foes, the Jews may yet become peaceful friends of the Crucified One, and possibly, as Dr. Gracey phrases it, "a missionary people and an indigenous evangelistic force."

The Presbyterian and Reformed Review for January has: 1. "Meaning and Value of the Doctrine of Decrees;" 2. "On Preaching;" 3. "The Biblical Meaning of Holiness;" 4. "A Tendency of the Times;" 5. "The Atonement;" 6. "Christian Science or Mind Cure;" 7. Historical and Critical Notes;" 8. "Editorial Notes." This is the first number of a new Review, which takes the place of the defunct *Presbyterian Review*. Its special function will be to defend "the standards of the Presbyterian and Reformed Churches," including the "Westminster Confession and Catechisms." It proposes "to maintain and enforce Presbyterian polity as against Episcopacy and Congregationalism; Calvinistic doctrine as against Lutheranism and Arminianism." But it will do this, not in a spirit of narrow bigotry, but with fraternal respect for "all other evangelical denominations," with whom it will "unite in presenting an aggressive front to Romanism, Socinianism, Rationalism, and Communism." Accepting this number as a sample of its future issues, one feels assured that in broad scholarship, literary ability, critical skill, and theological strength this new candidate for Presbyterian patronage will not fall a whit behind its predecessor, notwithstanding its purpose to advocate those Calvinistic dogmas that are behind the age. Of the papers noted above, we have only space to say that the first, by Professor Shedd, is apologetic in tone, and while portraying Calvinism in its most plausible aspects, utterly fails to harmonize its dogmas with God's declaration that he is "no respecter of persons." The second paper, by Dr. Patton, of Princeton, is rich in suggestions to clergymen. The third very clearly shows that the tendencies of modern speculative thought are to "the denial of the Deity of Christ." The fifth ably discusses the Atonement "after the scriptural and historic method." The sixth finds "Christian Science" to be the product of the "disgusting materialism of the last quarter of a century."

The *New Englander and Yale Review* for March has: 1. "Some Criticisms on French Landscape Painting;" 2. "Secretary Windom's Plan Concerning Silver;" 3. "The Trust;" 4. "Some Objections to Mr. Bellamy's Utopia;" 5. "Mr. Browning's Last Words;" 6. "The Baptism in Berlin of Joseph Rabinowitz;" 7. "The Proper Relations Between Benevolent Societies and Congregational Churches." Of these papers, "The Trust," by J. B. Clark, and Joseph Rabinowitz's "Baptism" are of special interest. In the former, "trusts" are dispassionately described and considered. Their drift in the direction of socialism and anarchism is clearly shown, their influence on prices, their relation to free competition, the checks upon their exactions through proposed legislation, in response to the demands of the working classes, the necessity of laws for their "public regulation," and their tendency to call private co-operation into the field are also distinctively pointed out. This lucid paper is a timely contribution to the literature of a question which is vital to the welfare of the industrial classes. The article on the baptism of Joseph Rabinowitz is deeply interesting. This man is a Russian Jew converted to the Christian faith through reading the Gospel and moved by the impulses of that faith to preach Jesus as the Messiah to his neighbors in Kischinev in Bessarabia. The pivotal truth of his teaching is, "Jesus, our brother, is the Christ." Thousands of Jews soon began to seek forgiveness of sin through faith in the Son of God. These he desired to gather into an independent body of Jewish-Christian believers. Hence he would not enter any existing Church, but going to Berlin he sought baptism at the hands of Professor C. M. Mead, a Congregational clergyman whom he met in that city. He is still preaching in Kischinev, and the Jews of Bessarabia are deeply moved by the fame of his labors. Mr. Mead, who writes the paper under consideration, remarks that "so far as human judgment can discern the movement is an eminently hopeful one."

The *Nineteenth Century* for March has: 1. "The Report of the Parnell Commission;" 2. "On Books and the Housing of Them;" 3. "A Battle Described from the Ranks;" 4. "Wallace on Darwinism;" 5. "A Seventeenth Century Prelate;" 6. "On Justice;" 7. "Property;" 8. "Brain Work and Manual Labor;" 9. "A Working-man's Reply to Professor Huxley;" 10. "Our Merchant Service;" 11. "The Suppression of Rabies;" 12. "Capital the Mother of Labor." In the first of these papers Michael Davitt analyzes and comments upon the report of the Parnell Commission. His view-point is, of course, that of a Land Leaguer. In the second paper Mr. Gladstone discourses pleasantly and suggestively on the progressive increase of the number of books; on the knowledge stored in them; on their classification, arrangement, and shelving in private and public libraries. The third paper describes in thrilling detail as much of the assault on Tel-el-Keber as was seen by a corporal in the British force which captured it. In the fourth paper the Bishop of Carlisle ably reviews Wallace on Darwinism. While admitting that "evolution" shows

some of the steps by which actual objects come to be what they now are, the Bishop claims that it is involved in uncertainties, that it does not go to the root of things, and that no solution of the problem of the origin of the various objects in nature is fairly admissible which does not trace it "to the mind or imagination of God." The fifth article is a review of Plumptre's *Life of Bishop Ken*, in which the leading events in the life of that saintly man are graphically outlined and his character well delineated. The eighth article, on "Brain Work and Manual Labor," by Prince Krapotkin, contains facts and suggestions of value to educators, especially to those interested in the study of educational methods. The eleventh paper gives a history of dog madness, and claims that it can be "stamped out," (1) by muzzling all dogs for specified periods; (2) by requiring the registry and the licensing of dogs at a comparatively high figure; (3) by destroying all unlicensed and suspected dogs, and by holding the owners of dogs responsible for the injuries they may do if they become mad. These measures have done much toward the diminution of rabies in Europe. They ought to be tried in America.

The *Andover Review* for March discusses: 1. "Creeds as Tests of Church Membership;" 2. "The Problem of Pauperism;" 3. "A Modern Preacher;" 4. "Professor Allen's 'Jonathan Edwards;'" 5. "Editorial." In the first of these papers Dr. W. Calkins, after a plausible argument in support of the proposition that "the Creed Test is unwarranted and also positively forbidden by the Scriptures," takes an historical survey of the practice of evangelical Churches respecting creed tests, as contrasted with that of the Congregationalists, and concludes by insisting that, while Churches should have their systems of doctrines, "all barriers of creed" should be removed from the sacraments. He would have personal surrender to Christ tested by holy living, as the "beautiful gate to the communion table." In the second article Dr. A. H. Bradford very ably examines the various causes of pauperism, defines the principles scientifically disclosed by those causes, shows what society can do, through the State, to lessen pauperism, and what "the Churches can do toward creating conditions which shall tend to the removal of pauperism." Students of social problems will value this lucid paper. The third article, by A. R. Willard, Esq., is a lively sketch of Agostino Da Montefeltro, a Franciscan priest whose pulpit eloquence, boldness, and liberality are such that vast crowds attend his preaching in Bologna, Pisa, Florence, and Turin. His sermons are mostly expositions of fundamental gospel truths held by both Catholics and Protestants. They do not assail the errors of Romanism, and for that reason his Church does not persecute him. In the fourth article Professor Smyth reviews, approvingly in the main, Professor Allen's life of Jonathan Edwards, and finds evidence in the writings of Edwards that, despite his pronounced defense of ultra Calvinism, he in some places so interpreted his theories respecting divine sovereignty as to harmonize them with his concept that

God's goodness was both the root and the purpose of his creative acts. From this showing one gets the impression that Edwards was intellectually a Calvinist, but in ethical feeling and in his affections he was an Arminian. His heart was broader and nobler than his brain. His mantle seems to have lately fallen on the Calvinists of the present time.

The *Unitarian Review* for March has: 1. "Certain Theories of the Origin of Religion;" 2. "The Life of the Spirit;" 3. "The Forces of History and Criticism;" 4. "The Idealism of Science;" 5. "How Religions Grow;" 6. "Historical Criticism;" 7. "Critical Theology." The literary excellence of all these papers will not be questioned, but their theological soundness is fairly open to criticism. In the first article J. T. Bixby, after reviewing and rejecting Max Müller's theory that religion began in man's "*percept* of the infinite," sets aside the notion that it originated in ghostly beliefs and ancestral worship, and concludes that "religion is the expression of man's spiritual nature . . . unfolding to spiritual facts and relations." Mr. Bixby does not appear to recognize that but for revelation men could never have risen to correct concepts of "spiritual facts and relations." The second paper finds the source of all existing life, from that of the polyp to that of the saint, in that infinite Spirit who is behind and above matter, and whose action on the spirits of men moves them to center their lives in him. The third paper claims that "critical thought" has been at the root of every advance in civilization and in religion. Critical inquiry must precede faith, lofty ideals, and struggles to attain the best and highest. The fourth article shows that materialism, as a satisfactory explanation of the universe, has to-day no scientific standing. Science teaches that force is the central fact of the universe, and since force is seen to be intelligent it points to one indivisible God. Thus science lends its support to theism. The fifth article claims that religious life begins in a man when he finds himself standing "face to face with the Eternal;" that it grows by its own laws as his concept of the Eternal sinks into his heart, and that its shape in the character depends on the harmony of the concept with the truth. Thus the idea of the Eternal, if derived from the character of the Christ, tends to the production of a Christ-like man.

The North American Review for March has: 1. "Free Trade or Protection;" 2. "The Question Clubs and the Tariff;" 3. "Coming Men in England;" 4. "Sir William Thomson and Electric Lighting;" 5. "Why Am I an Agnostic?" 6. "Family Life Among the Mormons;" 7. "'Looking Backward' Again;" 8. "Lively Journalism;" 9. "Our Unwatered Empire;" 10. "Limitations of the Speakership." In the first of these papers Senator Morrill traverses Mr. Gladstone's recent article on free trade. He pleads strongly for protection, but presents no new arguments in its favor. The second paper treats of an organization known as "The United Question Clubs of Massachusetts." These clubs send

inquiries to manufacturers and congressional representatives touching their opinions concerning the tariffs, and asking information of the former as to the operation of high and low tariffs on their respective branches of business. The replies to such inquiries are offered to the press for publication. The aim of the clubs is the enlightenment of the people. In the third paper Justin McCarthy selects Sir William Harcourt, Messrs. Balfour, Morley, Labouchère, Bradlaugh, Parnell, and Sir Charles Russell as probably the "coming men in England." The fourth article, by G. Westinghouse, Jr., has value for all who wish to understand the danger of unscientific modes of electric lighting. The fifth paper is a shallow rehash, by R. G. Ingersoll, of Hume's fallacious and exploded arguments against miracles. In the sixth article a daughter of Brigham Young serves up an offensive dish of sentimental twaddle about her father's "fifty-six children," and illustrates the ill effects of her Mormon education by glorying in her father's polygamous shame. The seventh paper is Edward Bellamy's somewhat indignant response to the critics of his amusing and visionary social theories pictured in *Looking Backward*. Articles that will attract most attention in the current number of this *Review* are those of Speaker Reed and ex Speaker Carlisle on the "Limitations of the Speakership." The former contends for the right of a speaker to count members who are in their seats, but do not respond to the call of the roll, as being officially present, and as constituting part of a quorum; the latter claims that such counting is unparliamentary, arbitrary, and dangerous to liberty. Americans should study the important issue raised in these papers, not as partisans, but as citizens, to whom the free action of all their representatives is of more consequence than the victory of any political party.

The *Catholic World* for March has among its most interesting papers: 1. "Shakespeare's Pericles;" 2. "Bodas de Oro," which describes the celebration of the fiftieth year of the service of the Archbishop of Mexico, and includes a laudatory sketch of that dignitary's ecclesiastical career; 3. "Disguises of Nature;" 4. "A Revolutionary Governor and His Family," in which the life of Thomas Sim Lee, Governor of Maryland in 1779, is vigorously outlined; 5. "The Painter of Barbizon," which sketches the career of Millet, the famous painter of "The Angelus;" 6. "Catholic and American Ethics," which may be fitly characterized as a bungling attempt by a priest named Hewitt to defend the Jesuits against Gladstone's charge that they are "the deadliest foes that mental and moral liberty has ever known."

The *Contemporary Review* for March has: 1. "Communism;" 2. "Dr. Von Döllinger;" 3. "Results of European Intercourse with the African;" 4. "Was Jehovah a Fetich Stone?" 5. "Tithes;" 6. "A Plea for the Publishers;" 7. "Anglo-Catholicism, the Old and the New;" 8. "The Taxation of Ground Rents;" 9. "Reminiscence of a Church-rate Struggle;" 10. "Free Schools and Public Management;" 11. "The Four Oxford History Lecturers." In the first of these papers Emile de

Laveleye eloquently demonstrates the impossibility of giving realization to communistic principles in the life of a nation. He also gives his reasons for believing that Communism, which he regards as "the Satan of political economy," will be worsted in the conflict with property. The paper on Döllinger, by Malcolm MacColl, though ostensibly made up of recollections of conversations with that great man, really contains the gist of the argument against the dogma of papal infallibility as it presented itself to Döllinger's mind. It is a vigorously written paper. The article on "The Results of European Intercourse with the African," by Joseph Thomson, reflects with justly scathing severity on the avarice of European merchants whose lust for gold led them into the slave trade, and to debauching the ignorant African by giving him "gin, rum, gunpowder, guns, and tobacco," in exchange for the products of his country. He also writes with qualified censure of the effects of missionary methods in Africa, but is hopeful of better things in future. The question "Was Jehovah a Fetich Stone?" which Mr. Grant Allen asked some time since in the *Fortnightly Review*, is effectively answered by Mr. Andrew Lang, who grinds Mr. Allen's grounds for asking it into powder beneath the weight of a pitiless *reductio ad absurdum*. He makes it clear that the God of Abraham and of Christianity was not a fetich stone, but the Eternal One whose word created the universe and men.

Our Day for March has: 1. "Prospects of the Prohibition Party;" 2. "A New Biography of Jonathan Edwards;" 3. "Joseph Hardy Neesima;" 4. "Geographical Advantages of the United States;" 5. "Boston Hymn;" 6. "Boston Monday Lectures." In the first of these papers Miss Frances E. Willard gives up all hope of securing prohibition of the liquor traffic through either the Democratic or the Republican party, and therefore contends that the temperance reform must look henceforth to the Prohibition party to achieve its ends through state and national legislation. This latter party, having put "the claims of women to the ballot, and invited them to its platform and its counsels," may, Miss Willard thinks, become "the party of the people," and when it comes into power be "like the sun in the solar system." One may hope for such a result, while fearing that it will be long delayed if the Prohibition party must be burdened at the start with a contest for the enfranchisement of women. "One thing at a time," is a sound motto. Let us make sure of prohibition, and then fight the woman question on its merits. The second paper purports to be a review of Professor Allen's biography of Jonathan Edwards. In reality, it is a caustic criticism on the Professor's theological opinions, which, it must be confessed, are not orthodox in all points. The sixth paper contains Joseph Cook's able and eloquent defense of the American Board's determination not to accept men as missionaries who believe in a second probation. He assumes, with probable correctness, that the far greater number of the churches which contribute to the funds of the Board do not accept a theory which

implies that "it may sometimes be safe for some men to die in their sins." Admitting this assumption, the Board's position is impregnable, seeing that it was created to fulfill the wishes of its patrons.

The *Missionary Review of the World* for March admirably sustains its high reputation. Especially noteworthy is an historical paper on "The Boers and Missions," by Rev. L. Grout; a touching account of the heroic work of "The Moravian Missions among the American Indians," and a very thoughtful article on "The Jew in the Nineteenth century," by Dr. J. T. Gracey. Its "Department of Missionary Intelligence" is full and rich.——The *Chautauquan* for March has a long list of papers, historical, literary, political, ethical, scientific, and religious.——The *Gospel in All Lands* for March has among its leading articles "Through the Land of the Totonacos," by Rev. William Green, and "Thoughts on the Methods of Evangelization," by Dr. R. N. Cust. Its abundant missionary intelligence is especially, though not wholly, devoted to the "Missions of Methodism."——The *Methodist Magazine* for March has three finely illustrated articles, to wit: "Canadian Tourist Party in Europe," by its editor, Dr. Withrow; "The Last Voyage by Lady Brassey," and "Wordsworth's Country," by F. S. Williams. Besides these we note a paper on "The Maintenance of Home Missions," by Senator MacDonald, and "Tennyson's Last Poems." Among its items of "Religious Intelligence" is the statement that "Methodism is stronger than Anglicanism throughout the world. The highest calculations do not give the latter more than twenty million adherents. But Methodism alone has at least twenty-five million. Thus a community which is but of yesterday outnumbers the old historic Established Church of Great Britain and its offshoots in every land."—— The *New Jerusalem Magazine* for March has a paper on the "Relation of the New Church to Agnosticism," which reaches the conclusion that "agnosticism deprives the soul of all its highest hopes and aspirations, and takes away its thirst for the Infinite." In another paper, "The Increase of Suicide" is ably discussed. After showing that nearly two hundred persons annually die by their own hands in Massachusetts alone, it claims, (1) that suicide violates the command, "Thou shalt not kill;" (2) that it is foolish cowardice, seeing that though a man may force his way out of this life he cannot get away from himself; (3) that it originates in unbelief in a future life, in a total lack of trust in divine Providence, in a loss of the sense of moral responsibility, or in morbid sensibility. The prevalence of these causes is attributed to a decadence of Christian influence in general society.——*Eighth Annual Report of the Woman's Home Missionary Society.* This report shows a truly marvelous success in our spiritually destitute home fields, which could not have been achieved without rare self-devotion, energy, and Christian philanthropy on the part of its noble lady managers.

BOOKS: CRITIQUES AND NOTICES.

THE LIMITATION OF PURCHASE.

It is not wise to purchase a book because it is offered at a bargain, or because it is mechanically neat and attractive, or because it is said that every body buys it. Andrew Lang's advice, to "abstain from rushing at every volume," should be heeded. The reader should limit his purchases to books of acknowledged merit. The following should be purchased immediately: *Evidences of Christianity*, by Bishop R. S. Foster; *Sacred Hyla: A Metrical Version of Solomon's Song*, by Professor James Strong; *Wilbur Fisk*, by Professor George Prentice; and *Moses: His Life and Times*, by Professor George Rawlinson.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Evidences of Christianity: The Supernatural Book. (*Studies in Theology.*) By Rev. RANDOLPH S. FOSTER, D.D., LL.D., a Bishop of the Methodist Episcopal Church. 8vo, pp. 430. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $3.

It is a significant proof of the providential government of the Church and of the divine intention respecting the Christian religion, that, in the day of the strongest skeptical assaults upon either, defenders able to resist them appear and turn back the violence that would destroy the heritage of the Lord. The periods most prolific of astute theologians and hero-crowned apologists have been characterized by the presence and achievements of infidels of vast learning, exhaustless resources of logic and rhetoric, and famed for their triumphant opposition to Christianity. "Origen called forth Clement; Pelagius created Augustine; Tetzel evoked Luther; Calvin and Augustine begot Arminius and Wesley;" and so the Christian scholar has ever risen when the atheist, materialist, or rationalist has undertaken to dismantle the temple of truth, and raze it from its foundations. Bishop Foster appears at a distinguished time. These are not the days of Origen, Pelagius, Tetzel, or Augustine, and his task is not that of a Clement, Luther, or Wesley. In these days of a quickened intelligence, with scientists alive and alert, with nature responding to man's inquiries, with critics contesting written history and subjecting its phenomena to new and varied tests, with religion shelved as an ancient and therefore inherited fancy, with the doctrine of the supernatural cast out as a fable, and with the Holy Scriptures reduced to a collection of fallible records, he finds that skepticism, intrenched in the so-called categories of reason, defies the average religious conceptions of the race, and disputes the supremacy of the religious factor in human history, and the progress of civilization. This author comes, therefore, at a most opportune and significant time, because there are giants in the world who, Goliath-like, defy the God of Israel, and challenge the forces to combat.

As the Christian scholar takes up volume after volume from the pen of Bishop Foster he is assured that Christianity has for this period of criticism an adequate defender of its teachings, methods, spirit, and Founder, and that with no other weapon than these volumes in his hand he will be able to meet antagonists and defend the truth. The volume it is now our pleasure to commend is the third of the series a brief note concerning which appeared in the September (1889) *Review*. We deem it important at this time to call attention to some features of this volume, which, however valuable the preceding books, make this even more usable and perhaps better adapted to current necessities. The author undertakes to present certain evidences of Christianity which, in their application, are intended to support his direct proposition that the Bible is a supernatural book—a use of the evidences which, legitimate and convincing to the last degree, is original with him, and dignifies them on utilitarian grounds as they have never been dignified before. The common purpose of apologetic writers on "evidences" has been to vindicate Christianity as a divine religion; but, while this object is attained in this volume, the supernatural character of The Book, which is of equal importance, is also demonstrated and rendered unassailable. If The Book must be considered a human production, without a supernatural origin, it will be difficult to maintain the theory of a supernatural religion; for it is the concurrent judgment of scholars, that, while religion is indissolubly related to The Book, and The Book is indissolubly related to religion, we must first determine whether The Book has any authority whatever in the domain of religion; and to this end the Bishop contributes the force of his logic and the inspiration of his genius.

We have been frequently requested to name a particular book which, if it does not treat directly of all the questions raised, at the least antagonizes in its spirit and by the drift of its argument the aggressive and destructive work of so-called "higher criticism." Bishop Foster's third volume is a definite refutation of many of the positions of the rationalists, with whom he has no intellectual or other affiliations or sympathies. On page 4 he says: "The assault of historical criticism, once so loud and confident, is scarcely referred to any more except by belated minds. Higher criticism, so called, has been suborned to base and hostile uses with no more successful purpose. Its assault upon Moses and Isaiah and Daniel is barren of results, or in the end serves what it has been employed to hurt." In the progress of this volume we discover no spirit of compromise with the antagonist, but a repugnance for rationalistic theories that comforts not a little those who also are advocating the faith of the Church. In particular, his treatment of prophecy as a proof of the verity of the supernatural book is not only broad and profound, but it is explicit in its vindication of the doctrine of supernaturalism as opposed to naturalism. His definition is exact and assuring. "By prophecy [page 74] we mean the forecasting and the foretelling of events in such kind and manner as the human mind, left to its own unaided power, is incapable of doing; and the announcement of them as communicated by God, in order that the person

making the announcement may acquire the authority of God for his utterances." We commend this definition to the negative critics, who have concluded that prediction is not the essential element of prophecy. On page 74 he says, "It is essential to an event of prophecy that it should be strictly future; that is, that there should be no present means of inferring it;" and on this narrow but self-illuminating statement he proceeds to unfold the predictions of the Messiah and the downfall of nations with a perspicuity and force that is simply matchless in literature.

Equally specific and resolute is he when he discusses other biblical problems in their relation to his final proposition. Speaking of the Bible he says, page 248: "We must claim for it, therefore, that it is true in its original deliverances its recitation of facts, and its historical statements from beginning to end; and true in its doctrines and ethics assumed, implied, and enunciated, on a fair rule of interpretation." He pronounces fairly and succinctly in favor of the doctrine of the infallibility of the Scriptures, and establishes it as he goes along. This position, too, we commend to the destructionists.

We cannot, however, linger longer over these pages, the reading of which will stimulate the intellect and confirm the faith of every believer in revelation. It is enough now to say that the author is the greatest polemic of the age, and his work is an enduring monument of genius, scholarship, and devotion to the truth of the Holy Scriptures.

Sacred Idyls. A Metrical Version of Solomon's Song, with Appropriate Explanations. By Professor JAMES STRONG, S.T.D., of Drew Theological Seminary. 4to, pp. 74. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

In his study of Old Testament books, Dr. Strong applies none of the methods of the sciolist, nor resorts to moss-covered interpretations of the phenomena of biblical literature; on the contrary, as an original investigator, he seeks by the most scholarly tests and processes to ascertain both the objective and subjective elements of these books, and to record the results in a most charming and befitting form. His life has been so devoted to the careful exposition of inspired Jewish literature that he is every-where recognized as a most competent authority on the subjects he chooses to discuss or elaborate. Among his ablest works, in which his supreme devotion to the intricate difficulties of the Hebrew books is clearly manifest, we place his "Metrical Version of Solomon's Song." The most significant feature of this work is the scholarly discernment of the historical and other difficulties of the Canticles and the complete solution of them, according to the latest methods of hermeneutical criticism. The proof of the great scholar is the ability not only to discover the weaknesses, obstacles, and difficulties of theories or principles of scholastic literature itself, but also to overcome them, and place the truth on its own pedestal of light. Our author has sought, amid the many theories propounded for the elucidation of the "Song," and after testing the many interpretations of its meaning, to discover its literary

merits, its conformity to ancient usages, its exact species of style, its historic place, its authorship, and its spiritual or Messianic value and significance. Not a few writers have thoroughly secularized the poem, resting it upon an objective basis, and seeing in it nothing more than the hastily written product of a coarse and vulgar mind. Others are led captive by its erotic spirit, and pronounce it the passionate ebullition of a poet under the influence of one whom he loves. In either case the spirituality of the Song is lost to view; in fact, it is denied that any high motive could have governed the writer, and to assume that a religious purpose animated him is matter for cheap ridicule. It is at this point, when he must reject the objective and the erotic theories, or abandon the poem as the expression of a most lofty spiritual purpose, that Dr. Strong shows himself master of the situation. By translating it into a smooth, elegant text he not only brings out its beauties, but is suggestive, from the very beginning of his task, of the inspirational element in its conception and of the high spiritual tendency of even the most practical parts of the "Song." Nor in this translation has he taken unlicensed liberties with the text, as Pope did with Homer; but, as a Hebrew scholar, he has retained the niceties of thought and the melody of expression he found in the bard himself. We cannot undertake to more than mention the literary finish of the author's version, or to more than commend his critical elucidation of the progressive scenes of the nuptial week, which, portrayed with an artistic appreciation of Oriental customs, are made to represent in the final conclusion the highest Messianic hopes and aspirations. The work is a specimen of the idealism that should obtain in the study of Oriental literature, by which its internal beauty is readily discerned, and also its far-reaching, subjective intent is as quickly realized. In the "Appendix," the author, besides reciting the poem in its original form, considers briefly but sufficiently the objections to the poem itself in the literary sense, and the arguments advanced for an objective interpretation of its meaning. It is needless to say that in the treatment of the lower views he is as skillful and successful as he is idealistic and proleptical in his enforcement of the subjective spirit of the whole. The book has all the resonance of the scholar, the strength of the thinker, the charm and aroma of the poet, and, what is its climax, the uplifting power of Christian thought and sentiment. We know of no version that so disposes of difficulties, interprets the historic setting of the divine teaching, and satisfies every requirement of Christian taste as this version of Dr. Strong's, and we therefore commend it to all as a masterpiece of biblical interpretation and a triumph of literary grace and skill.

Supernatural Revelation. An Essay Concerning the Basis of the Christian Faith. By C. M. MEAD, Ph.D., lately Professor in Andover Theological Seminary. 8vo, pp. 469. New York: Anson D. F. Randolph & Co. Price, cloth, $2 50.

Antagonism to the Christian basis of life, or to the claim of the supernatural element in revelation and religion, is always productive of strong apologetic defenses of that element, and so finally is advantageous in the

establishment of the Christian faith. Though infidelity as blatant as that of Voltaire, deism as insinuating as that of Bolingbroke, and rationalism as destructive as that of Wellhausen assail the foundations of belief, defenders quite as scholarly as the assailants will appear on the walls, at the gates, and wherever attack is possible, and contend for all that has been delivered to them by the Church and by those who founded it. Dr. Mead is a defender of the truth against those who have espoused error, and maintains his positions with the valor and strength of a true and tried soldier in the service of the Master. Some of these positions are new neither to theologians nor to biblical students; but the arguments by which they are supported are of such a character as to silence opposition, or compel the invention of stronger counter arguments than skepticism has as yet been able to manufacture. The theistic idea is not new, but it has a new support. The evidential value of miracles has ever been in dispute; but the author traces the supernatural in them, and this settles the controversy. The authority of the Scriptures has often been denied; but it is here so vigorously maintained as to still the mutterings of unbelief. In contending for these grand ideas of revelation, the author pursues the double plan of parrying the attacks of outright enemies and of rectifying the infelicitous and erroneous statements of Christian apologists. The latter is as important as the former, for it is confessed that the theologian has been as extreme and absurd in his claims as the negative critic has been wild and wicked in his theories. No little skill, however, is required to draw the distinction between concessions to error and corruptions of the truth. The author has aimed, in all candor, to deal justly with the problems on all sides, and with the parties opposing or advocating them. We believe our readers will join us in regretting that he felt it necessary to answer Hume, Theodore Parker, F. W. Newman, and J. S. Mill, since their objections have been exploded, and they will perish if the Christian advocate will let them alone. Spencer, Pfleiderer, Weisse, Ladd, and Matthew Arnold, as the exponents of current theories somewhat heretical, receive attention, but with some symptoms of sympathy that are not exactly in harmony with the fundamental positions of the author. He agrees entirely too much with Professor Ladd, showing more the controlling influence of friendship between them than the true spirit of independence in investigation in dealing with his absurdities. None of these blemishes, however, make against the loyal purpose of the author, or the strength and opportuneness of the work he has written. He so ably vindicates the doctrine of the supernatural, and defines with such exactness the limits of biblical criticism, that the book may be considered a sufficient defense of the position of the Church against its rationalistic foes. As to biblical criticism, we perfectly agree with him when he says that "neither critical research nor Christian insight will ever effect a reconstruction of the biblical canon;" that "biblical criticism can never persuade the Christian Church that pious fraud has played an important part in determining the substance or form of the scriptural canon," and that the "Kuenen-Wellhausen theory cannot be accepted." It is a practice of

destructive critics to claim that they are the genuine scholars of this age, but here is a scholar who repudiates nearly all their theories and commits himself to the traditionalism of the Church, with enough of the "advanced" spirit in his advocacy of it to confirm rather than uproot faith in it. For this reason Dr. Mead should be carefully read by the negative school as well as by those who have not departed from the faith of the fathers.

The Doctrine and Function of Revelation, and its Relation to the Doctrines of Physical Science. By JOSHUA H. HARRISON, B.A., Principal of McTyeire Institute. 12mo, pp. 183. Nashville: J. D. Barbee. Price, cloth, $1.

Here is an independent author who controverts the position that the Scriptures are more or less the standards of faith in science and philosophy, and who holds to some extent the claim of Huxley, that the Bible has only a religious mission. It is admitted that until science developed into something worthy of its name the Bible was regarded as teaching certain facts with respect to nature that were not disputed for ages; and they have been called in question only since investigation has pronounced them untenable. But because the Bible is not strictly a scientific treatise, nor presupposes a scientific solution of the universe, we are not justified in excluding what is apparently scientific from the sphere of religion, and in limiting the function of revelation to spiritual truth. The author, in his excessive zeal to combat what he regards as an error, has committed a grave offense against the best orthodox teaching by affirming that "much of the Bible is truth formulated without any special divine assistance or guidance. Genesis is not a revelation. . . . God, creation, sin, needed no revelation. . . . The Bible is simply the *inspired* record of the methods and processes of the graduated revelation of this body of spiritual doctrine," to wit, that Jesus Christ is the Saviour of men. Few there are, unless of the Huxley and Wellhausen schools, who will accept this limitation of revelation, and who will indorse its application to Genesis or any other book of the Bible.

Establishing himself on this view of the Scripture, it is not surprising that in the elucidation of other matters the author should be as precise, as bold, and as defiant of the Christian sense as in the treatment of the scope of revelation. It is clear that between the facts of science and the doctrines of religion there is no secret antagonism; but on the transitional stage of science it is possible that some things may be announced which are not only contradictory of the biblical system, but which, on closer inspection, may turn out to be self-contradictory, and therefore must be abandoned. In the last fifty years eighty geological theories at first announced as well established have been overthrown, and yet they were posted in their brief day against the cosmogony of Moses and many historical facts in Genesis. Chemistry revises her data every year, and every science is learning carefulness and a wholesome self-reserve in pitting itself against the scanty revelations of astronomy and geology in the word of God. Our author, however, has borrowed the cautionless spirit

of unpoised teachers, and seems disposed to require that religion shall conform to the inconclusive results of science. Hence, he is an evolutionist of the Huxley and Darwinian type, and the Bible must bend to these leaders. Whatever the subject, he seems to breathe the atmosphere of the scientist, and attempts to inject it into some belief that the Church has espoused, and to demand reconstruction, retreat, and a humiliating confession of ignorance on the part of the Christian scholars of the present day. We regret the attitude of the author, for, while differing with the author as to the function of revelation, we should be the better prepared to consider his statement if behind it there was not a censorious scientific spirit, and an attempt to modify religious belief according to the canons of evolutionists and the scientific corps of naturalists, who in matters of religion are not the best guides nor the wisest teachers.

The Signs of the Times. By M. J. SAVAGE. 12mo, pp. 187. Boston: George H. Ellis. Price, cloth, $1.

Helps for Daily Living. By M. J. SAVAGE. 12mo, pp. 150. Boston: George H. Ellis. Price, cloth, $1.

The first of these is an interesting book, because of its frank avowals of misbelief, its tremendous misunderstandings of orthodoxy, and its extravagant prophecies of a break-up among religious sects. We take its hypercriticisms with a keen relish because we understand them, and amuse ourselves with the stately statements of the author touching the overthrow of the chief points of belief that Christendom has cherished since the days of the Son of man. The author is one of those calm writers who reject the truth and vindicate error with the ease and simplicity of a pope, and predict the outcome of all belief with the serenity and majesty of an Isaiah or Habakkuk. He regards the "old orthodoxy" as dead, and thinks that orthodox believers themselves admit it. Of course, negative critics and rationalists should welcome him to their ranks. From old orthodoxy he passes to liberal orthodoxy, which he is afraid is hardly venturesome enough to coincide with all the truth; and so he hastens on to preach Unitarianism as the most ancient religion and at present as the only hope of the race. Claiming the Jews and the Mohammedans, he then, with an equipoise that historic data cannot disturb, writes that "there is no sort of question that the old first Church at Jerusalem, the first Christian Church, presided over by James the brother of Jesus, was a Unitarian Church; that the Churches founded by Paul were Unitarian Churches. Nearly all the Christian Churches for the first three centuries were Unitarian." This will serve as an example of the style, spirit, method, and irresponsibility of this book. History does not stand in the way of the most astounding perversions of fact; the Scriptures themselves are made to contribute to the most glaring heterodoxies. It may be that in some circles there is a tendency to religious reaction, but we are not ready to believe that it will issue in scientific materialism, Ingersollism, spiritualism, and all the frightful dogmas and superstitions of Unitarianism. One of the "signs of the times" that has escaped the

notice of Mr. Savage is, the unprecedented prosperity of the Christian Church in all lands, and the refinement of civilization according to the ethical standards of the Gospel. Mr. Savage is not in favor of the Christian religion. His book may be judged accordingly.

The second book is like unto the first in spirit and general impression. He carries his Unitarian conceptions of religion into daily life, and regards the humanitarian elements as chief for cultivation and development. With false notions of religion he necessarily holds false notions of the import of life, and gives much needless advice respecting duty and the helps for daily living. He says, "The great thing about a religion is not the fables that encircle its birth, not the cycle of myth and mystery that girdles its founder, not the story of children unnaturally born." With this conviction, how can he point to Christ as an example, an inspiration, the ideal of manhood? He cannot; he does not. The "helps" he proffers are those ordinary social and humanitarian virtues that adorn but do not redeem; those heroic resolves that carry one through the day, but do not make life more beautiful or more flourishing; those inward impulses to right that belong to the race, but are often helpless in their influence because of the depravity that lurks within the sphere of the spirit. Mr. Savage is a fluent, self-reliant, but not a helpful or a holy, teacher of life and its duties.

The Language of the New Testament. By the late WILLIAM HENRY SIMCOX, M.A., Rector of Harlaxton. 16mo, pp. 226. New York: Thomas Whittaker. Price, cloth, 75 cents.

In no age has greater light fallen on the page of biblical Greek. Since the great German found the forty-three leaves of the Sinaiticus, invaluable helps have been accumulating in the department of New Testament research. The present book is among the latest contributions to the comparative study of biblical with classical and modern Greek. It is not a book for beginners, nor even for those who are superficially familiar with the Testament in the original. But it is designed, rather, for the student who wishes to make a special study of the idioms and forms of New Testament Greek; and even for him the work is profitable only with the accompanying use of lexicon and grammar. Mr. Simcox, in his own large knowledge of the subject, may have inadvertently condensed his subject-matter beyond the usual limit. For instance, the student may be disappointed at the meager treatment of the disuse of the middle voice, a subject too interesting to dismiss in three short paragraphs, as does the author on pages 95–97. The book is thus for the working, and not for the leisure, hour. Its pages are crowded with scholarly information; in places it is encyclopedic. Having classified his comparisons between New Testament and other Greek, under the heads of substantives, verbal forms, particles, etc., the writer does not insert an index at the end of his work. Such an index, however, would be most helpful to one wishing to know on the moment whether any peculiarity in a particular passage has been noticed. It would have been a great convenience had

Mr. Simcox more frequently quoted passages from classic authority, in contrast with the peculiarities he is illustrating. One might also wish that he had added a chapter on the changed or peculiar meaning of words; as, for instance, the every common cases of *λαλέω, αἰτέω versus ἐρωτάω*, etc. Possibly these wants would have been met by the author, as indicated in his preface, had he issued his second volume. We commend the broad spirit of Mr. Simcox in his feeling that "textual criticism and grammar must be servants, not masters, to exegesis." The New Testament student will not make a mistake in the purchase of this book.

Commentary on the Epistle to the Hebrews. By A. C. KENDRICK, D.D. 8vo, pp. 207. Philadelphia: American Baptist Publication Society. Price, cloth, $1 75.

The author holds that, next to Paul's Epistle to the Romans, the Epistle to the Hebrews is one of the most remarkable productions in the world's literature. He also holds that, as regards its authorship, date, and purpose, there is much division and confusion of opinion among scholars; but there is no reasonable doubt of its canonicity, authority, or divine inspiration. He rejects its Pauline authorship, and accepts with some hesitation Luther's conclusion that Apollos wrote it. Waiving these disputed points, which, through the intelligent criticism of scholars may sometime be settled, we are interested in the comments of the author upon the text, which, on the whole, are judicious and well expressed. More than once he differs with Delitzsch, Alford, and other exegetes, but apparently with good reason; though at times there is a manifestation of an unnecessary independence in his individual conclusions. Sometimes, too, he deals with the text in a very liberal and then in a very narrow way, unconscious of his obligations to respect the results already attained by others. The advantage of a knowledge of Greek in the interpretation of the Scriptures is here exhibited, for the author of the epistle wrote in pure Greek, and expressed himself in idioms that only a classical scholar can appreciate. We are not sure that Dr. Kendrick is always clear in his expositions, or that he removes the difficulties that attach to certain passages and teachings, as, in particular, those referring to the "heavenly tabernacle," the definition of faith, and others. On the whole, however, the commentary will occupy high rank with scholars, and excite to a more rigid discussion of the problems suggested by the epistle.

Moses: His Life and Times. By GEORGE RAWLINSON, M.A., Camden Professor of Ancient History in the University of Oxford, and Corresponding Member of the Royal Academy of Turin. 12mo, pp. 205. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

He who would understand the Old Testament must understand the men who wrote it. The question of authorship, even when in no way related to the supreme question of inspiration, is vital, because it involves the right of authority on the part of the alleged writer of the given book to speak, to be believed, to be obeyed. An anonymous book is rarely, if

ever, as authoritative, or commands the same respect as would a book bearing the name of its author, or which is well known to be from a reputable writer. On this principle we read the Pentateuch, taking a confiding interest in its historic details, its wonderful revelations of Jehovah to Israel, and the record of the successive stages of growth in the theocratic policy of the nation, because the whole is attributed to a personal writer who was a chief figure of early Hebrew history, and whom the race has honored as the greatest lawgiver among men. It is to describe this conspicuous leader of Israel in all his relations to God's people, the traits of his character as exhibited in the emergencies and great events of his life, and the influence of his governmental policy on the civilization of the world, that Professor Rawlinson writes this book, one in the series of *Men of the Bible*, published by Randolph & Co., of this city. The author, deriving his chief material from the autobiographical books of Moses, so arranges the facts as given as to produce a biography, not merely unique in its structure, but trustworthy in its characterizations and fascinating in its spirit and style. Moses here appears, not as Josephus and Philo represent him, but as he represents himself in the four later books of the Pentateuch. In the combination of this material, however, it is proper to observe that the author exhibits a skill, an insight into the meaning of obscurities, and a just conception of motives, purposes, methods of action, and the great design of the lawgiver's life, such as has not been shown by any other recent writer on the subject. Professor Rawlinson has transferred himself to the times of Moses, and writes with such vividness and certitude as to impress the reader, paradoxical as it is, that he was a contemporary of the great leader. Aside from its facts, this is the charm of the work, and it is this feature that aids us in understanding Moses and appreciating the Pentateuch as the literary monument of one who was chosen of God to serve, not only his own age, but all succeeding ages of time. This, therefore, is our first choice of books on Moses.

Christmas Eve. A Dialogue on the Celebration of Christmas. By SCHLEIERMACHER. From the German by W. HASTIE, B.D. 12mo. pp. 80. New York: Scribner & Welford. Price, cloth, $1.

Plato taught the eminent German metaphysician and theologian to discourse in a dialogistic manner. He resorts to this style in the enunciation of his views on the various phases of Christology, setting them forth in antagonism to current rationalism, and defending current faith with apposite arguments and illustrations. Among the number who participate in this dialogue are a few learned women, but the chief points in Schleiermacher's theology are brought out in his refuting or modifying the strongly-put opinions of several knights of interlocution, who, like Plato's speakers, are unrecognizable in his friends. One represents the attitude of historical criticism touching the genuineness of the facts as reported in the gospel history of Christ; Schleiermacher quenches the skeptico-critical spirit, and affirms his acceptance of the records.

Another is the exponent of the religious feeling in its intensity and peculiarity, to which the great thinker does not object, except as it is made to represent the substance of religious life. Another still stands for the speculative element in theology; but this must be under restraint, or there will be no limit to discussion and no understanding of the truth. All these elements, the skeptical, the emotional, and the speculative, more or less enter into Schleiermacher's scheme, but he so qualifies them as to give them a subordinate place, while he exalts and develops the pure ideas of religion as he conceives it in its supernatural character. It is a readable book. The metaphysician, no less than the theologian interested in the development of Schleiermacher's theology, will be stimulated by a perusal of this quaint dialogue on that subject. The common reader, also, will be led into the mysteries of German thought, and conclude that faith is as triumphant as logic in the realm of religion.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Evolution. Popular Lectures and Discussions before the Brooklyn Ethical Association. 12mo, pp. 408. Boston: James H. West. Price, cloth, $2.

"Evolution" is a word that signifies a revolution in science and an attempted reconstruction of religion. As at first propounded, and as supported by such writers as Häckel and others, it seemed to imply a self-originating and self-developing universe, and an invalidated conception of a personal God. Against this radical overturning of both scientific and religious teachings there was a general revolt, both on the part of scientists and theologians, which led to a complete investigation of the facts and laws of nature, the facts and methods of human consciousness, with all related psychological phenomena, and the more occult relation of the Supreme Power confessed to exist to the universe and the creatures known to man. As a result of this critical research, evolution, as a system of development in nature, took rank as a scientific fact, but in no sense attained to the dignity of either a philosophy or a religion. It is true, the devotee of evolution undertook, as he is still laboring to do, to apply the methods and the deductions of the science to the varied phenomena of intellectual manifestation and religious experience; but his task is more difficult than when he confined it to the universe as a whole. In the volume now under notice evolution is recognized as a general explanation of facts, phenomena, and methods of force, both in the organic and inorganic worlds; and it is carried far enough to account for the maturity of ethics and the development of religion. The lectures were delivered by a number of gentlemen who are well reputed for scholarship and devotion to particular phases of science and general literature. Herbert Spencer indorses the "mode of presentation" as adapted for popularizing evolution views; but the "evolution views" of the volume are not, in many respects, those of Christian scholars, whether scientists or divines. St. George Mivart would not accept the general exposition of evolution as

here furnished, nor would Dr. McCosh, an advocate of a method of evolution in nature, agree to the extreme conclusions of some of these Unitarian expounders of a principle that displaces the miraculous both in nature and the historic life of Jesus Christ; for, as we are told, evolution posits law in place of miracle; instead of creation, *ex nihilo*, it affirms the eternal existence of forces which developed the universe, and instead of a non-resident Creator it holds to resident forces in matter which are the symbols of an immanent and transcendent Power, which, for aught that appears to the contrary, may be identical with the resident or immanent force. So, from beginning to end, with much that is scientifically true, there runs the vein of contradiction of many accepted religious conclusions quite as well established as the scientific fact itself. In this general statement we do not mean to undervalue the labors of the lecturers; but if we speak of the book at all we must indicate its spirit, and from what view-point the course of lectures was given, so that our readers may not misunderstand it. We certainly commend the enterprise which led to the publication, and believe that the Christian student will be stimulated to calm consideration of the problems of which it treats if he will read the book: but it is incumbent upon us to except to its view-point, and to discredit some of the conclusions that of necessity follow from wrong premises.

Problems in American Society. Some Social Problems. By JOSEPH HENRY CROOKES. 12mo, pp. 293. Boston: George H. Ellis. Price, cloth, $1 25.

It is time that the American people were getting serious. Such questions as are suggested by poverty, crime, education, and religion, it is hoped are taking hold of statesmen, theologians, and common citizens. It is not wise longer to delay the consideration of these problems, which are growing larger with every revolution of the sun, and which already threaten the subversion of the social fabric, if not moral institutions. The writer of this book has some conception of the magnitude of the task of those who would reform society and save it from its disintegrating forces. He is, however, more intense in feeling and less calm in judgment than the discussion requires. Nevertheless, he contributes suggestive thought to the literature of the times. It is true that charity was practiced in ancient times, and by the authority of the pagan religions; but he goes out of the way to show that the treatment of the poor by the Christian Church was feeble and insufficient as compared with the scientific charity set in motion by secular governments. The trouble with this writer is, that his Unitarianism and rationalism will not allow him to accord to the Church its full measure of philanthropic work; nor does he see that in the Gospel alone may be found the solution of the problems of intemperance, wretchedness, inhumanity, and sin. Acknowledging the strength of the temperance sentiment, he attributes it to certain economic influences and certain humane and intellectual resources, all of which partly, but not wholly, explain its growth and dominancy. He pleads for a political conscience, but not from the highest motive. So while the book is the offspring of a mind in earnest for reform, it only partially

suggests the method of reform, and does not prescribe the true remedy for America's ills. Nevertheless, it is interesting to note how those who emasculate the Gospel, and refuse assent to the doctrines of the Church, propose to overthrow evil and elevate society in all its ranks, departments, and activities. The author has stated the problem—he has not solved it.

Audubon's Adventures; or, Life in the Woods. By B. K. PEIRCE, D.D. Eight Illustrations. 12mo, pp. 252. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 60 cents.

This is not a pretentious biography of the great naturalist, but rather a skillful portraiture of Audubon as a lover of nature, with a description of his experiences, adventures, trials, successes, and literary work as a scientist of the first rank. As it was written for young people, chiefly to inform them of the simplicity and earnestness of a great life, and to cultivate in them the habit of observation and a love of nature, it avoids learned expositions of natural laws, and all by-path investigations that older heads would crave and appreciate. The details of Audubon's career are classified with reference to the main point, and happily illustrate the growth of the naturalist's tastes and the deserved recognition he obtained for his services as an investigator of the natural world. He was a great traveler, but turned his observations to the account of natural history. Whether in Labrador, England, France, Florida, or rambling along the Hudson, his eye was upon nature, his thought upon science, his trust always in God. His life is a lesson of encouragement to youth, as the results of it have been of service to his chosen science.

The Political Problem. By ALBERT STICKNEY, Author of *Democratic Government*, etc. 12mo, pp. 189. New York: Harper & Brothers. Price, cloth, $1.

This is a caustic review of the political system of government adopted by the American people, but it is not altogether pessimistic, since it suggests certain changes, which, if secured, will conform it to the priciples of the fathers. The author believes that the system creates a privileged class; bars the best citizens from the public service; takes power out of the hands of the people; prevents the free political thought and free political action of the individual citizen; prevents the efficient administration of public affairs; destroys official responsibility, and corrupts official action and our entire political life. Viewed from some other point, however, our system of government may be defended against these accusations, or justifiable reasons for a belief in its superiority over the monarchical system may be easily urged. The democratic system partakes of the fallibility, imperfection, friction, and liabilities of all human institutions, and cannot be improved to perfection. While some of the infirmities and dangers pointed out in this book exist, we do not believe that the system is a mere theory, that republican government is a failure, that the people are corrupt, that the politican is the ruler, and that every thing is going to pieces because political officialism is somewhat selfish,

arrogant, and antagonistic to some general interests. Nevertheless a fair and frank criticism of the system, and an exposure of corruption in political circles, must meet with the approbation of the true citizen, who is more anxious that good government shall prevail than that any species of partisanship shall triumph. The student of forms and theories of government will be enlightened if he will read with discrimination the pointed, but not always judicious, criticisms of Mr. Stickney.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Wilbur Fisk. By GEORGE PRENTICE, D.D., Professor in Wesleyan University. 12mo, pp. 289. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1 25.

Some of the greatest men of Methodism were her founders. "There were giants in the earth in those days." God raised them up for a purpose. Their labors were apostolic, and their written lives are a perpetual inspiration. High in the list of these colossal leaders must be placed the name of Wilbur Fisk. His environments helped to make him great. Three years before his birth the "Methodist invasion of New England" took place under the heroic Lee. Fisk was himself well born. His ancestors were numbered with the yeomanry who settled Massachusetts, and his nativity took place among the rugged hills of Vermont. With sufficient detail Prof. Prentice outlines the character and life of this distinguished servant of the Church. He was graduated from Brown University in 1815. While in the pastorate, his kindness to a young fish-seller on the Charlestown bridge, afterward the well-known Isaac Bird, illustrates both his generosity of heart and the far-reaching consequences which follow cups of cold water to the friendless. After six successful years as pastor and elder, Mr. Fisk was called to educational work. When thus invited to become principal of Wesleyan Academy, Professor Prentice writes that "his pious mother urged him for the sake of his own soul not to accept the new work." Most distinguished was his career as an educator at Wilbraham and as president of Wesleyan University. In the warfare of his times against Calvinism and Universalism he also took a conspicuous part. He was moreover a reformer. On the great question of temperance he held an advanced position, and both by voice and pen sought a vigorous administration of our disciplinary law. To him more than to any other man Professor Prentice gives credit for a change in the letter of this law and in the spirit of its administration through the Church. With all the enthusiasm of his great soul Mr. Fisk also assaulted the system of American slavery. A lengthy chapter reviews his fearless denunciation of this evil. But Professor Prentice sketches the man, as well as the educator and reformer. His noble traits of character are clearly drawn, and his saintliness is shown in the estimate of Judge Hubbard. Mr. Fisk said upon his sick-bed, "You find me hovering between two worlds." To which the Judge answered, in felicitous words, "and ready for either." The memoir is marked by a discriminating use of the facts

at the disposal of the author, a sufficiently graphic style, and the avoidance of such an over-abundant allusion to denominational usages as might weary the non-Methodistic reader. The volume is the second in the series on "American Religious Leaders," among whom are included Jonathan Edwards, Dr. Muhlenberg, and Theodore Parker, and among whom Wilbur Fisk has a deserved place. It is fitting that an honored member of the faculty in the institution which Fisk so largely helped to found should write the life of its first president. The publication is a worthy addition to Methodistic and general biographical literature.

City Legends. By WILL CARLETON. Author of *Farm Ballads, City Ballads, Farm Festivals*, etc. Illustrated. 8vo, pp. 170. New York: Harper & Brothers. Price, cloth, $2.

As every other country, so America has its mythology, its mysterious tales and legends woven into the religion, customs, and habits of the people. While the sober mind repudiates the fabulous, it is refreshing that in this age of materialism the poet comes forth and offers an antidote in the resplendent products of new-born mythology. Only a poet can deal with this species of literature; and since the death of Longfellow Mr. Carleton is the only trustworthy expositor of the fiction that accomplishes quite as much in its way as the didactic treatise against the stupendous superstitions of the past. His account of these legends is by no means satisfactory, but doubtless they would lose their edge if he would recite their origin, or point their application. He arranges his tales into seven groups, made up of miscellaneous stories that follow, tandem-like, in quick succession, leaving the reader surprised at the grotesque combination, or confused at the lack of consecution. Sometimes the scene is on a farm; sometimes it occurs in a city: sometimes a convict or a pastor is the chief figure; once it is Benedict Arnold who rises out of the mist; and once an earthquake induces prayer. The author is not equal to a Grecian expert at fable-making; but he employs his peculiar inventive genius in a way that drives dullness from life, and makes its prosaic condition seem unreal and perishable.

A History of the Four Georges. By JUSTIN MCCARTHY, M.P., Author of *A History of Our Own Times*, etc. In four volumes. Vol. ii. 12mo, pp. 305. New York: Harper & Brothers. Price, cloth, $1 25.

As the author is one of the most reputable of historical writers, unexcelled by his contemporaries for accuracy of statement and elegance of style, we naturally open this volume with high expectations, and are not disappointed. He has exhibited the career and portrayed the character of George II. as it has not been done by other hands, and furnishes a key to much of English history that concerns more than the English people. Nor in his portraiture has he employed his imagination, or invented his facts, or made crooked the straight lines of history, in order to support a political theory, or harmonize himself with a preconceived partisanship. If in his pages one literary quality is more conspicuous than another, it is

the literary sincerity of the author combined with a just appreciation of the historic phenomena of a most eventful period in the royal government of England. Guided by the historic sense, which, in a work of this kind, must be its chief characteristic, he nevertheless combines his facts in their logical relations, and gives the whole such a pleasing picturesqueness as to captivate the reader and convince his judgment of the truth of what he writes. Never, he thinks, had a king such opportunities to make his kingdom strong and famous as the second George, for he commenced his reign under the guidance of Walpole, and closed it under the influence of Pitt. But he was not a righteous nor a lovable sovereign, and earned little of the adulation and homage that he received. Selfish, narrow-minded, and obstinate, he possessed fewer kingly qualities than most occupants of thrones. This is Mr. McCarthy's estimate of the king, but it was not formed hastily nor without the facts that warrant it. True, other historians have palliated some of the manifest weaknesses of his character, and the royalists of England may regard this estimate as an exaggeration; but on the whole it is correct, and the volume is most valuable because its author felt constrained to represent the second George as he was, both as a ruler and a man. When completed, the four volumes will take their places in the libraries of the scholar, and especially the student of English history.

Asolando: Fancies and Facts. By ROBERT BROWNING. 12mo, pp. 114. Boston: Houghton, Mifflin & Co. Price, cloth, $1 25.

Without Mr. Browning's explanation of the title of his book, its force, if it have any, could not be inferred from its contents, nor could it easily be wrought into an intelligent meaning from any derivative in any, perhaps, but the Spanish tongue. He found "asolare" inscribed on a palace-tower, where it signified *amusing one's self at random.* The fugitive, out-door poems of the poet are gathered into this small volume, a collection large enough to exhibit his style, mode of thought, and the reserved power of the thinker. In none of them does he seem to be at his best. He seemingly wrote them when in an easy, if not reckless, mood, careless alike of his thought and his reputation. As usual, because natural, he is ambiguous in conception and metaphysical in expression, though simpler in purpose and more magnetic in feeling than is common to his more elaborate productions. Such titles as "Speculative," "Inapprehensiveness," "Dubiety," "White Witchcrafts," "Which?" and "Development" are not likely to win the attention of lovers of poetry; but Mr. Browning was not a caterer to common poetic taste, nor did he feel under obligation to observe poetic standards or write poems as others had written them. His independence of rule, though it brought him neither appreciation nor success in the popular sense, is somewhat refreshing, since the majority of writers are slaves of prescribed poetic methods and fearful of new forms of thought. The original poet is in demand, and sometimes has a mission. The author made for himself a place in literature, though it is not certain that, now that he is gone, the world will anxiously look

for a successor. We are not writing an account of Mr. Browning or his achievements, but merely use *Asolando* as a text for a comment on a poet who, with clearer visions of the truth and an illuminated style of expression, might have won for himself the greater honor of a serviceable thinker and writer, and aided somewhat in the truer cultivation of the highest instincts of those who are on the lookout for revelations from the skies.

Priest and Puritan. 16mo, pp. 192. New York: Brentano's. Price, pamphlet, 50 cents.

This is an anonymous story, written probably by a Roman Catholic, or by one at least with few Protestant tendencies, the special aim being to expose the so-called bigotry of the Methodist Episcopal Church. The "Puritan" is a Methodist pastor; the "Priest" is a Roman Catholic minister. The former precedes the latter in building a church in a village, and then the usual strife between the two differing sects commences. The Protestant has a son who, falling in love with a niece of the priest's, negotiates a marriage which results in the cure of bigotry and the erection of a church, one-half Protestant and one-half Catholic in faith, or the union of the sects. The writer's purpose is not, as he would have his readers believe, the cultivation of more charity on the part of Protestants, but the representation of one Protestant sect in an unfavorable light in comparison with their Catholic neighbors. We see nothing in it, not even the disguised growth of a better opinion in the Protestant to commend, but rather every thing to repudiate.

The Story of Emin's Rescue, as Told in Stanley's Letters. Published by Mr. Stanley's permission. Edited by J. Scott Keltie, Librarian to the Royal Geographical Society. With Map of the Route. 12mo, pp. 176. New York: Harper & Brothers, Price, $1.

As a preparation for appreciating the stately volumes soon to be published from Mr. Stanley's own hand, and recounting his miscellaneous experiences for the last three years as an explorer in Africa, we unhesitatingly recommend the reading of this small book, which, chiefly consisting of the letters of the hero, and confined to the one purpose he had in view, affords a general understanding of the great problem he had to solve and of the difficulties to be overcome in solving it. We learn of Stanley's expedition, of Emin's governorship of the equatorial provinces, and of Tippu Tib, and read of lakes, forests, marches, treacheries, geographical results, and the rescue of a brave and faithful ruler. Not pretentious beyond being a compilation, it is a marvel of condensation, of choice arrangement, and consecutive historical progress; and in the absence of any other account, it will prove a very satisfactory record of Stanley's trials and triumphs in resisting an equatorial climate and African conditions of life. The one thing in its favor is, that it is entirely trustworthy, which cannot be said of every work purporting to contain a full history of Stanley's adventures in Africa.

Monk. By JULIAN CORBETT. 16mo, pp. 221. London and New York: Macmillan & Co. Price, 60 cents.

Lord Strafford. By H. D. TRAILL. 16mo, pp. 206. London and New York: Macmillan & Co. Price, 60 cents.

George Monk was born two hundred years ago, rose to distinction as a military officer in the contests of the crown with the people, and late in life became eminent as a political leader in times of great civil strife and confusion. As a man of action the biographical monograph of Mr. Corbett does him splendid justice. Lord Strafford became the Trojan defender of royalism in the time of Charles the First—under circumstances of treachery to the Parliament that have led historians to hold him up to the scorn of mankind. Until the third Parliament of Charles he was adverse to the kingly programme, but however the apostasy is accounted for, he suddenly turned against the people and espoused the highest ambition of absolutism. He held various positions under the government, and was capable and faithful; but when Parliament regained authority Lord Strafford was impeached and executed. The career of the distinguished lord is narrated with circumstantiality and a good degree of sustained interest.

The Boy Travelers in Mexico. Adventures of Two Youths in a Journey to Northern and Central Mexico, Campeachey, and Yucatan, with a Description of the Republics of Central America and of the Nicaragua Canal. By THOMAS W. KNOX, Author of *In South America. On the Congo, the Young Nimrods*, etc. Illustrated. 8vo, pp. 552. New York: Harper & Brothers. Price, cloth, $3.

Mexico is our "next-door neighbor," older in the strictly national or political sense than the United States, and perhaps richer in monumental and archæological treasures. For at least a century the two countries have been strangers to each other; but recently, through social and commercial relations, they have cultivated an acquaintance, and will doubtless draw nearer, in the future, in the bonds of reciprocal comity and fellowship. Mexico is an interesting land, both for its history and its present thriving condition. The Aztecs left behind them, in colossal and magnificent ruins, the memorials of an early civilization which might not unfavorably compare with the still earlier civilization of Egypt and the Eastern world. The cities, old and new; the quaint customs, some stamped with antiquity, others the reflection of Spanish life, and still others entirely native; the form of civil government; the repression of Jesuitism and the introduction of Protestantism; the industries of the common people; the scenery of mountain, plain, field, and volcano—all these are of interest to the traveler, and of great value to the reader. Mr. Knox is an apt writer, and has combined history, archæology, religion, political and social life, the progress of government, and the beauty and majesty of nature in such proportions as to furnish a volume of abundant information, and in the attractive form of his previous works. He is not a dry historian, or a blind traveler rehearsing the observations of others or recapitulating government reports and statistics, but he eagerly seizes current facts, and so arranges the historical order of events,

and the natural order of life as to win attention from the beginning. The simplicity of his style, and the adaptation of the narrative to youthful minds, are features that recommend the book, not only to the fireside, but to all, old and young, who gather around it.

MISCELLANEOUS.

The Prize Synopsis of the Course of Study for the First Year for Itinerant Preachers of the Methodist Episcopal Church. By the Rev. C. M. HEARD. 16mo, pp. 89. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton.

The Itinerants' Club movement is already producing a literature. Last year Bishop Vincent offered a prize for the best synopsis of the books in the first year's course of study for our ministers. Upon examination of manuscripts prepared in response to this offer, the prize was awarded to the Rev. C. M. Heard, of Minneapolis, whose work now appears in published form. We commend this small book to our under-graduates because it abbreviates the large books in the course, and more particularly because it is suggestive of the synoptical work every minister should do for himself. He should write his own commentary, systematize his theology, prepare his introductions to the various books of the Bible, plan his archæologies, and condense into synopses all the post-graduate courses of studies he pursues. Mr. Heard's plan of reducing a book to outline is commendable, and it should stimulate probationers, deacons, and elders to methodical work in study. It should also induce our ministers to organize schools or clubs among themselves for the special work of mutual cultivation in what is called scholarship.

Cradle and Nursery. By CHRISTINE TERHUNE HERRICK, Author of *Housekeeping Made Easy*, etc. 16mo, pp. 298. New York: Harper & Brothers. Price, cloth, $1.

This is a book for young mothers. It commences with advisory statements concerning the treatment of a child from the first week of his birth, and is full of hints and practical suggestions touching his training until he leaves the nursery. It is not a book of theories or of philosophizing on responsibility, but contains helpful and judicious advice from one who is every way competent to give it. For its purpose it is a satisfactory book, clearly written, and animated with a benevolent spirit.

Shoulder Arms! or, The Boys of Wild Lake School. By JOHN PRESTON TRUE, Author of *Their Club and Ours.* 12mo, pp. 328. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

The author is an advocate of the athletic development of boys and girls, and recounts the good effects of military drills and various physical exercises in Wild Lake School. The gymnasium has its function in American life, and our schools and colleges cannot longer neglect to provide for muscular as well as intellectual development and culture. The book reflects one of the theories of education, and is valuable for its timely suggestions.

Celestial Scenes. By FRANZ LUDWIG NAGLER. Part First. 12mo, pp. 116. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 50 cents.

A poetic exposition of some religious ideas relating to the other life. A real poet would not pronounce favorably upon it, but the average reader may find some stimulating suggestion in the "Scenes" here outlined.

Margaret Ellison: A Story of Tuna Valley. By MARY GRAHAM. 12mo, pp. 322. Philadelphia. Price, cloth, $1 25.

The plan of the story is well conceived, the manner of telling it is excellent, and the moral tone is wholesome.

School-Boy Life in Merrie England. Pen Pictures of the Great Public Schools of England, with Sketches and Stories of Famous Scholars. By HENRY FREDERIC REDDALL, Author of *From the Golden Gate to the Golden Horn. Who Was He?* etc. 12mo, pp. 286. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

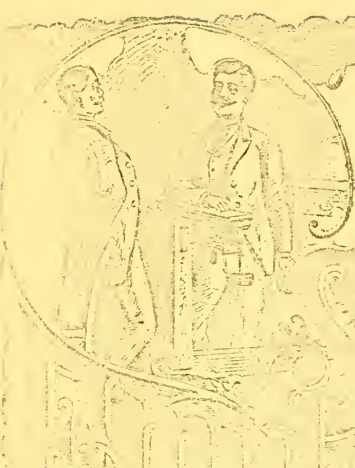
Intended for youth, this book deals with educational matters in England in such a way as to make it useful to adults and teachers in this country. It is a rare thing to find such a well-written account, and in so brief a space, as we have it here, of Manchester College, Eton College, St. Paul's School, Shewsbury Grammar School, Westminster School, Harrow School, and Rugby School—all of them more or less famous in the history of England. The book should go into the family, the Sunday-school, the public-school library, the reading-room of the university, and the library of the student.

A Visit to the Björkheda Parsonage. From the Swedish of H. HOFSTEN. By CARL LARSEN. 12mo, pp. 273. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

The parsonage, the church, the church-yard, the pastor, and all the accessories of pastoral life and work, with their varying incidents, come to view in this well-written book, only the scenes are in far-away Sweden, and not in America. The mere fact of distance has its fascination in the make-up of this story, though it proves that human experiences are about equal in kind every-where. Every Sunday-school library should add this volume to its collection, and every scholar should read it at the earliest opportunity. Nor should it fail of having a good effect on pastors and people as well as youth.

Cards. Their Significance and Proper Uses, as Governed by the Usages of New York Society. By the Author of *Social Etiquette of New York.* 16mo, pp. 66. New York: Frederick A. Stokes & Brother. Price, cloth, 75 cents.

A valuable book on the etiquette of cards. It treats of all kinds in use in the social relations of life, and informs as to size, color, monogram, or whatever should appear on the card in connection with the person's name. Ladies, gentlemen, and children will find in it model forms, with suitable instructions, for all occasions. Education in etiquette in this particular is considered a refinement, and a manual on this subject is quite as helpful to a knowledge of the proprieties as a fashion-book is suggestive of styles of dress. It ought to have a place in every boudoir.



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